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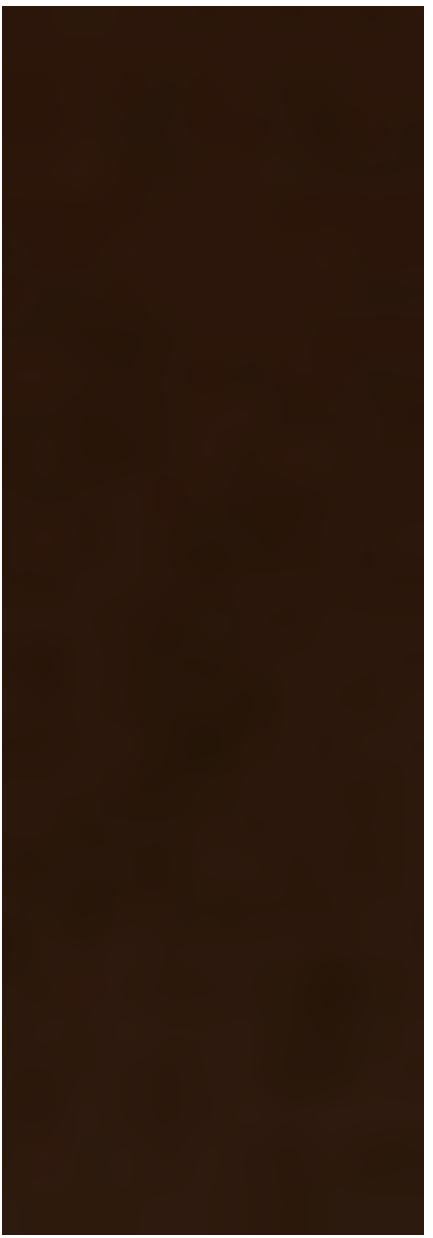

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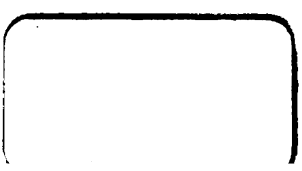

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THE

CHRISTIAN OBSERVER.

CONDUCTED BY

Members of the Established Church.

v. 54

FOR

THE YEAR 1855.

LONDON:
THOMAS HATCHARD, PICCADILLY.

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PREFACE.

AGAIN the dying out of another year calls for that more intimate communication with our Readers which it has always been the habit of the "Christian Observer" to range, from year to year, under the title of a "Preface." The practice is of importance, especially as it almost constrains both writers and readers to enter on a more rigid scrutiny as to the discharge of the duties associated with their respective positions. —"Know thyself," is the golden maxim of all ages.

In former years we have been accustomed mainly to cast our eyes abroad for the topics of this address, and to expatiate at large on the circumstances of distant nations, or the general condition of our own country. On the present occasion we are more disposed to keep at home, and direct our attention almost exclusively to the pages of our own work.

In the first place, then, in this "home" enquiry, we have to record with gratitude that, considering the very wide-spread tendency of our species to murmur and object, so few murmurs and reproaches have reached us. This may indeed be a proof of an increased spirit of forbearance and good nature in our readers; and, if so, we have great reason to congratulate them. But it may be also a testimony to the fact, that we have given less cause for just offence; and if so, we very heartily congratulate ourselves. The critic's chair is a very perilous position, and we are disposed to think that very few men improve in it. We shall be happy if we even have suffered no deterioration in spirit and temper.

In the next place, we have to state, with thankfulness, that as far as we know, the war and other causes, which have cut so deep into the interests of many other publications, have not materially affected our own; and that, on the contrary, foreign customers have assisted in raising the sale to a larger amount than before.—This may serve as a reply to some very sympathising friends, who have given vent to premature lamentations over us. We have not taste for being buried alive.

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In the third place, it is our duty to announce, that we have received, through the medium of the public papers, and by private letters, several earnest applications to reduce the price of the Work. Some of these remonstrances, coming from the quarters they did, were entitled to the most serious consideration; but we have arrived at the conclusion, that such a reduction could not take place without entirely abandoning our present plan, of paying to our contributors, in almost every instance, a remuneration upon nearly as high a scale as the most distinguished and influential of the Quarterly Reviews. On the whole, we cannot believe that our readers would prefer a bad book at a low price to a good one at that price which it is necessary for the Proprietors to ask if they are to keep the "Christian Observer" up to its present level. Other works have been quoted as cheaper. We beg to know, what has become of them? Some gentlemen, of Utopian descent, we presume, have urged that the labourers in such a Work ought to do their work gratuitously. Our experience is, that gratuitous work is ordinarily like the labours of the unpaid Magistracy—very poor work. But we also desire to know, why, if bankers, physicians, lawyers, and even ministers of religion, are not expected to be gratuitous labourers, humble and laborious critics should be shut out from the common privileges of their species? Though never seen, they are not mere ghosts and shadows; and want food, clothes, and shelter, like the rest of mankind. Is it exclusively in the case of religious periodical writers that the labourer is not "worthy of his hire?"

Notwithstanding, however, the "Christian Observer" seems to us to have the best of the argument as to this point, we beg to assure our readers, that the very instant it appears to us possible to lessen the expense without really injuring the work, it will be our delight to do so.

We now turn from this Stock Exchange view of our circumstances, to the far more important question as to the moral and literary fidelity with which the offices of such a Work as this have been discharged during the year. And here we have the strongest disposition to acknowledge how far our doings have fallen short of our desires. It is a solemn act to seat ourselves in the critic's chair, to take the scales of judgment into our hands, and forthwith to issue a verdict which is not unlikely, in some measure, to influence the decision of not a few others as to the value of the Volume before us. No sooner is the task undertaken, than passion, pride, prejudice, ignorance, strive to mount the Bench beside us, or hide themselves among the Counsel, and essay to warp us from the honest pursuit of truth. "It is heaven upon earth," says Lord Bacon, "to have a man's mind move in Charity, rest on Providence, and turn upon the Poles of Truth." Yes, but this is a prelibation of a future state which we are rarely privileged to enjoy here. But whilst deeply aware and conscious of our own frequent failures, "we have the testimony of our conscience" that Truth—unmixed,

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unadulterated, uncorrupted Truth—has been our object; and that we have sought for it amidst reproaches, to the right and the left at times—of excess on the one hand, and of deficiency on the other—of cowardly concessions to the spirit of one sect, or proud contempt of another. Partisans have abused us; but many calm, just, and holy men have given us, we are thankful to say, words of encouragement.

During the progress of the year, we have had several special objects.

In the first place, it has been our endeavour to justify those principles of "Evangelical" truth, drawn, as we believe, from the deep fountains of Scripture, and delivered to us in their brightness and purity through the channels of our own Church Articles and Formularies,—of which this Work has always professed itself the earnest and unflinching advocate.

In the next place, it has been our wish to cherish in the Evangelical body high conceptions of the standard of temper and practice which are the essential fruits of their professed principles. It has been our conviction, that the standard of temper and every-day life, in at least a portion of the Evangelical body, had sunk below its true level; and some of the public incidents of the present year have served to shew us that there is still much to be done in raising the superstructure, as well as laying the foundation.

It has been with infinite satisfaction that we have contemplated, during the year, the gradual withering and decay—shall we say, under the frown of the Great Master—of that half-Popish system which had erected itself in direct antagonism to the religion of our Fathers. Some of the high fliers of this Party have taken their flight to their appropriate resting-place, under the wing of the Pope. Some more right-minded men, startled by the obvious results of the system, have come back, with infinite satisfaction, to the pastures they had for a time deserted. Others still linger on, like the last snow under the hedges in spring, soon, we hope, to melt under the summer beams of advancing truth.

But while this body of men has been, to a certain extent at least, dying out, others have arisen to carry on a perhaps more formidable war with orthodox religion, and especially with Evangelical principles. We cannot doubt that what is called the "Broad Church" Party comprehends in it men admirable for their learning, sincerity, and love of truth. But their learning, deeply steeped as it is in German mystification, and their candour, dilated into an undistinguishing Latitudinarianism, are among the deepest sources of their apostacy from established truth. There is such a thing as the "breadth" of the bright, deep, flowing river; and there is the breadth of the shallow and corrupted marsh. Now we welcome the river; but we are afraid of the marsh. And our persuasion is, that the tendency of many of the "Essays" and "Commentaries" of that school, and especially of that recently given to the world by an Oxford Tutor and Professor, are calculated to swamp many

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of the essential truths of the Gospel in the depths of a metaphysical religion. Our attention has been much directed to this new phase of evil, and it is our hope to enter on the year and fill up its months, with careful investigations of the errors of this system, and an honest display of its dangers

Shall we be thought presumptuous if, having thus referred to the general course of the "Christian Observer" during the year, we more particularly direct the attention of our readers to the especial claims of some of the articles in the work, on their regard. Not a few of the "Miscellaneous" articles are of a high order of merit. We desire to thank our Correspondents for them; and earnestly crave at their hands not reiterated discussions upon long-acknowledged truths—not a Monmouth Street exhibition of worn-out garments—but anything that is new, pungent, practical, or experimental, affecting the practice or the heart, which may be the result of their own speculations, or the fruit of large experience.

May we not also confidently call the notice of our Subscribers to the "Reviews" of "More Worlds than One," in January;—of "Psychological Inquiries," in February;—of "Collegiate Establishments," and the "School of Doubt," in March;—of "Olympia Morata;" of "Wilberforce's Inquiry;" of "Blackley's Gospel History," and of "Hook's Church Dictionary;" of "Forbes's Symmetrical Structure of Scripture;" of "Powell's Essays on the Spirit of the Inductive Philosophy;" of "Mackay's Progress of the Intellect;" of Trench's Past, Present, and Future;" of "Tulloch's Theism;" of "Wylie's Bengal," and the "Life of Marguerite d'Angoulême;" with several others, as witnesses that we have had heads and hearts at work for us who will lose nothing by a comparison with the best class of our modern Periodical critics.

But it is time to draw this statement to an end. The writer of these lines feels that he can lay claim to a very small part of what has been good in the Work, whilst he desires to take to himself a full share of its deficiencies and faults. There are many causes which compel him to feel that he holds his office by a feeble and most uncertain tenure. It is his earnest aspiration to the Father of our spirits, that, in this and every other enterprize, he may have the glory of the Lord, and the increased holiness of those for whom Jesus died, in his eye and in his heart; and that the "Christian Observer" may long remain as a monument that there was a body of men in the English Church, knit together, we trust, by bonds never to be broken, who for a long succession of years, through good report and evil report, endeavoured to meet the heresies of the day as they arose, and fought the battles of the Reformation with the sword of the Spirit, and those Formularies which the first Fathers of their Church committed to their keeping.

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THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 205. JANUARY. [1855.

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

THE NEW YEAR.

THE last wave of the year has rolled away, and the new tide is beginning to set in. *What may be said to be the prospects of the coming year, and in what spirit are they to be met?* Will your readers pardon me if I venture on the task of suggesting at least a partial reply to these two questions?

In speculating upon the *prospects* of the coming year, I do not forget the uncertainty of all that is before us. Never were the predictions of men less verified than in the actual character of the year that is just gone. Our native land had been "at rest" for near forty years. The sound of the hammer, and the rushing of the wheels of trade and commerce, had succeeded to the thunders of the Revolutionary War; and almost all the other nations of Europe had sunk into a state of similar repose after the movement of 1849. The nations were all beginning to realize, in a state of peace, a thousand blessings which had been in vain hoped for in a season of war. And, reasoning from past analogies, we had ground for hoping that peace would not soon be disturbed.

But, on a sudden, a voice was heard from the North; and we have now the trumpet of war sounding over a large proportion of Europe. Our vaticinations may be equally fallacious again. All our calculations may come to nothing; and our day-dreams issue in their very opposites. Still it is impossible not to anticipate; and we are compelled to act upon uncertainties, as though they were sure to be realized.

It is in this spirit of diffidence as to the correctness of all human conjectures, that I venture to state what appear to be the prospects of the coming year.

And first, what does the *politician* see in the horizon around him? It is impossible not to admit that, as far as the curtain of events is lifted up, the scenes which disclose themselves are

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not of a very cheerful character. It is true that France and England are, at this moment, pouring the whole tide of their military strength into the Crimea; and are, as it would seem, accumulating instruments of destruction sufficient even for the destruction of what has been thought by some an impregnable fortress. But suppose the assault to be successful as to this point; Sebastopol destroyed; the Crimea taken possession of—I must then ask, "*What next?*" Is it so certain that, when we have got the peninsula, we shall be able to keep it? Can it be supposed that all the resources of such an empire as Russia, with some of the finest corn lands in the world, and with a population of sixty millions of souls, will be exhausted by such a defeat? And is the Emperor himself likely to surrender under any reverses which can reasonably be anticipated? It is to be remembered that his schemes of conquest are not the creation of a day, but the inheritance of centuries. And it is also to be called to mind, that he is the child of an insane parent, and the brother of a probably insane brother, and that when madness does not discover itself in the form of violence and raving, it often does in that of a settled and unbending pursuit of some perhaps wild and extravagant object. His Imperial hallucination may be—to "possess Constantinople, or to perish."

The politician cannot then, I think, under the influence of this and other causes, fail to contemplate the coming year with considerable anxiety. The promised alliance of Austria with the Western nations, to my mind, promises only a wider basis of operation, and a wider and more exterminating war. The probability is—although, of course, the good providence of God may avert so awful a crisis—that within the next twelve months the "baneful war fires" will "blaze" on half the "rivers" of Europe, and "steel" *armed,* if not "steel *clad,* warriors" "ride" along their "willowed shores."

The question then arises, "What is the spirit" in which the Christian politician, if I may so call him, is to meet these probable struggles and dangers? May I not boldly say, In the spirit of bold and holy confidence in God? If "*he* is trebly armed who hath his quarrel just," such is surely our condition on the present occasion. This is a contest originating in the guilty craving of one man to possess that which belongs to other members of the human family—to seize upon a country most feeble in itself, and sunk in the most degraded superstition, but which has the peculiarity of holding the *gates of the world* against the invasion of an almost irresistible enemy. Most reluctantly have we entered upon the war; most ready have we shewn ourselves, almost prematurely, to sheath the sword. Hitherto, also, the war, it must be admitted, whether as respects the neutral powers or the unoffending population of Russia herself, has been carried on by England and France in a forbearing and even generous spirit.—In this position then, as to the origin and conduct of the war, whatever may be the amount and

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quality of our general guilt as a nation, we are surely permitted to feel a strong confidence that God will, in the end, prosper the just, and that "though hand join in hand, the wicked will not go unpunished."

In the mean time it surely becomes every man, in his political capacity, not to deal distrustfully or ungenerously with his sovereign and her ministers—not to expect impossibilities from them—not to be annoyed or surprised, if, while he himself is perhaps unable to guide the little go-cart of his domestic affairs correctly for a day, the ministers in the various departments of the State should sometimes misguide the chariot of public affairs; and he ought, I think, to feel deeply grateful that while he is permitted on a rough night to sleep quietly in the chariot, there should be found others who will sit on the box and guide us on a road with precipices on every side.

Next, let me touch for a moment on our prospects and duties as *members* of a *great home community*. I, for one, feel it next to impossible that the present crisis should be passed through without great *personal sacrifices* amongst almost all classes of society. Families will have to throw up tutors and governesses, coachmen and footmen, horses and carriages; the sumptuous four-wheeler of the Vicar, and the liliputian pony-chair of the Curate. Every one will be pinched pretty closely somewhere or other. That terrible "ten per cent." will haunt us, like a spectre, in our stables, our gardens, our kitchens, our dining-rooms, and our studies. Second courses will vanish, Sherry will subside into Cape, and wax-candles into those dreadful dips.

Now, I have so strong a persuasion that self-denial of every kind is good for every man, that I am by no means sure whether all these burdens on our indulgences will not, in the end, be a positive blessing to us. But, at all events, our duty must be to meet them patiently, and even cheerfully—to think a poor study fire a better thing, after all, than a burning village—and a scarcity of food than a superfluity of bullets. And I must say, that it is, even now, a cheering sight to see how ready the bulk of the community appear, in spite of the increased taxation, to volunteer new taxes on themselves; so that the sea, at this moment, is crowded with vessels freighted by private benevolence for our suffering soldiers. Three deckers, and two deckers, and things with scarcely any deck at all, are at this instant to be met with on their voyage to Scutari or Balaklava. The only fear is lest this extravagance of bounty should suddenly burn out. Most schemes of bounty are apt to be popular in their infancy. Enduring charity is quite another thing. It has its seat in the conscience rather than in the feelings. It is, therefore, the charity to be cherished, as that alone which will *wear well*, and be as vigorous next June as it is at the present Christmas.

But, in the next place, what is the view which the *serious* and *devout* mind will take of the coming year? Such a mind

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will surely discover much to solemnise and affect it. Both abroad and at home the religious and moral interests of the country are sure to be submitted to a most searching and formidable trial. Abroad, our troops are exposed to almost immeasurable temptations. The camp has never proved to be a good school for virtue. The mixture of nations; the absence of churches and schools; the contempt for the Sabbath—a day which appears to be the most popular for bayoneting our fellow-men, as at Waterloo and at Inkermann; the stimulus to all the angry passions—"I went into the battle," says one of the combatants, "more like a devil than a man;" the putting out of sight, for a season, the great cardinal principle of doing to our neighbour precisely what we would have our neighbour do to us; the practice of disguise and fraud as an instrument of war; the strange familiarity with death; all these are the diseases incident to a state of war, and they are evils of no ordinary character. And all of them may be said to "loom in the distance" of the coming year.

Nor are these the only dark clouds in the prospect. What scenes of woe and desolation open upon us! What crowds of widowed women and fatherless children! What sudden extinctions of hope! What awful voids in the family circle! How many noble plants scathed, as by lightning, at the head, and sundered at the root! One noble family is, at this moment, mourning over four sons, the victims of war or disease.

Add to all this the probable *deterioration of the national mind at home.* It is true, indeed, as was powerfully and beautifully shewn in a miscellaneous Paper on War in your September Number, that a state of conflict may have its useful as well as its injurious influences upon the public mind; that it has a tendency, for instance, to awaken in the serious mind an increased sense of dependence upon Providence; almost to force on us the contemplation of a future world; to raise us out of the lower regions of mere sordid and self-interested pursuits, into regions of loftier thought and aspiration; to prompt us, by the contemplation of deeds of daring and self-devotion, to a life of nobler aim, and greater self-sacrifice. But with all this, in the great majority of cases, the deteriorating influence of a state of war is undeniable. War, for example, has a strong tendency to create a taste for war—to give belligerent objects an undue ascendancy in the mind—to create in us a horrible familiarity with scenes of human suffering—to lessen our horror of shedding that "blood which is *the life*"—to destroy our taste for peaceful and profitable pursuits as a something tame and ignoble—to indispose us to those occupations, such as the distribution of Bibles, the sending out missionaries, the erection of schools, and in fact to all those pursuits which propose to themselves spiritual objects.

Now what, with this prospect of continued and increasing war in the approaching year, and these its natural results,

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—what appear to be some of the leading duties of the man of God?

The evils to which I have adverted respect mainly the deterioration of the army abroad, and of the population at home. How then are these evils to be met?

As to our forces abroad, it is not in our power to do much. But there are, as it is well known, means set to work for supplying books of religious instruction both in the army and in the various countries in which they are collected. The Government, it is to be hoped, are multiplying the chaplains, and a considerable number of books have been sent out. It is, perhaps, at Scutari, and other depôts for the wounded or dying, that such assistance is most important. And in such places there is already religious agency at work. Nor am I able to sympathize in the apprehensions of some excellent persons as to the nurses sent out under the immediate protection of Mr. Sidney Herbert. Nothing could be less agreeable to our own wishes than that any nurses or others should succeed in leavening a single soldier in our army with Popery or semi-Popery. But as to the direct Popish nurses who are sent out, we are compelled to say, that if we employ Papists to fight for us, we are bound at least to give them such nurses as they prefer. Then, as to Miss Nightingale, we have not as yet any decisive testimony as to the peculiarities of her religious creed. The heads of her family are said to hold opinions which we should be glad to exchange even for Tractarianism. And as to Miss Sellon's Sisters and satellites, we are disposed to think that they are nowhere more likely to unlearn these peculiarities than in the wards of an hospital. Half of these idiosyncracies are the offspring of a heated imagination; and what cure for them like the stern realities of death and approaching judgment? Their matins, vespers, &c. &c., will now be performed in the antichamber of death. The chantings and intonings will be the sighs and the groans of the dying. And, in endeavouring to soothe the alarms of the disquieted consciences of their patients, they will, we believe, feel themselves compelled to throw away their Plymouth puerilities, and to determine to "know nothing" among the sufferers "but Jesus Christ and Him crucified." And, on the whole, can it be considered as either generous or just to assume that the lady nurses have gone forth rather as the emissaries of a religious party, than as the missionaries of mercy to the sick and destitute? It is my own strong persuasion, that many of these persons are actuated by deep feelings both of piety and love, and we rejoice to believe that the wounded soldiers will reap the largest advantage from the refinement and sympathy of their spontaneous vigilance. Nor can we fail to hail the movement by which unemployed women are thus prompted to abandon the follies and nothingness of a fashionable life, and to plunge into scenes which must inflict the severest trials on persons of a perhaps over-refined educa-

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tion. It is devoutly to be hoped that this is only the first instalment of female benevolence to the sick and suffering. I shrink as much as any one, from sisterhoods at home, organised on the scheme of foreign conventual life. But I shall be rejoiced to hear that many hitherto unemployed and unconnected females have learned that their own peculiar sphere of action is the ward of an hospital, and that they are disciplining themselves for foreign service by proper drilling at home. The race of middle-aged unmarried women is often the subject of vulgar and most unwarranted sarcasm. But women will most effectually redeem themselves from such reproaches, by showing that as they are already the best labourers in our parishes, they are also the best nurses in our hospitals.

If we turn from the injuries inflicted by war on our countrymen abroad, to those to which we have also referred as likely to affect our home population, the duties of Christian men, as respects such dangers, are not, I think, difficult to point out.

In the first place, we are surely to seek earnestly from Him who is emphatically termed the "Prince of Peace," that we may be rescued from a warlike spirit; that while we are not slow to put on our armour if the call be urgent, we shall always unfeignedly rejoice to put it off. War is to be regarded by every man in a nation as a national curse, which he will spare no sacrifice to extirpate.

In the next place, there must be a steady and anxious endeavour to check the growth of all those angry passions which are the natural offspring of war. Many fine examples have presented themselves, especially in the present war, of deep sympathy, even among the soldiers, with the sufferings of their enemies. Many "cups of cold water" have, we believe, been supplied to dying lips, which will be registered in the imperishable volumes of the Divine remembrance. Let the same spirit be cherished amongst ourselves; may justice be done, but let pity be felt for our antagonists as well as our friends. The darker the crime of the northern Emperor, the more he needs our supplication at the Throne of Mercy.

Next, let especial care be taken that those pious and peaceful occupations for which war is apt to create a distaste, have even more than an usual share of our regard. It is with much grief that we have heard of defalcations in the funds of the Religious Societies. War will have inflicted her worst curse upon us, if she succeeds in lessening our regard to Institutions, some of which are, I confidently believe, from hour to hour drawing down the blessing of God upon the land.

Above all, I need scarcely say that the cultivation of personal religion is the strongest security against all evil, public and private, at home or abroad. The presence of the Lord will be granted to His devout worshippers, and the man living closest to God will be the surest effectually to repel all deterioration from within or without. At the entrance on a New Year it especially

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behoves every man among us to enquire what measure of the Divine displeasure his own special offences have drawn down upon his country. If the prayer of Abraham was heard for a city, the sin of Achan was visited on an army. It is therefore for the man of God to be much in prayer; to stand on his watch-tower; to look out for coming evils and guard against them; to search out the best means of usefulness, and set them vigorously in action; to hold deep and filial communion with the Father of Spirits, that, so, the "windows of heaven may be opened," and a blessing be poured out large enough to satisfy all the wants and wishes of a bleeding world.

H.

CHRISTIAN PROSPECTS OF THE WORLD TO COME.

PERHAPS you will allow me a place in your pages for the suggestion of an enquiry which has for some time been ripening in my own mind into a conviction. Is there not a serious deficiency in the popular way of looking at and dealing with the subject mentioned above? Is there not a divergence from the language of Scripture, which first throws over the future a greater degree of indistinctness and uncertainty than is left upon it by Revelation, and then allows and fosters conceptions on the subject which are actually at variance with the truth? I am quite sensible that some of the most essential truths concerning the world to come are firmly held and plainly declared, and am also quite ready to agree that a considerable degree of obscurity is intended to hang over the prospect; but after all allowances, I believe that the enquiries I have proposed have long been receiving from thoughtful minds a most unsatisfactory reply: and if the fact be so, it is time to speak, because a Christian topic of such peculiar interest and power cannot lose any measure of the fulness and distinctness which Revelation has conferred upon it, without diminishing the treasures of the Church, weakening the motives of the Christian, and impairing the resources of the minister of the Word.

Fully believing that these consequences have ensued, I venture to entreat attention to the subject, and especially the attention of those whose office calls them to guide, correct, and mature the religious sentiments of others. Religious ideas that are general, religious expressions which are prevalent, naturally find their way into the pulpit, influence the thoughts, and offer themselves to the use of the preacher. But it is from the Bible which he holds, that his message is to be derived; and, in delivering it, he is not to accept the ideas and expres-

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sions which float around him, the views of his party, or even of the religious community in general, as the adequate exponents of the Revelation itself.

"I believe in the resurrection of the body and the life everlasting." Such is the concise statement in the Creed of that part of the Christian system to which I allude. These words are repeated among us continually, and I have not the least doubt that the two facts which they announce are unfeignedly received by the great body of those who utter them. They do believe in the resurrection of the body, and in the life everlasting; but I do not think that they have in general any clear idea of the connection between the two facts, or of what is implied in and represented by the two statements taken together. For what is the system of thought with regard to things to come, which is present with more or less of vagueness or distinctness to the generality of minds, religious as well as irreligious? What is the prevalent impression on the subject which we find floating around us, propagating itself unquestioned from mind to mind, discovering itself in common conversation, expressing itself more plainly in moments of strong feeling, and giving its colouring to popular hymns, religious compositions, and the language of the pulpit? Is it not something of this kind? That we are placed here on our probation, transient inhabitants of a temporary world, in the destiny of which, when once we have left it, we have no further interest: that our connection with the body, and our local habitation in the material world, are only the disparaging conditions of this first stage of our being: that the moment of death conveys the departing soul to its judgment and sentence: that the spirits of the saved pass at once to heaven—meaning by that word, some scene suited to the abode of disembodied spirits, where they find their real home and everlasting dwelling-place among angels in the immediate presence of God, and live in whatsoever gladness and glory can be feebly represented to the mind under the imagery of light and splendour, and harps and crowns. To these ideas the plain statements of Revelation compel us to attach the supplement of a general judgment and resurrection of the dead, when the appointed time comes for the final destruction of this material world. Many unreflecting minds are probably not in the least aware that there is any want of consistency between these two parts of their belief, while others would perhaps state the connection between them in some such way as this: that the blessed are called to leave for a moment their seats of glory, and to reassume their bodies in order to be present at the great pageant of the condemnation of the ungodly and the destruction of the world; and that they then return with their Lord to the kingdom above, only perhaps receiving some accessions of happiness and greater degrees of glory. In the passage, the body which has been raised is again dropped by their imagination, or is rarefied to the nearest possible approach to nobody

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at all.. I do not speak of those whose attention and enquiries have been more or less awakened on the subject, and whose ideas about it have therefore assumed a greater degree of distinctness, but of those who simply imbibe the ideas and adopt the phrases which float around them. No doubt the readers of your "select and venerable pages" (as I have lately seen them described) belong to the former rather than to the latter class; nevertheless, considering that the latter class includes the great body of mankind, I will venture to appeal even to some of those who will read these lines, whether they are not conscious that their own ordinary and habitual views of the future have been nearly in accordance with the account just given. But however that be, I am sure I may appeal to them, whether the language which they hear from men in general, and from the poor almost universally, does not limit itself to that general notion which is expressed by the common phrase "going to heaven," representing the immediate emigration of the souls of the saved, one by one, to some distant and glorious scene which has no sort of analogy to the present; etherial regions, composed as it were of light, where they mingle among the innumerable company of angels, and dwell to all eternity with God.

Now for this vast emigration of redeemed mankind to other scenes, this total abandonment of the original seat of humanity, this absorption of men in the community of angels, this merely spiritual and disembodied condition of existence, and this immediate entrance into the eternal glory at the hour of death, Revelation affords no pretence whatever. The substance of Revelation on the subject is summed up in the words, "I believe in the resurrection of the body and the life everlasting;" a life, therefore, (as far as it is given to us to look forward into it) to be passed in the body which is raised again not merely to be worn as a garment for the day of judgment, but to be the fit habitation of the glorified spirit, the instrument of its actions, and the medium of its connection with the material world. How vast the difference between "our vile body" and that "glorious body," no tongue can tell. St. Paul is commissioned to intimate some of the distinctions, but human words cannot express them. Nevertheless we are not at liberty, on account of those distinctions, to rarefy that body into no body at all. The "spiritual body" is not to be composed of "corruptible flesh and blood," which "cannot inherit the kingdom of God;" but, whatever it is composed of, it is as really a body as the "natural body" is. Spiritual body is no more a periphrasis for spirit, than natural (or as it should be rendered, if we had such a word, soul-ish, ψυχικον,) is a periphrasis for soul. The one is a body bearing the same relation to the πνευμα as the other does to the ψυχη.

The destiny of the material creation in general is likewise plainly declared to be analogous to that of the body, which is itself but a portion of that creation. It is stricken with death,

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is doomed to destruction, and in the meantime, in testimony of its intended dissolution, is "made subject to vanity." But that destruction is to issue in a change like that which converts the "vile body" into the "glorious body." It "groaneth and travaileth in pain," as it advances not only to an hour of ruin, but of a new birth which is to succeed. "Its earnest expectation waiteth for the manifestation of the sons of God, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." It is thus that St. Paul interprets the promise in Isaiah: "Behold I create new heavens and a new earth, and the former shall not be remembered or come into mind." That promise St. Peter declares that the Christian Church was looking for, and St. John saw it accomplished in anticipatory vision.

And as the promise includes the restitution of the body and of the material world, so also it includes the restitution of human society, of course under far different conditions from those under which it exists now. "The children of this world marry and are given in marriage; but those who shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, but are as the angels of God in heaven." But they are not wafted away to dwell among the Angels of God in heaven; whatever correspondence and intercourse they may have with them. They dwell in "that world" which follows "the resurrection from the dead," and their own society is reconstituted in its own abode. Every expression suggests the ideas of community, of varied relations, of righteous order, of harmonious system. It is a kingdom which is to be judged in righteousness, and governed by the immediate rule of its true and only Lord. It is a city with its walls, and gates, and streets "compact together" and "at unity in itself," "lying four-square," and described by every expression that can indicate exact order and perfect arrangement. The promise in Isaiah does not end with the creation of the new heavens and new earth; it is immediately added, "And behold I create Jerusalem a rejoicing and her people a joy." We might have thought that these expressions were to have their fulfilment in beneficent changes under the present dispensation, did not the concluding chapters of the Revelation fix them as being accomplished after the great day, and as constituting the final scenes of human history. As soon as St. John has seen the new heaven and the new earth, he sees the second part of the promise fulfilled, and beholds "the holy city, new Jerusalem," not rearing its towers in some distant scene to which men are to be transported, but "*coming down* from God *out of* heaven." Within those walls the prospects of the future close, and men are left walking in its light, and that not in mere undistinguished multitudes; for the last words speak of "*nations* of the saved," and of "*kings* of the earth who bring their glory and honour into it." It is a most suggestive fact, that the sacred record of man's history which

opens in a garden, closes in a city. The relation between the beginning of Genesis and the end of Revelation is the strongest evidence of the unity of the Bible.

The Holy Spirit recalls the memory of the first abode of bliss, by introducing into the final scene the rivers and the tree of life, and the "no more curse." It tells us that the ruin is repaired; and that the divine methods, the application of which has been described in the intervening pages, have left a redeemed and restored world as the eternal monument of their success, and not merely individual spirits, whose own seat has perished utterly, and who are transported to distant scenes and lost among angelic hosts. Yet it does not present the last scene as the mere repetition of the first. As we have said, the garden is become a city. Human society is renewed, not in its infancy, but in its development. That development, as we see it now, has been defaced and distorted by sin, and made pregnant with misery and evil. We had rather hear of the garden than of the city, and turn from the latter to the former for peace and refreshment and communion with God: so much more beautiful is nature than man, so much more eloquent of heaven. But this is only an instance (the greatest indeed that could be offered) of the well-known saying, "Corruptio optimi est pessima." Let the corruption be eliminated, and the best will be best still. The development of man in society (with which the moral development of the individual is, in fact, and in the view of Scripture, so intimately connected) is the carrying out of the Divine purpose concerning us, and therefore involves the maturity of a kind of beauty and goodness far superior to that which can invest the material world. As the glorified state of that world is represented by the new heavens and the new earth, so is the glorified state of human society typified by the city which appears in the midst of it. And as that city is not raised and arranged by its inhabitants, but "comes down from God out of heaven;" so we are to understand of that society, not as receiving its form from the holiness and wisdom of its members, but as delivered to them in all the perfection of a gift immediately Divine, pervaded by His own presence, administered by His personal government, and irradiated by the manifestation of His glory. "I saw no temple there, for the Lord God Almighty and the Lamb are the Temple of it." "It needs no candle, neither light of the sun; for the glory of God doth lighten it, and the Lamb is the light thereof." "The name of the city from that day shall be, The Lord is there." (Ezek. xlviii. 35.)

This, then, is the prospect which Revelation has presented—not the mere salvation of individual *souls*, but the restitution of man and all that belongs to him; the restitution of the body, of the world, of society, as the necessary consequences and worthy accompaniments of that restitution of the spirit which is now being wrought by the Gospel of Christ and the agency of the Holy Ghost. This is "the Regeneration when the Son of Man

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shall sit on the throne of His glory." This is "the restitution of all things which God hath spoken by the mouth of all His holy Prophets since the world began." This is "the grace that is to be brought unto us at the revelation of Jesus Christ." This is the purpose for which He still wears His glorified body at the right hand of God. This is the prospect which is ever re-appearing in the Apostolic Epistles, and which shone in vivid distinctness before the eyes of the early Church. This made, not the hour of death, on which modern religion dwells so much, but the day of the coming of the Lord, His appearing and His kingdom, to be the great object of solemn anticipation and hourly desire. This makes the abode of elect spirits departed this life to be still a place of hope and expectation. Though "at rest" "in Paradise," and "blessed" in the felt society of Jesus, they are not represented to us as having received the promise or being made partakers of the heavenly kingdom. The disembodied state is not the state of perfection. "God has provided some better things" for them as well as "for us;" for "they without us are not made perfect." That perfection is not entered on by each severally, but is to be conferred on the whole elect Church together. They therefore wait and "rest," expecting to "stand in their lot at the end of the days," and then "those who sleep in Jesus shall God bring with Him."

On the prospect which Revelation really sets before us, these few words must suffice. But I do feel that the attention of the Church should be called to it; for it seems to me, that another system of thought, not in harmony with this Revelation, has gradually diffused itself among us, and in a great degree pre-occupied our minds. The prevalent way of thinking, without denying the particular statements of revelation, to a very great extent ignores and neutralizes them. Obstinately and unwarrantably it persists in regarding the disembodied state as the condition of human perfection; in speaking of "the new Jerusalem" and "the kingdom of Christ" as if they represented some state of things located in the distant heavens, to which the soul of each believer is wafted away at death; in breaking utterly all the connection, and refusing absolutely all the analogy, which the Scripture maintains between the scenes and circumstances of the existence which we have known and that which is to come. I know, and thankfully acknowledge, that the essential and fundamental idea of the future happiness survives in living force. The immediate enjoyment of the presence of God, the intimate relation which will subsist with Him, and the likeness to His moral glory which will accompany that relation, are the central thoughts which remain before our eyes, though the margin of the picture has become confused. Still a divergence from the Scriptural line of thought, and a pretermission of distinct revelations, can never be suffered without serious and wide-spread consequences; and I feel so strongly that it has been so in the present instance, that I must entreat your leave to point out in

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another Paper, how much injury has resulted, from the cause to which I have now adverted, to the understanding of Scripture, to the coherence and vitality of other revealed truths, and especially to the view of the nature and success of the work of redemption—how much opportunity has been afforded for the encroachments of error—and how much also the spirit of Christian hope and expectation has been defrauded, by the indistinctness of its prospects, of a large proportion of encouragement and support.

T. D. B.

THE LATE ARCHDEACON WILBERFORCE.

To the Editor of the Christian Observer.

If truth could be established by unproved and unprovable assertions, or if an argument could be safely maintained upon a basis of assumptions, Mr. Robert Wilberforce, in his recent Apology for his Secession, has succeeded in establishing the Roman Catholic system, from its foundation in the pre-eminence of Peter, to its superstructure in the supremacy of the Bishop of Rome.

I have no doubt of seeing the weakness of his arguments and the fallacy of his conclusions exposed in some future Number of your work. Meanwhile I ask you to accept a specimen of the whole, taken from his first chapter—which is, in fact, the basis of his system—on the truth or fallacy of which the building must stand or fall. If the premises are correct, the whole theory is true, and nothing remains for us but to reform our Reformed Communion.

These, then, are the premises, which I begin by quoting in full.

"There are two leading views concerning the nature of the Church; and according as men take one or the other view, they will commonly adopt a corresponding hypothesis concerning the Church's authority.

"Was the Church, then, a mere congeries of individuals, gathered together, indeed, according to God's will, but not possessing any collective character, except that which is derived from a conglomeration of its parts: or was it an institution, composed indeed of men, but possessed of a being, and action, which was irrespective of the will of its individual members, and was impressed upon it by some higher authority? This, in fact, is to ask whether it had any inherent life and organic existence. By a wall is meant a certain arrangement of bricks, which when united are nothing more than bricks still; but a tree is not merely a congeries of ligneous particles, but implies the presence of a certain principle of life, which combines them into a collective whole. Such a principle we recognise when we speak of an organic body. Our thoughts are immediately carried on to one of those collections of particles which Almighty God has united according to the mysterious law which we call life. There is an impulse perpetuated, which, having its origin from the Author of nature, displays its fecundating power in all the various combinations of the vegetable kingdom. Its sphere, indeed, is inert matter; but

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its being is derived from a higher source; it is the introduction of a living power into the material creation.

"The notion entertained of the Church, therefore, would be entirely different, according as it was supposed to be merely a combination of individuals, or an organic institution endowed with a divine life. In the first case, it would have no other powers than those derived from its members; in the second, its members would be only the materials which it would fashion and combine through its own inherent life. In one case, it would stand on human authority; in the other, on divine appointment. On one side would be reason, enlightened it may be, but still the reason of individuals; on the other, supernatural grace.

"Now there can be no doubt which of these views is favoured by Scripture; whether we look to express words, to the general tendency of prophecy, or to the analogy of doctrine. The word Ecclesia, indeed, by us rendered Church, is used for any combination of men; but of that particular combination which we had established, we have a specific definition, when it is declared to be 'the body of Christ.' This definition, repeatedly given, implies certainly that the Church is not a mere combination of individuals, but possesses an organic life for union with its Head. No doubt it has been affirmed to be merely a figurative expression. But it is the only definition we have of the Church; it is a definition frequently given; and if we are at liberty to get rid of such Scriptural statements by saying that they are figurative, the use of Scripture as a guide to our belief is at an end. Besides, the word employed by St. Paul could not have been understood by his readers in a figurative sense, because it has no such meaning in the Greek language. The English reader is so familiar with the application of the words, body and head, to those who are merely related to each other as members of the same community, that he not unnaturally supposes St. Paul's expressions to be founded on a similar idiom. But in Greek such an usage was wholly unknown: the word σῶμα (body) was never used for a society composed of different persons, nor κεφαλὴ (head) for its chief. And the prevalent use of the words *body, corporation, corps,* &c., in modern languages, appears to be founded on the analogy suggested by St. Paul, and which has since given shape to the languages of Christendom. So that to assert St. Paul's words to be figurative, because the terms have gained this force in later times, is to mistake an effect for a cause." (pp. 2, 3, 4.)

It appears, therefore, that the Church, according to this theory, is "an organic institution," "endowed with a divine life;" "possessed of a being, and action;" "having an inherent life," "an organic existence;" like that of "a tree, with a certain principle of life," "combining into a collective whole the parts of which it is composed."

I find it impossible to realise the idea which these words are intended to convey. They describe something which, if it exists, must be obvious to the senses; something visible and tangible; something of which you can say, as of an organic structure, It is there, and not elsewhere. A loadstone, for instance, is an organic body, endowed with a peculiar power. It would be an intelligible comparison to represent the "supernatural grace," supposed to reside in the Church, and influencing the human soul, as like the power residing in the loadstone, and attracting a bar of iron. But can we assign to the Church, as to the loadstone, a visible substance, or a fixed locality? Can we make the Church, in the literal sense, a personality?

According to Mr. Wilberforce, we must do so, or we tamper in an unreasonable manner with the language of Scripture.

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For we have there "a specific definition, repeatedly given," of the Church, as "the Body" of Christ. St. Paul speaks of Christ as "the Head of the body, the Church:" and writes to the Ephesians, "The Father has given to the Lord Jesus Christ to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all."

"This definition," we are told, "implies certainly that the Church 'is not a mere combination' of individuals, but possesses an organic life from union with its Head." "And if we are at liberty to get rid of such Scriptural statements by saying that they are figurative, the use of Scripture as a guide to our belief is at an end."

The Church, therefore, is not figuratively, but literally, Christ's body. Is this intelligible? Are we to understand the natural body, received from Mary, or the glorified body, set down at the right hand of God? The reader has a right to ask this, if he is obliged to adopt the literal sense of body. And where is the argument to stop? If we are forbidden to interpret Scripture figuratively, what will Scripture become? According to Mr. Wilberforce's rule, our Lord is literally "the Vine;" literally "the Bread of life." The woman of Samaria was right, when she asked for "the living water," which might render her resort to the well unnecessary; and the Apostles were not mistaken when the word "leaven" suggested to them the thought of the real bread, and not of "the doctrine of the Pharisees." What are a great part of our Lord's discourses, except figurative examples, taken from things temporal to illustrate things spiritual? And when we attempt to explain their typical meaning, are we perverting Scripture, and neglecting to "use it as our guide?"

We are told, however, that "the word which St. Paul employed could not be understood by his readers in a figurative sense, because it has no such meaning in the Greek language; the word σῶμα was never used for a society composed of different persons; nor κεφαλὴ for its chief." This, no doubt, is true; the word *body*, in our language, bears a meaning which does not seem to have been assigned to it by the Greeks; so that when we speak of the people of Christ as a body of believers, we are using an English and not a Scriptural phrase. But where has Mr. Wilberforce learnt that the word σῶμα *is* so interpreted or understood in the passages to which he refers? St. Paul has clearly explained the sense in which he terms the Church "the body of Christ," when, in the same Epistle in which the phrase chiefly occurs, he inculcates upon husbands the duty of "loving their wives as their own bodies,"* by the example of the love of Christ to "His body, the Church;" the Church which is to Him as His own body, "cherished and

* Col. i. 18. In this passage "*the* body, τοῦ σώματος· not *his* body, σώματος αὐτου, as in the passage Eph. i. 23.

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nourished by Him; united to Him not less closely than Adam to the help-meet given to him, who was "bone of his bone, and flesh of his flesh." Had Mr. Wilberforce merely consulted so common an expositor as Burkitt, he would have found that "As the head and the body, as the husband and wife, so Christ and his Church are mutually concerned for each other; they stand and fall, live and die together; whatsoever He has, is theirs; they have nothing but through Him, they have all things in Him and by Him; His God is their God, His Father is their Father; and as all that He has is His Church's, so all that He did is for His Church, here called His body." This is, indeed, "a great mystery," this union of Christ with His people; but perfectly intelligible, confirmed by the general tenor of our Lord's discourses, and constantly recognised in the Apostolical writings. Indeed, as if to remove all doubt from the minds of the Ephesians concerning the meaning of what He had written, St. Paul represents it as the great purpose of the Gospel, that "believers may grow up into Him in all things, which is the Head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working of the measure of every part, maketh increase of the body unto the edifying of itself in love."*

This passage, even if it stood alone, would be a complete justification of the definition of the Church given in our own Articles, as "a congregation of faithful men" ("the congeries of individuals") dispersed throughout the world." Like man's natural body, the figurative body of Christ consists of different members; of many individual members, and many collections of individual members, forming, in one sense, many churches; but all unitedly forming one church, figuratively termed Christ's body, because all deriving life from Him their Head, all favoured by His love, all looking up to Him for guidance and protection. Just as in another figure by which Christians are described, each individual is a separate temple; but the whole Church of Christ is one vast temple,† in which believers "are builded together for an habitation of God through the Spirit."‡

Bold assumptions, and reiteration of arguments a hundred times refuted, have always been the characteristic of Romish controversialists. It is grievous to see one of whom better things might have been hoped and expected, as skilful an adept in these tactics as if he had been brought up at the feet of Bellarmine or Doctor Milner.

Your's, Mr. Observer, very sincerely,

MELANCTHON.

* Eph. iv. 15, 16.
† Compare 1 Cor. vi. 15, with 1 Cor. iii. 16. ‡ Eph. ii. 22.

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HOW ARE WE TO RENDER THE SUNDAY PLEASANT AND PROFITABLE IN THE DOMESTIC CIRCLE?

To the Editor of the Christian Observer.

In conducting such a Periodical Magazine as yours, it must be your object, as well as your interest, to consult the tastes of every variety of readers, so as to render it acceptable and useful.

If you *must* admit discussions on abstract theories about "Happiness," you must be equally ready to find a place for articles of a more practical nature: and I cannot but think, that they will be found quite as interesting to the generality of your readers, and not less profitable.

One such subject occurs to me at the present time, which I should be glad to submit to your consideration and that of your Correspondents:—"How to render the Sunday pleasant and profitable in the domestic circle." I say domestic, rather than family circle, because I would leave the discussion open to embrace every variety of circumstances which may be supposed to exist under the domestic roof. Where the children are young, and the parents united in sentiment, the question is easily settled as to its general principles, although there may be some difference in the mode of carrying them out. But I should wish other cases to be considered; for instance, that of a family where some of the children are grown up, or approaching to that age when they must be left to follow their own tastes as to the employment of leisure time between the Services on Sunday, and especially on Sunday evening. We may also suppose them not to be equally fond of reading of any kind; or especially of that kind of reading which the parents may think most suitable for the Lord's-day. Suppose a large family of different ages and inclinations: some above the age of tuition; some, boys from school, and others younger; perhaps, also, an occasional visitor or two, friends of the elder children, staying for a time in the house,—how shall we order the house so as to make the Sabbath pass profitably if possible, pleasantly as may be, without gloom and without weariness? For if this latter be the general *impression* left on the mind either of the young, or of visitors who may not be under the influence of religious principle, no benefit can reasonably be expected.

The younger part of the family can easily be interested in Scripture subjects, references to texts, pictures attended with explanations, story books, &c. &c.; but what are we to devise for the purpose of employing, and interesting if possible, the elder branches? Reading? Certainly, so far as practicable. But where all are reading, each his own book, drowsiness is too apt to creep over the greater part of the circle. Reading aloud is perhaps better; but the difficulty is to find a book suitable for all; and all, perhaps, are not willing to listen. Music, no

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doubt, will be proposed as a resource. But even this is not without its difficulties. Sacred music, so called, is, I conceive, merely an evasion — a concert under another name — unless it can be accompanied by the voice. Vocal music, where it can be had, is no doubt the best suited to pass a part of the evening agreeably to all, while it affords the means of exciting more devotional feelings, by the introduction of chants, or psalms and hymns, suited to the taste and capacities of the family. It is easy to *imagine* a case where the head of the family, a person of superior intellect or deep spirituality of mind, shall lead the conversation into a profitable train, or draw forth the acquirements of the younger branches, so as to enlarge the mind and awaken the religious feelings of the family circle. But we want something more within the compass and actual experience of every-day life; and any suggestions which may be offered, by yourself or your Correspondents, on this interesting subject, will be very acceptable to many an anxious parent.

I am, Sir, Your faithful Servant,

PATERFAMILIAS.

REVIEW OF NEW PUBLICATIONS.

Census of Great Britain, 1851. *Religious Worship. England and Wales. Report and Tables. Presented to both Houses of Parliament by command of her Majesty.* London: Eyre and Spottiswoode. 1853.

THE religious condition of the people of this country has been for some years a subject of general interest, and of anxious investigation; and it is not surprising that an attempt should have been made to employ the machinery of the Census Office for the collection of so much information as might be attained by such means, and in an even and systematic manner. But the subject is too delicate to be dealt with otherwise than with the greatest caution. The sources of information ought to be impartial, and entitled to be thoroughly trusted. Moreover the returns ought to admit of being tested, and proved to be worthy of the confidence to which they lay claim.

We regret to be obliged to look upon the first Census of Religious Worship taken in this country, that of 1851, with very great distrust. It was not contemplated by the Legislature, for there is not the faintest reference to it in the Census Act (13 & 14 Vic. chap. 53), and therefore necessarily no legal provision was made for obtaining authentic returns. Hence, also, the making of the returns was purely voluntary, while the information was sought from those who were not likely to be wholly impartial; guesses were almost suggested, on some important points, instead of careful investigation; and afterwards, the returns of the several places of worship were brought toge-

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ther in groups, and classified under different heads, before they came under the public eye, so that errors, if there be any, cannot be detected. The fact of their being placed out of the reach of examination naturally heightens the distrust to which the manner of collecting the information has subjected them. Meanwhile, what has been attempted for a good purpose, though in a questionable manner (even that of showing the true state of the people, so far as concerns religious worship, with a view to stimulate exertion for their benefit,) has been turned into a weapon of party warfare, stronger, for their side, in the hands of Dissenting politicians, than we believe that a true Census would have made it.

While speaking disparagingly of this department of the Census—or this afterthought connected with it—we desire to disclaim any intention of accusing the officers who took the management of this enquiry, of having wished to mislead the nation. We have not the faintest shadow of such a suspicion. We are confident that they were, at the time, fully satisfied that they had taken proper means of procuring accurate information; and certainly, on the assumption that it was accurate, they have shown very great discernment in the way in which they have treated the information they received. But after all, there remains the question, whether reliance may be placed on the Returns; and the misuse which has been made of them seems to demand that their value should be justly estimated.

Fortunately, the means of arriving at a fair judgment are at hand, in the Forms A, B, and C, together with the paper on the "Mode of procuring and digesting the Returns," which are the Appendix to the Report, and are printed in pages clxix—clxxvi.

Form A. is the Schedule in which the returns were collected, respecting the Churches and Chapels of the Church of England. There was a separate paper for each church and chapel, which was the means of eventually ascertaining the precise number of places of worship in connection with the Church. The return stated—I. the name, and II. the situation, of the church, the latter comprising the county, diocese, parish, and Registrar's district; then III., the date of its consecration or license, by which the materials for classifying new churches in decennial periods were obtained,—information of real value. Section IV. provided for a statement of the means by which any church built since 1800 was erected, together with the amount of money derived for this purpose from parliamentary grants, parochial rates, and private benefactions, subscriptions, or other sources. The nation has a right to most of this information, and we know of no valid objection to rendering any part of it. Section V. was to contain an answer to the question, how each church is endowed, under the several heads of Land, Tithe, Pew-rents, Fees, &c. &c. But "in deference to expressed objections, this last question was abandoned, after the forms were issued, and the clergy were informed that no reply was wished for."

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We should have been glad if the returns under this head had been rendered and carefully tabulated, so as to show the average incomes of the clergy in incumbencies charged with the care of 2,000 souls, 3,000, 4,000, and so forth. Section VI. was headed, *Space available for public worship*, and provided for the rendering of an account thus,—

Free sittings . . . . . .
Other sittings . . . . . .

Total sittings . . . . . .

Now let the reader observe that no suggestion is here offered as to what is a sitting, whether eighteen or twenty-four inches in length of seat; and that there is no request that the return be the result of measurement. It is quite conceivable that rough guesses and vague traditions have furnished the substance of a great majority of the answers.

The next section, No. VIII., is the one which has engaged most attention, and which, we are persuaded, is least entitled to be relied upon. It is as follows:—

Estimated Number of Persons attending Divine Service on Sunday, March 30, 1851.

	Morning.	Afternoon.	Evening.
General Congregation			
Sunday Scholars.....			
Total.....			

Average Number of Attendants during Months next preceding March 30, 1851.

	Morning.	Afternoon.	Evening.
General Congregation			
Sunday Scholars.....			
Total.....			

The instructions for filling up this part of the Schedule were these:—

"*Estimated number of Attendants on March* 30, 1851.—If, as is sometimes the case in Wales and elsewhere, two or more congregations successively assemble in the building during the same part of the day, and also in all cases where two or more distinct services are performed in the morning, afternoon, or evening, either by the same minister, or by different ministers, denote the fact by drawing a line immediately *under* the gross number of attendants during that part of the day, thus, | 750, | in order to show that it expresses the aggregate of persons attending at *all* such distinct services.

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Make a × under each portion of the day,—if there be any,—during which no service is performed.

"*Average number.*—If from any cause the figures in the first three columns of Division VII. should not truly represent the numbers *usually* in attendance, the person making the return is at liberty to add in the fourth, fifth, and sixth columns of the same Division, the estimated *average* number of attendants on Sunday, during the twelve calendar months next preceding March 30, 1851, or during such portion of that period as the building has been open for public worship, stating, in the heading, over the numbers so inserted, the exact number of months for which the additional return is made. And if, in consequence of repairs, or from any other temporary cause, the building should not be open for public worship on March 30, 1851, write across the first three columns, the words 'No service,' and insert in the remaining columns the average number who are supposed to have attended at each Sunday during twelve months next preceding the Sunday on which Divine Service was last performed."

We reprint these instructions, because they afford the fairest criterion of the value of this most important part of the whole return. What they say, and what they do not say, are equally worthy of notice. There is not only no request that the congregation should be counted (which would be allowable for a really important purpose,) but what is asked is, the "*estimated* number," "the *estimated* average number;" "the average number who are *supposed* to have attended." What could be more utterly unsatisfactory than this? And it will have been noticed, that there is no suggestion made of the difficulty to an unpractised eye of computing numbers, or of the tendency to over-estimate them, but the persons making the return (the minister, or churchwarden, "or other recognised and competent officer,") in the 14,077 churches, is to *estimate* and *suppose*. How difficult it is to do this, with any approximation to correctness, may have been felt by such of the clergy as thought it right to have the number of their congregations reckoned on that 30th of March. They probably all had a notion, a "supposed" or "estimated" number, of the average attendance, and were surprised to find how very wide of the mark their conjecture was. The same would become manifest to any reader, clerical or lay, who might first form an estimate of any considerable collection of persons, especially if not closely and evenly packed together, and then proceed to count the actual numbers before him.

Assuming, then, the 14,077 persons, who made these returns, to have been wholly truthful, and not under the influence of a wish to take any particular view of the several assemblages whose number they *estimated* or *supposed*, we yet cannot place any reliance on the figures which they have sent in. But further, we think that very few minds, left to compute, instead of being asked to reckon, would be wholly free from such feelings as would imperceptibly affect their judgment. Some, discouraged in their ministry by the slack attendance of their people in the Lord's house, might be disposed to take an unfavourable view of their congregation, present on the 30th of March, or averaged by conjecture for some preceding months; while those of more

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hopeful minds, gladly availing themselves of every encouraging symptom, would imagine the growth which has cheered them to be greater than it is; and would, with most honest intentions, *estimate* the congregation under that bias. Then local circumstances would sometimes affect the judgment. The rivalry of Dissenters, and the suspicion that these would make the most of their own chapels, would at least predispose some eyes to see all that could be seen in the church, and, in studying not to underrate the congregation, to put it at the outside estimate.

So much for Form A. Form B. is a Schedule prepared for returns, from the various places of public worship of every other religious denomination.

It comprises I. the name or title of the place of worship; II. the parish, district, and county, where it is situated; III. the religious denomination; IV. when erected; V. whether a separate and entire building; VI. whether used exclusively as a place of worship (except for a Sunday School); and VII. the space available for public worship. This corresponds with No. VI. in the Church of England returns, and is in the following form:—

Number of Sittings already provided.

Free Sittings.	Other Sittings.
(4)	(5)
Free Space, or Standing-room for	

The figures within brackets refer to the following instructions, annexed to the form of return:—"VII. *Space available for public worship.*—(4.) The term 'free sittings' is used to denote sittings which are not appropriated for the use of particular individuals, and to which, therefore, *any* person is entitled to have free access. (5.) 'Other sittings' are those which are either let, or have become private property; or which, for any other reason, do not answer strictly the description of '*free* sittings.' *Free space, or standing room:*—If, as is the case in some *Roman Catholic* churches and chapels, there is, besides or instead of *free sittings*, an open space allotted as *standing room*, for the accommodation of the poor; state, immediately below this heading, the number of persons that such space will accommodate." Now here we have a distinction drawn between free sittings and other sittings, which may naturally differ from those views of the ecclesiastical laws regarding pews on which the Clergy made their returns. The standing room, also, not confined to Roman Catholic meeting-

houses, but mentioned somewhat vaguely, leaves room for those who wish to give a favourable view of their, case to add a considerable percentage to the accommodation offered; while the open spaces, much more frequent, in the buildings of the Church of England, are not accounted for. We further object again to the perfect indefiniteness of the enquiry, as to what is a sitting. Is it 18 inches, 20 inches, 24 inches, the number that can sit comfortably, or the number that may be squeezed into a certain space? What is the "minister, elder, deacon, manager, steward, or other recognised and competent officer," to understand by a sitting?

Our difficulties and distrust increase when we come to Section VIII., corresponding with Section VII. in the Church returns. We shall present this Section of the Schedule before the eyes of our readers, that they may judge whether our comments are just or no.

VIII. *Estimated Number of Persons attending Divine Service on Sunday, March* 30, 1851.

	Morning.	Afternoon.	Evening.
General Congregation			
Sunday Scholars.....			
Total.....			

Average Number of Attendants during *Months.*

(See Instruction VIII.)

	Morning.	Afternoon.	Evening.
General Congregation			
Sunday Scholars.....			
Total.....			

The Instruction VIII. is the same, excepting the necessary alteration of two or three words, as that given to the Clergy under their Section VII.; and whatever we have said upon it there, may be repeated with some additions here. Surely that is no uncharitable judgment which assumes that when there is no claim for strictness in rigidly counting the persons present, and when "*estimates*" and "*suppositions*" are what the Census officers invite, the struggles of the denomination for existence or eminence should raise an argument against appearing shorn of the least particle of strength. It is but what might be expected from human nature, that an estimate should be preferred to an enumeration, and that the estimate should be treated in many

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instances with liberality. The prosperity of the sect might be dependent on the front it presents; and a faithful display of its actual condition might be like picking a keystone out of its foundation. But even if it be forbidden us to suppose the possibility of a bias, such as would make the returns more favourable than was rigidly correct, yet still there remains the, as we think, fatal objection, that these are not statistics, gathered with all possible care, but an accumulation of some thousands of guesses. Then, while we honestly respect many sectarians, and believe them to be above any unworthy artifices, yet we also maintain it to be more than possible that an effort was made in many places to present an appearance of strength on the census-day, and that the congregations on the 30th March, greatly exceeded those of the following Sunday, the 6th of April; while no such influence would be likely to affect the congregations of the Church of England.*

Our argument has thus far tended to show the probability of inaccuracy in the returns, owing to the manner in which the Schedules were prepared. We must further demur to accepting returns of accommodation in places of worship, and of supposed or even actual attendance at public worship on a given day, as evidence of the numerical strength, or even of the comparative strength, of the various religious bodies. At best it would not be a reliable index.

But further, time serves to show that the late Census of Religious Worship merits the distrust which naturally arises out of a consideration of the means and sources by and from which its details were collected. The Bishop of Oxford is reported to have stated in the House of Lords, on the 11th of May last, that—

"He believed the Census Returns were singularly inaccurate, and that he should be very thankful if the Church of England were allowed to test them, by bringing before Parliament, not the general results, but the details of the returns from different districts. He had himself found singular inaccuracies in those places with which he was best acquainted."

We happen ourselves to know of one parish in which a meeting-house, which is only opened occasionally, and ill attended then, is returned as having as large a congregation as it is capable of accommodating.

Form C. is the paper in which the Census officer of each district was to reduce into a tabular shape the several returns collected within the circuit of his operations.

We have stated, we believe, fairly and temperately, our reasons for declining to accept the *Census of Religious Worship* as a trustworthy statement of facts. Doubtless some valuable information has been collected by it; such as the number of places of wor-

* While we write, these most true words in Bungener's *Voltaire and his Times*, as quoted in our September Number, p. 632, come to our aid,—"In majorities, people glory in not following the torrent; in minorities, whoever quits his place is marked as a traitor." On this principle, the Dissenter would be in his seat on a sort of polling day; the Churchman would not feel any particular call to show himself.

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ship; and the progress of their augmentation in the last half century. But we have shewn that the return of the amount of accommodation is not the result of measurement, but is an "*estimate*," that is, possibly, a random *guess*; and that the return of the attendance on a specified day, and that of the average attendance through a series of months, are also conjectural, with the additional defect of not being obtained from impartial persons. To crown the whole, the returns themselves are so lumped together in districts, that the detection of errors, if possible, would be a work of great labour, and the effort would probably be thwarted by the reluctance of the several parties to give the information required. The difficulty of such an attempt will be seen at once, if we take up the very first district in the *Detailed Tables*, p. 3. There are combined the returns of 57 places of worship; and the united sittings first, and then the united attendance, are given for 23 congregations of the Church of England, 1 Presbyterian Church, 6 Independents, 7 Baptists, 7 Wesleyan Methodists, 3 Primitive Methodists, 1 Wesleyan Reformers, 1 Brethren, 2 Undefined, 3 Roman Catholics, 1 Catholic and Apostolic Church, 2 Latter Day Saints. The *ones* may possibly be tested, the others are evidently intangible.

It is due to those to whom the direction of this important work was intrusted, and on whose intentions, we repeat, not the slightest imputation can justly be cast, to state the reasons why a certain degree of mystery was designedly maintained. The paper in the Appendix, "On the mode of procuring and digesting the Returns," explains, that

"Against a parochial statement an objection was preferred in the outset, the force of which was admitted, viz., the facilities that thus would be supplied for making invidious comparisons between particular individual parishes. Consequently a pledge was given, when the information was requested, that only general results would be made public. It is thought that Registration Districts are sufficiently extensive to preclude the possibility of such comparisons, while limited enough to render safe, and practically useful, whatever information may appear, respecting a deficiency or an abundance of accommodation in particular localities." (p. clxxi.)

This would hold good if we could place that confidence in the returns which we may entirely repose in the honesty of the digest of them made in the Census Office. But our distrust of *estimates* and *suppositions* forbids us to accept so readily the returns which the Office has had to digest.

The returns, obtained in the manner already described, supplied the substance of a series of Tables which fill 250 pages, large octavo, closely packed, and in small type. They are arranged under two principal heads, viz., *Summary* Tables; and *Detailed* Tables.

The Summary Tables are lettered from A to N. Table A gives the grand total of the number of places of worship; the sittings, attendants at public worship on Sunday, March 30, 1851, the number of places of worship open at each period of

the day, (morning, afternoon, and evening,) and the dates at which the buildings were erected, or appropriated to religious purposes, divided under the heads of—Before 1801—then each subsequent decennium, with a further column for those whose dates were not returned. All these details are given respecting each of the religious bodies into which the community in England and Wales is divided. The number of these bodies, as here set forth, is 102, but 65 have less than ten places of worship each, and they include such distinctive descriptions as the City Mission, the Town Mission, and the Seamen's Bethel, which are not "religious denominations." There are three Supplements to Table A, showing the extent to which the Table itself is derived from the actual returns; and, on the other hand, how far the defects in these returns have been supplied by conjecture.

To return to Table A; it must be admitted, that while some of its figures are not to be relied upon, for the reasons we have already given, there is other information which may be received with perfect confidence. Our pages are not adapted for a reprint of it, otherwise we should be disposed to transfer it to this place. We must content ourselves with noticing a few prominent points. The total number of places of worship in England and Wales is stated to be 34,467; the sittings returned are 9,467,738, sittings estimated 10,212,563. The *Places of Worship* belonging to the Church of England are given as 14,077; to the Wesleyans (Original Connexion), 6,579; to the Independents 3,244. The sittings returned as provided by the Church of England, are 4,922,412; with those estimated to supply the omissions of defective returns they are 5,317,915; by the Wesleyans (Original Connexion) returned 1,361,443, estimated 1,447,580; by the Independents, returned 1,002,507, estimated 1,067,760. We have selected the Wesleyans and Independents as far surpassing all the other denominations in point of numbers.

The "dates at which the Buildings were erected, or appropriated to religious purposes," are given as follows, under the heads which we select:—

	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not Stated.	Total.
Total	13,094	1224	2002	3141	4866	5594	4546	34467
Church of England.....	9667	55	97	276	667	1197	2118	14077
Wesleyans (Original C.).....	644	523	927	1075	1411	1247	752	6579
Independents	849	210	314	484	564	593	230	3244

From the attendance at public worship, of the correctness of which we have been constrained to speak so doubtfully, we select the following particulars:—

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	Morning.	Afternoon.	Evening.
Total.....	4,428,338	3,030,280	2,960,772
Church of England	2,371,732	1,764,641	803,141

The total number of attendances is given as 10,896,066. The average number of sittings for each place of worship, shewn by the returns, is, in the Church of England, 377; amongst the Wesleyans 220; Independents 328.

Table B. breaks up the returns in an eleven-fold division of England and Wales, of which one is appropriated to London, and another to Wales. Table C. further distributes them amongst counties. Table D. gives the dates of the erection of places of worship in counties, taking for its first column the total before 1801. Table E. gives the number of places of worship, those of the Church of England and those of the sects, in the several Dioceses of England and Wales. Table F. arranges the returns of religious accommodation and attendance in the large towns. Table F.F. is one which, omitting its classification of places of worship according to religious denominations, we shall subjoin, as it shews, in a remarkable degree, that the provision for religious worship decreases in proportion as that of the population in particular districts advances. We add the last column, from a calculation which is appended to it, and which shows the proportions contained in the Table with which we thus connect it.

	Population 1851.	Number of Sittings (including an Estimate for Defective Returns) provided by—							Number of Sittings to 100 persons, provided by all Religious Bodies.
		Church of England.	Independents.	Baptists.	Wesleyan Methodists (all sections.)	Roman Catholics.	Others.	All Religious Bodies.	
Large-Town Districts.									
Districts having Towns with a Population of:—									
10,000 and less than 20,000	91,821	29,389	9008	10,690	8458	411	3122	61,078	66·5
20,000 " 50,000	2,544,704	763,511	141,146	130,708	364,155	27,416	107,771	1,534,707	60·3
50,000 " 100,000	2,322,799	465,703	119,593	76,357	283,561	38,460	101,863	1,085,537	46·7
100,000 and upwards	4,269,796	737,126	184,982	100,258	240,198	51,909	131,449	1,445,922	33·9
Total Large-Town Districts	9,229,120	1,995,729	454,729	318,013	896,372	118,196	344,205	4,127,244	44·7
Rest of the Country	8,698,480	3,322,186	613,031	434,330	1,297,926	67,915	353,411	6,088,799	70·0
ENGLAND AND WALES	17,927,609	5,317,915	1,067,760	752,343	2,194,298	186,111	697,616	10,216,043	57·0

Table C. distributes the accommodation for worship amongst the counties; and H, dividing England and Wales into 623 Districts, shows in each the number of sittings already provided by the Church of England, by "other Protestant Churches," and by Roman Catholics, also the proportion per cent. of the population for which accommodation is thus provided, and the

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additional sittings required, the assumption being that accommodation should be provided everywhere for 58 per cent. of the population, which number is brought out, by calculations in the Report, as that for which provision ought to be made.

We must content ourselves by transferring hither the Totals for England and Wales:—

Population	17,927,609
Sittings provided by the Church of England (being 29·7 per cent. of the Population)	5,317,915
Sittings provided by other Protestant Bodies (being 26·0 per cent. of the Population)	4,661,138
Sittings provided by Roman Catholics, (being 1·0 per cent. of the Population)	186,111
Total Sittings	10,212,563
Additional Sittings required, on the assumption that accommodation should be provided everywhere for 58 per cent. of the Population	1,644,734

Our remark that the errors in the returns are rather likely to be on the side of excess than of understatement, will suggest the probability of the deficiency of accommodation being greater than these returns expose to view.

Table I. sets out the Districts in which the most and the least accommodation is provided; and in the latter, beginning with Shoreditch, there are figures which seem to plead forcibly with Christ's people to have compassion on those who are as sheep without a shepherd.

Tables K, L, M, N, show the comparative provision made for public worship, in the Church of England, and by the various sects, in Counties and large Towns; the number of services, the per centage attending those services, and finally the number of persons present at the most numerously attended services, on Sunday, the 30th March, 1851.

All these, which are called *Summary* Tables, are followed by *Detailed* Tables, in which the "Number of places of worship, sittings, and attendants, connected with the various religious bodies in England and Wales," are "arranged in Registration Districts, or Poor Law Unions." In each case the population of the district is stated, the various religious bodies found within it are enumerated, together with the number of their chapels, the accommodation they afford, and the congregations said to have attended them on the aforementioned 30th of March.

We have reserved to ourselves but little space for noticing the Report. It is the production of Mr. Mann of the Census Office, and is addressed to the Registrar General. His preliminary history of the progress of religious opinions in England, and his sketch of all the sects which exist in England and Wales, we must pass without notice. But from his summary view of the Church of England we must extract the following important paragraph, on the work of Church extension:—

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"The progress of the Church of England has, in recent times, been very rapid; and conspicuously so within the twenty years just terminated. Latterly, a sentiment appears to have been strongly prevalent, that the relief of spiritual destitution must not be exclusively devolved upon the State; that Christians in their individual, no less than in their organized, capacity, have duties to discharge in ministering to the land's religious wants. Accordingly, a spirit of benevolence has been increasingly diffused; and private liberality is now displaying fruits, in daily rising churches, almost as abundant as in ancient times—distinguished, also, advantageously, from earlier charity, by being, it may fairly be assumed, the offspring of a more enlightened zeal, proceeding from a wider circle of contributors. The following statistics will exhibit this more clearly:— .

"In 1831, the number of churches and chapels of the Church of England amounted to 11,825. The number in 1851, as returned to the Census Office, was 13,854; exclusive of 223 described as being 'not separate buildings,' or as 'used also for secular purposes;' thus showing an increase, in the course of twenty years, of more than *two thousand* churches. Probably the increase is still larger, really, as it can hardly be expected that the last returns were altogether perfect. The greater portion of this increase is attributable to the self-extending power of the Church,—the State not having, in the twenty years, contributed in aid of private benefactions, more than 511,385*l.* towards the erection of 386 churches. If we assume the average cost of each new edifice to be about 3,000*l.*, the total sum expended in this interval (exclusive of considerable sums devoted to the *restoration* of old churches) will be 6,087,000*l.* The chief addition has occurred, as was to be expected and desired, in thickly-peopled districts, where the rapid increase of inhabitants has rendered such additional accommodation most essential. Thus, in Cheshire, Lancashire, Middlesex, Surrey, and the West Riding of Yorkshire, the increase of churches has been so much greater than the increase of the population, that the proportion between the accommodation and the number of inhabitants is now considerably more favourable than in 1831.

TABLE A.

County.	Population.		Number of Churches (separate Buildings.)		Proportion of Churches to Population.	
	1831.	1851.	1831.	1851.	1831.	1851.
					One Church to	One Church to
CHESHIRE	334,391	455,725	142	244	2355	1868
LANCASHIRE	1,336,854	2,031,236	292	521	4578	3899
MIDDLESEX	1,358,330	1,886,576	246	405	5522	4658
SURREY	486,434	683,082	159	249	3059	2743
YORK (West Riding)	984,609	1,325,495	287	556	3431	2384

"It is true, indeed, that in the whole of England and Wales collectively the proportion shows no increase, but a decrease—being, in 1831, one church to every 1,175 inhabitants, while in 1851 it was one church to every 1,296; but the latter proportion is not inconsistent with the supposition that, in consequence of better distribution of the churches through the country, the accommodation in reality is greater now than was the case in 1831. But this must be more fully treated in a subsequent part of this Report.

"The following view of the periods in which the existing structures were erected, will display, to some extent, the comparative increase in the several decennial intervals of the present century. Of the 14,077 existing churches, chapels, and other buildings belonging to the Church of England, there were built—

Before 1801	9,667
Between 1801 and 1811	55
„ 1811 and 1821	97
„ 1821 and 1831	276

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Between 1831 and 1841	667
„ 1841 and 1851	1,197
Dates not mentioned.....	2,118

"This does not, indeed, with strict exactness, show the real number of churches built in each of these decennial intervals; for, possibly, some few, erected formerly, have been replaced by other and larger edifices, which would thus perhaps be mentioned with the later date. The tendency is, therefore, slightly, to augment unduly the numbers in the later, and unduly to diminish the numbers in the earlier periods; but this disturbing influence has probably been more than counteracted by the cases where the date has been left unmentioned. The statement, therefore, is perhaps a tolerably fair criterion of the progress of church-building in the nineteenth century. If the preceding estimate be accurate respecting the number of churches built *since* 1831, and if it be assumed, as is most likely, that the greater portion of the 2,118 churches, of which the dates of erection are not specified, were built before 1801, leaving perhaps 60 or 70 built in the period 1801-31; it will follow that, from 1801 to 1831, there must have been above 500 new erections, at a cost, upon the average, of probably 6,000*l.* a-piece, being altogether 3,000,000*l.*, of which amount, 1,152,044*l.* was paid from parliamentary grants, originated in 1818. Subject to the above-mentioned qualification respecting the dates of churches renovated or enlarged, the whole result of the efforts made in the present century may be represented thus:—

Periods.	Number of Churches built.	Estimated Cost.		
		Total.	Contributed by	
			Public Funds.	Private Benefaction.
		£	£	£
1801 to 1831 ...	500	3,000,000	1,152,044	1,847,956
1831 to 1851 ...	2029	6,087,000	511,385	5,575,615
1801 to 1851 ...	2529	9,087,000	1,663,429	7,423,571

There are several notes to this quotation which, for brevity's sake, are omitted.

Mr. Mann proceeds to the subject of "Spiritual Provision and Destitution." He discusses the number which might attend religious worship if they would. He deducts, from the total population, a certain proportion, for young children, for aged and infirm persons, for those in charge of houses, and for some employed in connexion with public conveyances, and then brings out fifty-eight per cent. as the number which might attend public worship at one time. He then reminds us that so much accommodation ought not only to be found to be the grand total for the country, but to be equally distributed, so as to prevail everywhere; and that, of course, whatever the average of actual accommodation may be, any excess in one locality must be counterbalanced by a deficiency in another. He next shows from the returns how unequally the actual accommodation is distributed throughout England and Wales; and that nearly the whole ascertained deficiency of accommodation (to the extent of eighty per cent. of it,) is found in seventy-two boroughs or towns, with a population of 6,239,099. (p. cxxx.)

Here then we have the great scenes marked out for the operations of Christian philanthropy.

He comes to the subject of the efforts which ought to be

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made to overtake the spiritual necessities of the people, by additional means of accommodation; and judging that he has succeeded in shewing that there are "as many as 1,644,734 persons wholly unprovided, by the agency of any church whatever, with the means of religious worship," he points to these as presenting "an urgent claim upon the Church of England for augmented effort." (p. cxxxviii.)

"Not that this number constitutes the *only* class for whom the Church should furnish additional accommodation; doubtless, the *ill*-taught and the *wrongly* taught demand her aid as well as the *un*-taught, but the utterly neglected evidently claim her *first* exertions; not to mention that they form a class which is much more easily defined than are the other two." (ib.)

At the close of that part of the Report, so far as it concerns the Church of England, he, in the following paragraph, gives his summary view of her position :—

"The general result as regards the accommodation furnished by the Church of England is that in 14,077 buildings there are 5,317,915 sittings, equal to 29·6 per cent. of the population; that, of these, 21,673 are practically superfluous, as being out of the reach of any persons who could fill them; that the residue (5,296,242) is equal to the wants of only 29·5 per cent. of the population; and that, in consequence of a number of places not being open, there are only 4,852,645 sittings *available* for morning, 3,761,812 for afternoon, and 1,739,275 for evening service.—Of the total number of 5,317,915 sittings, 1,803,773 were described as "free"; and 2,123,395 as "appropriated"; 1,390,747 being altogether undescribed.—The inference to be drawn from the information as to the periods at which existing churches were erected shows a rate of progress not unsatisfactory altogether, but inadequate in *towns*." (p. cxliii.)

He next discusses the per centage of accommodation provided for the population by the various bodies of separatists; and then gives the "general result as to accommodation." The latter we have already in a measure shewn; the former we omit with some reluctance. It is with less regret that we find ourselves constrained by want of room to pass over the part of his Report which discusses the returns of "attendance at religious services," for, as we have shewn, we cannot rely on those returns being correct. There follow many interesting deductions and calculations, none of which we can notice; and we reach an exposition of the causes to which Mr. Mann attributes the prevalent neglect of religious ordinances. He discerns the great mass of the absentees from public worship amongst the working classes. The following description of their state, with reference to religion, is as true as it is melancholy :—

"But while the *labouring* myriads of our country have been multiplying with our multiplied material prosperity, it cannot, it is feared, be stated that a corresponding increase has occurred in the attendance of this class in our religious edifices. More especially in cities and large towns it is observable how absolutely insignificant a portion of the congregations is composed of artizans. They fill, perhaps, in youth, our National, British, and Sunday Schools, and there receive the elements of a religious education; but no sooner do they mingle in the active world of labour than, subjected to the constant action of opposing influences, they soon become as utter strangers to religious ordinances as the people of a heathen country. From whatever

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cause, in them or in the manner of their treatment by religious bodies, it is sadly certain that this vast, intelligent, and growingly important section of our countrymen is thoroughly estranged from our religious institutions in their present aspect. Probably, indeed, the prevalence of *infidelity* has been exaggerated, if the word be taken in its popular meaning, as implying some degree of intellectual effort and decision; but, no doubt, a great extent of negative, inert indifference prevails, the practical effects of which are much the same. There is a sect, originated recently, adherents to a system called 'Secularism;' the principal tenet being that, as the fact of a future life is (in their view) at all events susceptible of *some* degree of doubt, while the fact and the necessities of a present life are matters of direct sensation, it is therefore prudent to attend exclusively to the concerns of that existence which is certain and immediate—not wasting energies required for present duties by a preparation for remote, and merely possible, contingencies. This is the creed which probably with most exactness indicates the faith which, virtually though not professedly, is entertained by the masses of our working population; by the skilled and unskilled labourer alike—by hosts of minor shopkeepers and Sunday traders—and by miserable denizens of courts and crowded alleys. They are *unconscious Secularists*—engrossed by the demands, the trials, or the pleasures of the passing hour, and ignorant or careless of a future. These are never or but seldom seen in our religious congregations; and the melancholy fact is thus impressed upon our notice that the classes which are most in need of the restraints and consolations of religion are the classes which are most without them." (p. clviii.)

Unconscious Secularists! we fear that is the normal condition of our working men.

And wherefore are they not with us? 1. Some attribute it, Mr. Mann says, to class distinctions, which even show themselves in the preference enjoyed by the rich in the house of prayer. 2. Want of sympathy on the part of professed Christians towards the social condition of the poor, is alleged as another cause. 3. A third is a misconception, by the working classes, of the motives which put in action the energies of the ministers of the word. 4. A fourth is the crowding together of the people, and the state of their dwellings, in which we recognise, with him, one of the chief perceptible hindrances to the progress of religion amongst our town population. 5. But a fifth, and, in Mr. Mann's estimation, the greatest, is the want of a more powerful "aggressive Christian agency." We wish we had space to quote his observations on this subject, (pp. clxi—ii.) and his description of various plans which have been recommended for setting such agency in motion. But these (pp. clxii.—vi.) we are constrained to omit, together with the very appropriate reflections with which the Report concludes, and which we had marked for quotation.

This Census of religious worship, imperfect as it is, must yet be regarded as shewing too clearly that the state of the country is anything but satisfactory. The very defects in the returns, being on the side of the exaggeration of accommodation, and of attendance, in places of religious worship, are such as only make the case appear less deplorable than it really is. Pure guesses at numbers usually overrate them; and estimates, framed by parties jealous of their position, and anxious to have the reputation of strength, are not likely to be below the mark. When,

therefore, the accommodation in the sacred edifices of the Church of England is partly returned and partly estimated at 5,317,915, and the morning attendance (being the largest) at 2,541,244; and when the whole accommodation provided by the Church of England, and all the sects, is stated to be, taken together, 10,212,563, and the whole attendance, on a given day, at the best-frequented service, (the morning,) at 4,647,482, we take these figures as higher than those which would have been brought out by an actual admeasurement of the space, and by a strict enumeration of the persons present to occupy it. On the assumption that the returns were correct, and that the calculation of 58 per cent. on the population rightly represents the number which would be able to attend if they were willing, the result at first sight is, that the accommodation is short of what is required by only 785,450. But owing to the unequal distribution of the population, the accommodation is found in excess in many places; and when this is duly accounted for, the Report represents the total deficiency of accommodation to be no less than 1,644,734. When again we deduct the attendance from the amount of accommodation, the number of willing absentees is enormous:—

Accommodation	10,212,563.
Attendance	4,647,482.
Willing Absentees	5,565,081.

In addition to this, it is necessary to remember that the attendance and accommodation, thus reckoned up, include places of worship connected with every conceivable error that claims to shelter itself under the name of Christianity; yes, and the Jews' religion also.

We trust that the next Census will be taken more correctly; that it will not grasp at more than it can reach; and that what it does it will do well. But meanwhile we have knowledge enough to forbid us to rest as we are. Evidently it behoves us to be up and doing, solemnly to consider the state of the country, and resolutely to devote ourselves to the correction of its manifest evils. We do not think that it would be a wise measure to take the list of places in which church-room is deficient, and at once to build churches, until provision has been made, up to the amount of the 58 per cent.; though we are persuaded that it is desirable, and even urgently needful, to build many more churches in our thickly peopled towns, and in other localities. But we believe that every case ought to be taken separately, and examined on its individual merits. We are sure it will be found in many places, even where the present deficiency is great, that it would be most unwise to begin with the architect and the builder. In some cases new churches would be found only to augment the amount of unoccupied sittings. But it is important, wherever there is a prospect of doing good by building a church, where none is at present convenient to the people, or where the existing congregation is overflowing, or the

church has not a fair proportion of free-sittings,—to meet the want without a moment's delay; while in every spot where the accommodation is for less than 58 per cent., and in many places where it is so, there is a strong need for additional living agency, for more curates and Scripture readers. We trust that amongst the measures contemplated for the beneficial employment of any surplus revenues of the Church which may be found to be available for making better provision for the care of the souls of the people, the three following may have a prominent place.

1. The erection of new churches, where careful enquiry on the spot has ascertained that they ought to be provided. We should here only wish the funds in question to be used in *aid* of other resources.

2. The augmentation of the incomes of all incumbencies, whether ancient parishes or new district churches, in which the population amounts to 1500, or perhaps at first 2000, as a minimum, so as to make it not less than £350 a year; and also to provide a parsonage-house, or an equivalent allowance for house rent. We look upon the average poverty of such benefices as at present productive of serious loss to the Church, by the dispiriting effect which anxiety about temporal things, and too often sore privation, must have upon the minds of those who have need of all the cheerfulness that ease in such matters would supply, for the prosecution of their arduous and self-denying work.

3. It is not without fear that the two preceding uses for the ecclesiastical funds would claim the whole amount of them, that we mention one other important application of them towards the furtherance of Christ's kingdom in the dark places of our land. We wish that it should have its full share of any available resources. We have already mentioned an increase of living agency; our plan would be, the temporary and conditional *endowment* of *curacies*. We would begin by fixing a certain amount of population as the maximum which should be left under the care of one pastor. The number might be 1500. But as it is hopeless to contemplate the provision of funds to meet the wants of the Church fully, we would regard the existence of a second maximum number, a total of 3000, as the point at which assistance might commence. If the benefice were of such value as that the Bishop could enforce the maintenance of a curate, (under the provisions of 1 & 2 Vic. 106, § 78,) we would only bring the new endowment into operation when the population amounted to yet 1500 more, *i.e.* 4500; but, in such case, for 4500 we would give one curate's stipend, and we would suggest a further stipend for every 1500 more; provided always that the incumbent found the one curate whom the law empowers the bishop to compel him to maintain. Where the Benefice is under the stated value, (£500 per annum, net,) we should wish the fund to provide an additional curate for every 1500, after the first 1500. We are not blind to the fact that the multiplication

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of curates will be only beneficial where fit and well-qualified men are chosen, and that possibly an increase of work may not always follow an increase of workmen. But we do not deem it necessary to defend the plan from the objection that it is liable to be abused. We think, with much more regret, of the consequent cessation of local voluntary efforts to provide additional clergymen, as well as of the virtual annihilation of the Pastoral Aid and Additional Curates' Societies; but these evils, we think, would be small in comparison with the good which might result from such a measure; and we should trust that the funds now so appropriated would not be lost to the Church, but only turned into other useful channels.

We make these suggestions with the diffidence which is due to the difficulty of the subject; while it is our earnest desire that to all who are deliberating with anxiety upon the spiritual condition of the people of this country, God may grant His grace, to bring them to an agreement in the choice of the best measures for advancing the glory of Christ, through the salvation of immortal souls.

More Worlds than One, the Creed of the Philosopher, and the Hope of the Christian. By Sir David Brewster, F.R.S., &c.

While the eyes of our statesmen are fixed eagerly on the Black Sea and the Baltic, on Balaklava and Sebastopol, where three mighty empires are in conflict, two Paladins of Science are encountering each other on a very different field. Their subject of strife is not the occupation of the Danubian Principalities, but of the planetary worlds. One of them enters the field openly, with a name well known for forty years, as foremost among the students of optical science, with a great array of distinguished names, and a decided current of popular opinion, in favour of his cause. The other, like the unknown knight in Ivanhoe, has his vizor down, and no knightly companions. His athletic proportions, however, and the vigour of his arm, prove him to be no mean champion; but well able, by the wide range of his knowledge, and the closeness of his reasoning, to maintain his ground against a host of adversaries. It is evidently the historian of the Inductive Sciences, the tamer of the winds and the tides, and the reviver in our Universities of a severe and earnest school of moral philosophy, who has here set his lance in rest against the popular opinion of the Plurality of Inhabited Worlds.

Ever since the days of Copernicus and Kepler, the discoveries of astronomy have awakened natural and strong suspicions among its votaries, that the stars and planets may

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be the seat of other intelligent races. The lively work of Fontenelle, however, first made the idea popular, and gave it a general currency in the literary world. The sidereal discoveries of Sir William Herschel strengthened and enlarged the theory, and invested it with a new and attractive degree of magnificence and sublimity. The eloquent Discourses of Dr. Chalmers, a few years later, had for their professed aim to relieve Christianity from a grave difficulty which the hypothesis involves. But although one of them is devoted to the purpose of showing that the supposition labours under a defect of positive evidence, they have done more, perhaps, than all previous writings, to spread the impression of its certain truth among religious minds. Since then, it may be said to have formed one article of the popular faith. A series of works, by the late Dr. Dick, have been devoted mainly to its illustration. He has gone so far, in this line of speculation, as to calculate the mileage of the rings of Saturn, and to infer the probable number of inhabitants in these curious hill countries of the solar system. The immense difference between known facts and uncertain conjectures was in danger of being forgotten in a flush of captivating theories, which sheltered themselves under the silver shield of astronomical science, though little else, in reality, than dreamy clouds of a poet's summer sky.

One result of this state of feeling was a tendency to distort the facts of science, that they might lend as much aid as possible to these popular theories. Resemblances were eagerly seized upon, and points of contrast forgotten or concealed. An unreal tone was creeping over the field of astronomical enquiry; and the strict laws of induction were in danger of being set aside, in the desire to multiply the number of habitable worlds, and to prove that every speck or gleam of light, detected by our telescopes, must of course be the centre of a wide and immeasurable universe of thought and intelligence.

The Essay in question has come suddenly, like a keen north wind, upon this whole race of butterfly theories, and has rudely brushed away the down from their wings. In attempting to straighten the bow of science, the author has perhaps bent it a little the other way, and gone too far in denying resemblances or analogies where they really exist. But in the main, the Essay is marked by a severe and accurate induction of known facts, sustained by a very wide range of scientific research. In reading it, after the Treatises of Dr. Dick, or even the Discourses of Dr. Chalmers, we have felt as if escaped from a crowded theatre, with brilliant, artificial lights, and a stifling atmosphere, to breathe the free, bracing air of heaven on the mountain-side, while the grey twilight is melting into the coming day. The features of contrast between our earth and other planets, the solar system and other stars, which had been overlooked by the disciples of Fontenelle, are brought out into vivid relief. The discoveries of geology, and the facts of lunar astronomy, with

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probable or ingenious conjectures in other branches of the science, are skilfully combined; so as to prove that the universe has not actually been framed on the principle of stocking infinite space, or even planetary surface, as densely as possible, with rational life and intelligence. Other trains of thought, also, are opened, on the unity of design in Providence, the internal relations of the solar system, and the dignity of man's moral and spiritual being, which tend still further to prove the wisdom of at least suspending our judgment, and not affirming boldly, on grounds conjectural and inadequate, the existence of other races of responsible creatures, as varied and numerous as the countless stars of the winter's sky.

Sir David Brewster has read the Essay with very different eyes. He sees in it a presumptuous attack on opinions "consecrated by Reason and Revelation." Its views, he thinks, are "calculated to disparage the science of Astronomy, and throw doubt over the noblest of its truths." Its theories are "replete with danger," and its language "bears on its front the stamp of folly, and irreverence towards the God of nature;" while its main doctrine "obscures the hope of the Christian," and deprives him of his "only intelligible Paradise in the world to come." He would have the doctrine of the Plurality of Worlds taught in every school, and recommended from every pulpit, as "the creed of the philosopher," necessary to complete the faith of the Christian, who can otherwise see "no glorious suns and no gorgeous planets upon which he is to dwell."

The controversy, then, has grown serious in its dimensions, and we are justified, as Christian Observers, in returning to it again. Some subjects, in a work like ours, may be fairly considered open questions, and the plurality of Reviewers, at least, is an undisputed fact. We shall not, therefore, confine ourselves anxiously to the exact foot-prints of the former Review. Our impression of the merits of the controversy may perhaps vary a little, but our main object is the same; and we shall leave our readers to gather what instruction they can from the imperfect materials of judgment we may together have laid before them.

The controversy resolves itself into three main enquiries. What, on the grounds of science, is the probable condition of the heavenly bodies, with regard to their fitness for human habitation? What are the presumptions, from analogy and natural religion, that these worlds, even if unfit for the abode of man, are peopled by other races of natural beings, whose physical constitution is varied to meet these altered circumstances? And, finally, what presumptions may be drawn from the revealed word of God, to confirm or disprove the existence of such races; or else to establish a present or future connexion, either of men or angels, with these distant worlds of the sky?

Both in the Essay and the present reply, the two first

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questions appear to be confused together, so as to obscure the process of the argument. The advocate for more worlds than one dwells with triumph on the analogies between the earth and other planets, to prove that these also must be peopled; but when the contrasts are pointed out, which make it unlikely that they could sustain human life, he falls back upon the probability that the forms of life, in other planets and systems, must differ widely from our own. On the other hand, the Essayist, when he has brought into full relief these real or fancied contrasts, almost takes his conclusion for proved, without any formal discussion of the question, on what principles the likelihood or unlikelihood of such modifications depends. Thus, on either side, an important step seems to be too lightly passed over in the argument. For if any number of contrasts may be set aside, by a mere appeal to the power of God to form beings with different conditions of life, where is the consistency of hunting for resemblances at all to prove these worlds inhabited; since our fancy may invent rational creatures that disport themselves in every drop of the ocean, or float amidst the subtle ether that fills the starry space? On the other hand, if it were proved that men could not live in the Sun, or Saturn, or even in Jupiter, the question remains open, whether the Almighty may not have displayed His power and wisdom by suiting unknown races of intelligent beings to the unknown physical condition of those numerous suns and planets which astronomy has revealed.

The first step in the inquiry must be, to define the true limits of the actual controversy. It is not whether angels at present or redeemed men hereafter, the spirits of the just made perfect, have or will have free access to these distant parts of the universe, and permission to gaze upon the wide fields of immensity. This is not denied in the Essay, and there are few readers of the Bible who would not be disposed to recognise its high probability, if not its certain and absolute truth. All the brief descriptions given us of the angelic nature, and the allusions to the glory of the Resurrection, tend to establish the prerogative of saints and angels, in the world to come, as unimprisoned citizens of the universe. The real question is, whether there are distinct races, combining spiritual and animal life, like ourselves, the proper inhabitants of these worlds; confined to their surface, like ourselves, by the laws of gravitation, but also capable, like ourselves, of worshipping and obeying the Almighty Creator. When carried beyond these limits, the inquiry is unmeaning and worthless. Pure spirits can need no planetary home, and sylphs and fairies may have their dwelling in the pearly caves of ocean or the clouds of summer. We need not ransack the skies, or multiply solid globes of matter, to prove that there is room in the universe for these endless creatures of poetic fancy, or to provide Ariels, Titanias, and Oberons with ethereal dwelling places, suited to their sportive and airy form of being.

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Sir David, in his zeal against the philosophical heresy of the Essayist, seems quite to have overlooked the essential features of the question he undertakes to solve. In one place he maintains that the inhabitants of the planets are probably sylphs and gnomes, who "have their home in subterraneous cities, warmed by central fires, or in crystal caves cooled by ocean tides, or who float with Nereids on the deep, or who mount up on wings as eagles, or flee away with the pinions of doves, and are at rest." In another place, they are men, slightly modified, the subjects of moral and physical evil, and recovered from their own fall by the same work of redemption with ourselves. In a third place, at the close of the volume, he teaches that it is men themselves, in their future life, who are to be the tenants of these celestial homes. In these three varieties of the hypothesis, two of which have nothing in common, there seems a great haziness and oscitation of thought. "The creed of the philosopher and the hope of the Christian" ought surely to be defined a little more exactly, before it is erected into the dignity of an article of faith, and taught, from all our schools and pulpits, as the philosophical topstone of an improved Christianity.

Let us begin with the highest branch of evidence of which such a doctrine is capable, the direct testimony of Revelation. Sir David claims this confidently on his side.

"Many passages of Scripture are favourable to the doctrine, and some, we think, are inexplicable, without admitting it to be true. The beautiful text in which the inspired Psalmist expresses his surprise that the Being who fashioned the heavens and ordained the moon and the stars, should be mindful of so insignificant a being as man, is, we think, a positive argument for the plurality of worlds. We cannot concur with Dr. Chalmers that a person wholly ignorant of the science of astronomy, to whom all the stars and planets are but specks of light in the sky, not more important than the ignis fatuus on a marshy field, could express the surprise and deep emotion of the Hebrew poet. We cannot doubt that inspiration revealed to him the magnitude, the distances, and the final cause of the glorious spheres which fixed his admiration. . . Had he been ignorant of astronomy, he never could have given utterance to the sentiment in the text. If he regarded them as unoccupied, we cannot see any reason for surprise that God should be mindful of His noblest work, because innumerable masses of matter existed in the universe, performing, for no intelligible purpose, their solitary rounds. If they were thus made for the benefit and contemplation of man, unseen by any mortal eye but his, then should the Psalmist have expressed his wonder, not at the littleness, but the greatness of the being for whose use such magnificent worlds had been called into existence."

Our own conviction is just the reverse. A wilder fancy, we think, has seldom entered the mind of man, than that the Psalmist needed to have the Newtonian philosophy, the orbits of the planets, and the dimensions of the milky way, supernaturally revealed to him, before he could consistently utter these exclamations of holy wonder and pious gratitude. Let any one, even now, repeat the Psalm by midnight under a starry sky, and ask himself whether the idea of unknown Polyphemuses stalking over volcanic plains, or Nereids disporting in crystal

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caves, or of reasoning insects crawling on balls of earth around these centres of light, has the least share in awakening the deep, thrilling emotions of awe and sublimity which arise unbidden in his heart. The feeling does not result from the comparison of intervals expressed by three, or six, or ten ciphers, but from the simple, irresistible impression of calm, silent infinity. Calculations about so many acres or miles of habitable surface are only a jar and dissonance, when the soul is bathing itself in the shadowy vastness of the deep blue firmament, with its everduring laws, which man has no power to change, and its depth of space which he can never explore. And indeed the whole force and beauty of the Psalm depends on the very contrast, which Sir David's commentary would diminish, between the physical littleness of man, and the moral dignity to which his Maker has exalted him; so that, mere insect as he is in his outward being, he should be invested with an universal sovereignty over the visible works of God. For surely the moon and the stars themselves are the works of God's hand; and the Apostle argues from the words of the Psalm, that of these works "there is nothing left that is not put in subjection" to man; while that Law, with which the Psalmist was familiar, would tell him that these heavenly bodies were divided, by the appointment of the Creator himself, unto all nations under the whole heaven. Far from giving any support to Sir David's argument, the Psalm, in our judgment, when illustrated by the commentary of the Apostle, lends a powerful testimony against it. The whole force of the passage depends on the contrast between man's bodily littleness, when compared with the vastness of the universe, and the moral dignity to which he has been advanced by the free and undeserved bounty of the Most High, so as to be the vicegerent of God, invested with dominion over the whole extent of the visible universe.

The other quotations from Scripture, in proof of the hypothesis, are equally strained and violent. "When Isaiah speaks of the heavens being spread out as a tent to dwell in, and Job tells us that God made Arcturus, Orion, and Pleiades, and the chambers of the south, and when Amos speaks of him who builds his stories in the heavens, they use terms which clearly indicate that the celestial spheres are the seat of life."

When the Mormonites would prove the truth of Joseph Smith's discovery of the gold plates, hidden in the ground, on which their new gospel was written, they appeal to the words of Isaiah respecting Ariel, "Thy speech shall whisper out of the dust." The inference that the planets must be inhabited, because the same prophet compares the heavens to a tent or curtain, belongs evidently to the same school of interpretation. Does Sir David wish us to believe that the moths or flies, who sometimes conceal themselves in the folds of our curtains, are secret emblems of these inhabitants of other worlds? On any other view, the passage makes directly against his favourite

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theory. When the heavens are said to be stretched out as a curtain, and spread out as a tent to dwell in, the earth alone is clearly viewed as the habitable surface, which the firmament overhangs with a glorious canopy. The same figure recurs where the patriarch speaks of the Pleiades and the chambers of the south, and fixes the true meaning of the phrase. To force such passages from their plain sense, in order to confirm a favourite theory, is more dangerous, we think, to the cause of truth, than any passage which Sir David Brewster can point out in the obnoxious Essay. It is equally fatal to the chaste dignity of science, and to the authority of Revelation, when we play tricks with the laws of language, to create a seeming harmony between the words of God and our own scientific theories.

The passage in Isa. xlv. 18, is more to the purpose, and supplies a natural argument that, since the earth would have been made in vain if not inhabited, the same must be true of the stars and planets also. But when we examine the whole verse, where the heavens are mentioned, but with no allusion to their inhabitants; and remember also that wherever the hosts of heaven are named, it is clearly angels who are meant, while earth and heaven constitute, in the passage before us, one complete scheme of creation; the presumption from these planetary races, as needful to the wisdom and harmony of the Divine government, entirely disappears. The argument, if carried further, would compel us to people the solid parts of the earth, and the interplanetary spaces, with new forms of rational being.

The word of God relates fully the course and laws of God's providence towards mankind, from the birth of the race to its final recovery in days to come. It offers, also, many glimpses of the nature and employment of the holy angels, who are described as gazing with deep interest on every step in the great work of redemption, and who learn through the Church the manifold wisdom of God. But with regard to any other intelligent races, tied down by animal nature to their respective planetary homes, it maintains a deep, unbroken silence. We have searched it closely in all directions, but have found no trace whatever of these philosophical or poetical creations. On the contrary, it is assumed throughout, by the nature of its facts, and the tone of its messages, that angels and men together form an ample field for the display of all the moral perfections of the Creator. Those who would enlarge their views of the grandeur of this dominion, are never taught to distract their own thoughts by a thousand conjectural races of being, half animal, half rational, but distinct from man, Polyphemuses, Nereids, and Simoorgs of poetical fancy; but rather to trace the scheme of Divine mercy to mankind in its onward course, enlarging ever as it flows, till it issues in the ocean of eternity, and loses itself from our view amidst the unknown wonders and glories of the world to come.

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In the total failure, as we conceive, of all direct evidence from the word of God in favour of these planetary races, an argument is set up from the numbers of the human family, and the need of providing a more capacious home for them in the life to come. Now, first of all, this is to shift the question entirely, and changes its essential character. It is one thing to hold that the planets, or suns, are now peopled by their several races; and quite another that, after the resurrection, they will be assigned to the risen saints for their eternal abode. One view, on the author's own principles, must exclude the other. The new earth, he argues, cannot supply room for the million millions of mankind, when all past generations are raised from the grave. But if we accept this doubtful calculation, in which other weighty truths appear to be very much forgotten, and assume that those who rise are subject nearly to the same physical conditions as mortal men, how do we provide room for them, by transferring them to planets already fully peopled with their own races of inhabitants? Still further, since the appeal is professedly made to Scripture, let us compare the sublime picture of the New Jerusalem with the novel idea which drafts the children of the resurrection into ten thousand colonies, tied down to their separate planetary homes by the laws of terrestrial gravitation, and ask ourselves whether the two views have one single feature in common.

The description in the Apocalypse, so far as we can judge, whether literal or figurative, is a total contrast to this astronomical speculation. Union in the presence of the Lord, and not separation from each other into different and remote families; a day illumined directly with uncreated light—not alternate days and nights on planets revolving round ten thousand different suns; a city whose walls are salvation, and foundations the eternal promises—not open fields or volcanic plains, parted by intervals which light itself needs years and ages to traverse; are the main and essential features of the true hope of the Christian, as dimly revealed in this crowning prophecy. The vortices of Descartes are not more unlike the Newtonian philosophy, than Sir David's imaginary version of the Christian's future hope, to the description which the word of God has itself supplied.

We are very far, then, from sharing the strong impression of our author, that the view he advocates is in closer harmony than that of the Essayist with the scope and tenor of Revelation. Our conviction—and it has not been hastily formed—is exactly the reverse; that the only natural conclusion to be drawn from the whole current of Scripture, and, above all, from the great truth of the Incarnation, is that Man is really the central object in the moral government of the Creator; that the contrast between the narrow limits of his present home and the vastness of the universe is only one part of his moral training, in his fallen state, to humility, repentance, and the fear of God; that one im-

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mortal spirit recovered to holiness and peace is of more value than myriads of blazing suns and circling planets; and that the fancied disproportion between the capabilities of that nature, which has been assumed into union with the Godhead, and those of the stellar universe, arises only from our contracted vision, and from the early place we now occupy in the ever-widening range of the Divine dispensations.

We freely allow that, when once Astronomy has revealed the true nature of the solar system and the vastness of the starry universe, the first impulse of natural reason is to suppose that other planets and other systems are peopled, like our own globe, with life and intelligence. The hypothesis of planetary races, on the grounds of natural reason, has some presumption, possibly a strong one, in its favour. But with respect to Revelation, we must equally maintain that the hypothesis occupies a purely defensive position. It may, perhaps, be possible to reconcile it with the word of God; but it is certainly one of the last ideas that would ever have suggested itself to a simple reader of the inspired oracles. The natural, unforced tenor of the whole book of God looks quite a different way. It forbids us, on pain of fatal heresy, to suppose that Man holds that very subordinate place in the scheme of Providence, which speculators in astronomy, who reject the teaching of the Bible, are invariably led to assume. Dr. Chalmers has proposed one way of reconciling this divergence. Sir David rejects it as inadequate, and advances another not one whit less difficult to receive. In the former Review in these pages, a third solution, which we do not think valid, is proposed. But the fact of this divergence is not to be denied by any candid mind. The real question is, whether we must distrust and renounce the first impressions of our unaided reason, in speculating on the starry worlds, or those first impressions of the scheme of God's providence, which arise spontaneously, and almost irresistibly, in the mind of any simple reader of the word of God.

We may now proceed, with less danger of encountering hopeless prejudice, to the scientific part of the enquiry. It is vain to expect that common Christians will balance arguments fairly, when, on one side, they are dazzled with visions of "the only intelligible Paradise," "the creed of the Philosopher" reconciled with "the hope of the Christian;" and on the other, hear warnings against dangerous speculations, near akin to positive infidelity. We could have wished, for the author's own sake, that the asperity of the Review in the North British had been corrected in the present Work. It is unfair and discreditable to import the *odium theologicum* into the discussion of a problem so obscure, and which calls so plainly for modesty and forbearance.

The first scientific argument in the Essay is drawn from the discoveries of Geology. A brief but masterly sketch is given of the accepted doctrines of that science; and the inference

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is drawn, that since our earth appears to have been devoid of rational life for periods far exceeding those of human history, it is rash to conclude of any other planet, that its condition answers to the present, rather than the former state of our earth, to that which has been only for a little moment, rather than one which endured through long ages of time. The same comparison had been made previously by Mr. Miller, in his "Impressions of England," to prove the need of modesty and caution in our decision on the probability of rational inhabitants in other worlds. If the earth itself was destitute of them for millions of years, as geology seems to declare, why may not all other planets and suns, or at least the greater part of them, remain still in a similar condition, without impeaching the wisdom of the Almighty?

The argument, when restricted to the present state of the planets, without excluding the possibility that they may be destined for future inhabitants, is one of irresistible force, the premises being once received. It does not prove, indeed, that the planets are without inhabitants; but it does prove, by direct analogy, that it is quite consistent with the known ways of Providence, that they should have remained so to this present hour. What was true of the earth for long ages, until six thousand years ago, may still be true of all the rest.

The reply which Sir David offers to this reasoning proves its force, and is a curious example of special pleading in behalf of a theory:—

"The future of geology may be pregnant with startling discoveries, and the remains of intellectual races may be found, even beneath the primitive azoic formations of the earth. Geologists may descend deeper into the abyss beneath, and discover in caverns yet unexplored the upheaved cemeteries of primordial times. The earth has yet to surrender its strongholds of gigantic secrets, and thrilling revelations are yet to be read on sepulchres of stone. . . . Another creation may be beneath—more glorious creatures may be entombed. The mortal coils of beings more lovely, more pure, more divine than man, may yet read us the unexpected lesson, that we have not been the first, and may not be the last, of the intellectual race."

Of course, if "the creed of the philosopher" is made up of the dreams of an opium-eater, and of guesses without evidence, then fancies like these are as lawful parts of it, as Nereids floating in ocean-caves of Jupiter, or salamanders that bask in the fiery beams of Sirius. But if it consist in conclusions, based upon known facts, and sustained by careful reasoning from sufficient evidence; these conjectures are as wide of the mark, as Sir David's beautiful toy, the kaleidoscope, is different from the telescope of Lord Rosse. Nothing is easier, or more common, than for novelists to support one fiction by another; but we did not expect a man of science to forget so entirely the very first lessons of the Baconian philosophy. When Sir David has disentombed only one or two specimens of these pre-adamite races, more divine than man, and more lovely than woman, we feel sure that the Essayist will freely resign to him

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the geological argument, and may perhaps even abandon his doubts with regard to the planets themselves. Till then, our author must be content to deal with the facts as they now stand; and not attempt to prop up a doubtful hypothesis, and turn aside the force of a weighty argument, by fancies equally wild and improbable, opposed to the whole current of scientific discovery, and to the natural meaning of the Word of God. Whatever the difficulties of reconciling the Mosaic narrative with modern geology (and we do not think them really great), in one thing they clearly agree, that they represent the course of early Providence as an upward progression, which found its culminating point in the creation of man. The theory of Sir David, if such a guess deserves the name, reverses this main feature, in which their harmony is most conspicuous, and does equal violence to the teaching of science and the voice of Divine Revelation.

The argument from geology had been further unfolded, in the Essay, by an analogy between space and time. The present, the tertiary, the secondary, and the primary stages of the Earth's existence are compared to its own size, the solar system, the nearest stars, and the remotest nebulæ. And the question is asked,—If the intelligent part of creation has been limited to a few years in the course of myriads of ages, why may it not equally be limited to a few miles in the expanse of systems? Why may not intelligence be restricted, in the same sense, to an atom of space, as science proves it to have been, on our earth, to an atom of time?

Our author calls this "the most ingenious, though shallow piece of sophistry he has ever encountered"—a compliment hardly consistent with his opinion that "it is a mere sound in the ear, without sense in the brain." But we submit that the defect is simply in his own powers of accurate perception. Hence he fails to single out the one doubtful point in the analogy, and leaves the subject, with a puzzled air, just where he found it. The question is one of moral congruity in the ways of Providence. The objection felt strongly by the advocates of More Worlds than One, is, that if the earth alone is inhabited, the disproportion between the whole universe and the home of rational creatures, who form its noblest portion, is too vast to be credible. Now that our earth should have endured for millions of years, devoid of rational creatures, and been peopled with higher life only for a few thousand years, would seem, *à priori*, just as improbable. But since the discoveries of science, it is assumed, establish the fact in this case, they destroy the force of the presumption in the other. They show how soon we may go wrong when we reason on the ways of God. The actual scheme of Providence does not agree with our hasty impressions, when we would fill all ages of time, and stock all regions of space, in the fullest measure possible, with the highest and noblest forms of created being.

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If the common view of Christians, which limits the earthly duration of mankind to six or seven thousand years, is just and true, the analogy of the Essayist will be complete. The existence of other inhabited worlds will remain possible; but the supposed moral necessity for believing it, from the wisdom of the Creator, will be effectually disproved. On the other hand, if reason and revelation should be thought to point forward to a far longer continuance of man's connexion with our globe, whether in his earthly life, or in the glory of a transfigured and immortal being, the analogy loses half its force. It then becomes as powerful to conclude that other worlds are probably designed to be, at some time or other, the homes of rational life, as to make it doubtful whether they have already attained their final condition.

From Geology we pass on to the direct inquiry into the results of Astronomical science. The Essayist begins with the Nebulæ, and our author charges him with adopting "the Nebular Hypothesis, universally condemned as a dangerous speculation." There is, we fancy, a good deal of prejudice and confusion on this subject in many pious minds, which, if not removed, may lead to mischievous consequences in the present state of science. We shall therefore endeavour, in few words, to place it in a clearer light than the zeal and prejudice of our author have suffered him to do.

The Nebular Hypothesis owes its birth, or at least its early popularity, to Sir William Herschel, whose discoveries at the same time gave an impulse to the doctrine of many inhabited worlds. The two children were sisters, if not twins, but were put out to nurse with different parties. From the varying character of the numerous nebulæ which he discovered, he thought that he could detect in them the successive stages of a gradual progress, by which diffused nebulous matter was forming into stars or clusters of stars. Hence he drew the conclusion that new worlds were probably still in the process of formation. The view was taken up by Laplace, and carried a step further. He thought that the structure of our solar system, and any other of the same kind, might be explained by the same process; that the central mass, while condensing, became spheroidal by its revolution, and threw off a ring of matter, which broke up, and was collected by its mutual attraction, so as to form a planet; that other planets were formed by a repetition of the process; that the satellites were derived from their primaries in the very same way; that the ring of Saturn was a surviving specimen of the nature of the process, arrested at an earlier stage; and that the asteroids might be the parts of a ring, which for some reason had not reunited, like the others, into one body. The features explained by the theory were the revolution of the planets round the sun, in the same direction, and nearly in one plane, the revolution of their satellites also in that direction, and their diurnal rotation, with

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that of the sun itself, following the same law; while the zodiacal light, and the phenomena of comets, were also thought to favour the general explanation. A third stage ensued, of which the most popular exposition is found in the well-known work, "The Vestiges of Creation." The principle is here sought to be applied to the successive eras of geology, and the species which characterize the strata of palæozoic times. A fancied law of self-development, by which matter raises itself into the lowest forms of life; and these again into the higher, till the insect becomes a fish, the fish a monkey, and the monkey a man; is made to replace and supersede all direct exertion of the power of the Creator. Under the plea of tracing the operation of law, the fundamental ideas of Creation and Providence were thus equally done away, and a stern, iron fatality was substituted for the dominion of the true Lord and Governor of the Universe.

The Essay, like the "Indications of the Creator," which is a direct reply to the "Vestiges" from the same pen, places a wide contrast between the two forms of the theory. It adopts the first principle, at least in its reference to the solar system, as a probable scientific hypothesis; but it rejects the second, or the self-developed origin of higher and higher species, as equally opposed to the lessons of sound science, and the truths of natural and revealed religion. Sir David, we must say, has shewn great want either of candour or discernment, in disguising this fundamental contrast of the views he confounds together. Nothing can really be more opposite than the tone of thought in the two works. The Vestiges, with a few saving clauses, are in the worst spirit and style of the old Atheistic philosophy. The Essay, on the other hand, in its severe and lofty moral tone, is more nearly akin to the teaching of the Porch; while it is lit up here and there by glimpses of the deeper truths of Christianity, which are perhaps all the more impressive, because they do not intrude further upon the calm, unbroken course of a purely inductive enquiry.

The real difference between Sir David and the Essayist, with regard to the Nebular Theory, consists in the exercise or neglect of a wise discrimination. Sir David stands at a safe distance and cries out, "Fire," but does not bring a single cup of water to stop the evil. The other pulls down the sheds which form a road for the flames from the burning outhouse to the dwelling, and makes the engines play vigorously to put down the conflagration. The idea that brute matter, by its own energy, can exalt itself successively into the fungus, the zoophyte, the insect, the fish, the quadruped, and, even still higher, into human intelligence, is a falsehood not only opposed to all the facts of science, but near of kin to open atheism. But the opinion that it was formed, at first, in a diffused or nebulous condition, and left to condense, by its own laws, into globes and systems, receptive, in due season, of vegetable and animal

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life—is quite consistent with the most profound religious faith, while it has certainly several analogies in known facts, and some presumptions of science in its favour. It detracts nothing from the wisdom really implied in the act of creation, and only renders it more profound in its own nature, and more gradual in its manifestation. An oak is not the less beautiful or wonderful, as a work of Divine power, because it is developed from a little acorn, in which none of its properties could be seen by the keenest eye, than if it were formed in a moment, with all its gnarled boughs and graceful foliage complete. There may be minds which would regard the work of creation as most worthy of the Almighty, if a vast number of larger and smaller globes were called into being suddenly in their actual form; and then placed at their several distances, and set in motion around each other and their own axes, by so many distinct and independent impulses of the Creator's hand. But the same principle would seem to involve the consequence that every form of vegetable, animal, and human life, would also have been introduced at one and the same moment; and the six days' interval in Genesis, and the long periods of Geology, would be alike excluded, as disguising the simple energy of Omnipotence. The view, it seems to us, is equally magnificent, and rather more consistent with the analogies just named; that matter may have been created in a state in which its future harmonies were not conspicuous, though all virtually involved in the conditions first assigned it; and that the wisdom of the Creator may be shewn by its gradual development, under the laws He had given, into a state receptive of higher modes of being; while every step in the upward ascent, from mere matter to the vegetable, from the vegetable to the animal, the lower animals to man, from man defectible, and then actually fallen, to man redeemed and glorified, needs the immediate interposition of the great Lord and Master of the universe. Such is the view implied in the Essay, and more plainly advocated in other works of its author; and the attempt to confound it with the virtual atheism of the "Vestiges," evinces a serious defect either of Christian candour or critical discernment.

The chapter on the Nebulæ, in Dr. Whewell's Essay, is original and suggestive in a high degree. We have little doubt that his own hope in the Preface may be realized, and that he will prove to have broken ground, as a pioneer, towards a new and more advanced stage of sidereal astronomy. The series of remarks on the Magellanic clouds, on the change of shape in the same Nebula, seen with a higher power; and on the analogy between their spiral forms, the retardation of Encke's, and the division of Biela's comet; which Sir David, having got out of his depth, affects to despise,—are in the best and purest style of inductive inquiry. In the main conclusion, that the appearance of the Nebulæ, in many cases, is due to real varieties of structure and luminosity, and not to mere remote-

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ness, the keenness of his practised glance over the fields of science seems only just in time to anticipate the actual progress of discovery. Lord Rosse, in an address to the Royal Society, of November 1853, announces that some nebulæ are in physical connexion with stars, as bright as some other stars, of which the parallax is approximately determined. If so, the Nebular hypothesis, in one main point of it, is almost proved. It is easy, then, to see the precipice to which Sir David, by his indiscriminate censures, would be conducting us, when we must renounce our good sense, as scientific students, or our faith as Christians. We may learn also the importance of the wide contrast drawn in the Essay and other works by the same hand, between the early form of the Nebular theory and the later additions, which are not further apart in their religious bearings, than in the scientific evidence by which they are sustained. That matter should gradually condense into globes and systems is not improbable: that it should clothe itself with life, and endow itself with reason, is not only opposed to all experimental science, but bears on its face the stamp of atheistic folly.

The Essayist, in a striking passage, had noted the wide interval between the resolution of nebulæ into dots or points of light, and the inference that every point is a sun, the centre of a planetary system. Sir David replies, "This is neither the language nor the tone of a man of science in search of truth, or holding in respect the great revelations of astronomy. He triumphantly asks four questions, How large are these dots, at what distances, of what structure, and of what use? and tells us that he would be a bold man who undertakes to answer them. We accept the challenge, and appeal to our readers." Now the passage has eminently the character denied it, of a man of science in quest of truth, and desirous to rescue it from over-hasty hypotheses, by which it has been obscured. Sir David's reply does little else than repeat on trust, at second-hand, the faulty inferences the Essay has so powerfully exposed. He quotes, from M. Struve, a table of distances, in which stars of the twelfth magnitude are placed at a thousand times the distance of Centauri, and says that the nebulæ are "obviously more remote." He adds a remark of Sir John Herschel, that "the idea we are compelled to form of the distance" of the globular clusters may prepare us for almost any estimate of their dimensions; and states further, that no comet has ever parted from its tail, and that the division of Biela's comet was "only apparent." When to this we add an illustration of seven clusters, arranged at successive distances, and supposed to be resolved successively by seven telescopes, and a suggestion that some may be so remote as to be incapable of resolution by "telescopes of infinite power and infinite perfection," from the dispersion of the atmosphere, we have given in brief the whole of his reply.

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The opinion of Sir John Herschel on any subject, and especially on stellar astronomy, has deservedly great weight. But Sir David forgets that when Sir John comes afterwards to speak of the Magellanic clouds, he makes this significant admission:—"It must be taken for a demonstrated fact, that stars of the seventh and eighth magnitudes, and irresolvable nebulæ may co-exist within limits of distance, not differing more than nine to ten; *a conclusion which must inspire some degree of caution in admitting, as certain, many of the consequences which have been rather strongly dwelt upon in the foregoing pages.*"

The son of Sir William Herschel could hardly be expected to resign, in a moment, a very imposing and attractive part of his father's speculations; although his habitual candour, as a man of science, forbade him to conceal that this new fact looked very suspiciously upon them. The Essayist, with the same love of science, and free from this very natural prepossession, has traced out the same fact boldly, with keen eye, to its inevitable results. The current theory of the extreme remoteness of all the nebulæ, compared with stars, he has shewn, crumbles before it, like the granite facings of Bomarsund before Captain Pelham's one-gun battery. It is useless, then, to allege Sir John's authority for conclusions, the evidence of which, he has candidly owned, is proved fallacious by his own later discoveries.

The table borrowed from M. Struve is another slippery authority of the same kind. We have studied carefully the little work from which it is taken, and while we admire its ingenuity, have no doubt that the train of reasoning is entirely unsound. Disclaiming all mere hypotheses, and professing to follow a purely analytical process, this able astronomer has really adopted an hypothesis of the most incredible kind;—that the stars have one plane of maximum density, infinitely extended, and thin off, by a gradual law, in parallel strata, to infinite distances on either side of this plane. Such a view of the structure of the universe, however disguised by formulæ, and the calculus of probabilities, is in the highest degree preposterous and unnatural. But there is another, still more fatal defect, which lies at the root of the whole subject of sidereal astronomy. We will try to make it plain to our readers in a few words, since the Essayist has not observed it, while it would add great strength to his own argument.

The brightest stars to the eye obtain this character, either from their smaller distance or their greater absolute light. In like manner, the inferior brilliancy of lower magnitudes, telescopic stars and nebulæ, may arise either from their greater distance or real inferiority of light. Now if we knew that stars, apparently brightest, were so from their nearness alone, we might refer the difference in the rest simply to their greater distance, and assume their average size to be that of stars of the first magnitude. Sir W. Herschel started from this principle

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in his early rough sketches of the Milky Way. But in his later papers, and especially after the splendid discovery of binary systems, he recognised his error, and came to the conclusion that the visible classes depend as much on real differences of size and brilliance, as on mere distance. M. Struve, however, and most other astronomers, have continued to borrow this unsafe assumption; and the table of distances, which Sir David quotes from his pamphlet, is the result to which it leads in his hands.

Now, even on general grounds of reason, since the inferiority of other stars may arise equally from either of two causes, increase of distance, or absolute inferiority of light, the only just plan would be to take the star of greatest known brilliance, at the nearest known distance, for a visible standard, and to distribute the diminution of light equally between the two causes, which are equally possible in themselves. The consequence would be that the scale of probable distances, which M. Struve assigns for the first six, the ninth, and twelfth magnitudes, instead of being 5, 9, 13, 19, 27, 37, 125, 1080 parallactic units, will be nearly 5, 7, 8, 9, 11, 12, 20, 65, of those units; so that the probable distance of a star of the twelfth magnitude will be fifteen times less than in his calculation.

It is a natural result of the false principle M. Struve has adopted, that the observed number of telescopic stars, for the smallest magnitudes, is less than would result from the power of the telescope and his theoretic arrangement. To remove this discrepancy, he resorts to Dr. Olbers' hypothesis of the imperfect transparency of space; so that, beside the natural effect of distance, the light of the remotest stars is gradually extinguished. But Sir John Herschel has clearly shewn that this supposition is contradicted by the phenomena of the Milky Way, which in some parts is resolved into separate stars on a clear, dark back-ground, and in others, seems to lose itself in depths of nebulous light. The discordance of the theoretical result, then, is left unexplained. It is the direct consequence of the fundamental mistake we have just noted, in assigning to distance alone, what belongs alike to increase of distance and probable inferiority of actual brightness.

Again, the assertion that the nearest nebulæ are evidently more remote than the farthest telescopic stars, is still more certainly untrue. There are several which have remarkable stars situated in such a manner, near to void spaces of the nebulæ, as to force the conviction, more and more, on practical observers, that there must be a physical connexion between them. And these stars, as Lord Rosse has stated, are in some cases as bright as those which have had their parallax nearly determined. We are thus within one step of fixing these nebulæ to a distance, only a little greater, or even less, than stars of the sixth magnitude. In other words, their dots of light are likely soon to be proved a hundred times nearer, and

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consequently a million times less in their actual mass, than would result from the over hasty guess-work of earlier speculation.

The other remarks of Sir David on this subject are equally mistaken, without the same high authorities to excuse the error. Of the striking analogy traced out in the Essay between the long spiral of Encke's comet and the spiral nebulæ, he says that "a hypothesis more wild and gratuitous was never before submitted to the scientific world." We suspect that most real astronomers will pronounce a judgment exactly the reverse, and transfer the compliment to his entombed pre-adamite races, nobler than man, and more lovely than woman, whom he hopes to discover below the granite formation. "In what part of the nebula," he asks, "do the cometic patches reside, before they begin their motion of descent to the nucleus; and what is the cause of their quitting their place of rest?" Such a question would make one suspect that the author of the "Life of Newton" had never taken a first lesson in the Newtonian philosophy. On the view he would refute, every part of the nebula alike is one of the cometic patches, those near the centre being merely denser than the rest; and the cause of their motion, of course, is the attraction of the total mass. "No comet," he continues, "out of hundreds, has been so negligent of its tail as to leave it behind." Sir John Herschel will teach him the very opposite, as the only natural conclusion from cometary astronomy, that the matter of the tail being carried to such vast distances must probably, in every case, "leave the nucleus altogether;" and that "it is therefore very conceivable that a comet, at every approach to the sun, may lose a portion of that peculiar matter, on which the production of the tail depends, the remainder approximating more nearly to the nature of planetary bodies." He evidently believes, and with good reason, that comets do usually "leave their tails behind;" and that a new one, commonly of less extent, is generated at the next approach to the sun. "The division of Biela's comet," Sir David continues, "was only apparent." Either, then, he has been dreaming, or Sir J. Herschel and Mr. Hinde, the two first authorities on such a subject, who both assure us that distinct orbits have had to be calculated independently for the two separated portions.

The inductive argument from the case of seven clusters, unequally distant, which are supposed to be resolved in succession by an increase of optical power, fails by assuming silently the very point in dispute, that the degree of resolvability depends solely on the distance. This is a mistake which the Magellanic clouds ought to have finally dispelled.

Perhaps our readers who have been wont to astonish themselves with the enormous distances, often assigned to the nebulæ, from Sir W. Herschel to the present day, may repel any suggestion which tends to lower these prodigious estimates.

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A Hindoo superstition, which seeks for sublimity merely in enormous numbers, has been creeping over this part of science, and it is high time that it was dispelled. Thus, in Mitchell's popular Lectures, the case is put of a nebula "twelve hundred times more remote than Sirius, or at such a distance that its light would reach us only after a journey of 120,000 years;" and we have presently three and a half millions of years assigned for the probable range of Lord Rosse's telescope. We have shewn already that this first estimate, of twelve hundred Sirian units, is probably ten times greater than the truth. But not content with this stride, a cipher is freely added in the process of calculation, since light travels from Sirius in ten or twelve, and not one hundred, years. The compound effect of the two mistakes is to exaggerate the probable distance of such a nebula just a hundred fold.

Now at what price do we enlarge the fancied range of telescopic vision, the number of visible objects remaining still the same? At the price of conceiving infinite space to be so much more thinly provided with systems and worlds. And since space, on every view, must be really infinite, and we can only infer the condition of parts beyond the range of our telescopes from what lies within it, the only result of exaggeration is to enlarge the proportion of lifeless, empty space, to the actual scenes of the Creator's power, and the possible homes of life and intelligence. We render the wastes of the universe more immense, its vast solitudes more profoundly desolate. Surely it is not worth while to sacrifice the least grain of truth or probability, to obtain such a sterile and abortive magnificence.

High numbers, when they pass a moderate limit, awaken no answering conception in our minds. On the more reasonable estimates which, we think, ought to be preferred, our telescopes can sound infinite space to a depth of forty thousand billions of miles on every side, and perhaps a few objects tenfold more distant. A sphere so enormous is vast enough, surely, to satisfy the ambition of astronomers for ages, before they can hope to explore all its wonders; or can have any occasion to weep, like the Macedonian, that so narrow a limit has been assigned to their conquests over the mysteries of the universe.

The whole reply of Sir David to the Essayist's reasoning on the nebulæ, is quite worthless. A variety of original mistakes, some of which we have passed by for want of space, are compounded, with a few second-hand errors, veneable from great names, but now half abandoned by their former advocates, which facts are slowly consigning to the tomb. These same facts, however, almost in the same degree that they disprove the present fitness of many, if not all, of these star-clouds to be the homes of intelligence, encourage the idea that they may be tending to a condition, receptive of lower or higher forms of life, which our own system has long ago assumed. For aught

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we can tell, they may be mansions still in course of preparation to be the home of unborn colonies of the moral universe.

The remarks of the Essayist on the Fixed Stars, are less convincing than on the Nebulæ. The writer speaks of our sun as the largest known body, and seems to underrate the analogies which place it in the same rank with other stars. Yet, so far as we can judge from imperfect determinations of parallax and brilliancy, the bright star of the Centaur, Arcturus, Sirius, and Capella, are all superior to the sun in brilliance. Sir John Herschel makes Centauri more than twice, and Sirius sixty-three times as bright; but, from his own data, the second estimate is too small, and Sirius has one hundred and fifty times the absolute splendour of our own sun. Capella, if we could rely on the minute parallax M. Peters has assigned it, will be three times brighter even than Sirius. These conclusions of science, which may be reinforced by several other analogies, are certainly adverse to the extreme form of the negative hypothesis of the Essay, which would deny the future as well as the present inhabitation of any planet or system besides our own. But while these facts render it probable that these systems have some great purpose to fulfil, either towards angels or men, or unknown races of being, they are still very far from proving the existence of distinct tribes of immortals, tied down to move upon the surface of unknown planets revolving around these central suns; or forms of animal life, fitted to endure the fiery radiance of these stars themselves. The reasoning of the Essay has also much force to shew that many of the stars are not actually suited, at present, to form the centres of stable and finished systems.

The reply of Sir David, on this part of the subject, is surprisingly full of errors. It shews, in a striking manner, the looseness of thought with which the desire to prove the existence of more worlds than one has infected so many minds, till the first maxims of scientific research are in danger of being abandoned and forgotten. First, he adopts the argument of Sir W. Herschel, that the sun itself is habitable, because the lower clouds may intercept the brightness and heat of its upper luminous atmosphere. The proportion of light reflected from the opaque body at the bottom of the spots, that eminent observer found, was only seven parts in a thousand. Upon this Sir David infers that its nucleus "is a solid opaque mass, receiving very little light and heat from its luminous atmosphere." After quoting the sensible reflection of Dr. Young, that no clouds, however dense, could impede the transmission of the sun's heat to the parts below, he replies boldly, that the difficulty has no weight, and that "even a human being might live and breathe upon the solid nucleus under the heat indicated by seven rays out of a thousand!" Has Sir David ever thought what he was saying? If we assume the height of the sun's atmosphere to be

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95,000 miles, which which would be twenty times greater in proportion to its radius than that of the earth, the heat in question would be 7000 times the summer heat on our globe, or just four times that of Parker's burning lens, which melted, as Sir J. Herschel tells us, "cornelian, agate, and rock crystal." And this is what Sir David assures his readers would be a cool and refreshing home for human inhabitants!

The next argument for the common inhabitation of the sun and the stars is drawn from the sun's proper motion. Sir David here assures us, twice, that "no change of place has been observed in single stars, except that which arises from the motion of our system;" and that this motion is "the true cause of the proper motion of the stars, but owing to the imperfection of Roemer's and Meyer's instruments, the observed motions did not then correspond."

This mistake is really amazing in a writer of Sir David's scientific eminence. The discovery of Sir W. Herschel, since confirmed by Argelander and Struve, would have been almost self-evident, instead of a marvel of skill and sagacity, if the parallactic motion had not been mixed up inseparably with a real and proper motion in almost every star that could be of use in the problem. The writer, who is ignorant of this plain truth, and ventures to contradict it, has still to learn the alphabet of sidereal astronomy.

"As there is no such thing in the heavens as a rectilineal motion, it is evident that the Sun, with all his planets and comets, is in rapid motion round an invisible body. To that now dark and mysterious centre, from which no ray, however feeble, shines, we may in another age direct our telescopes, detecting the great luminary which controls our system, and bends its path into that vast orbit which man, in the whole cycle of his race, may never be allowed to round."

What is here stated, as a certain fact, is a supposition in the highest degree improbable. Curvilinear motion does not imply revolution round a centre, and the motion of the sun has not yet been proved to be curvilinear. Above all, the idea of a central body so massive as to overpower all the action of nearer stars, and so remote as to be invisible to our best instruments, approaches very near to a mathematical contradiction. To justify his description, this "distant sun, with attendant planets like our own," must be so dark that eyes placed on its own planets could not see it.

Sir David next treats of binary systems, and argues that the presumption for their being surrounded with inhabited planets is stronger than in the case of single stars. To confirm this, he quotes a passage from Herschel, which goes far to prove just the reverse. We are there told, with truth, that the "stability of their systems" requires the planets and satellites to be "crowded into a space bearing hardly a greater proportion to the enormous interval which separates them, than the distances of the satellites of our luminaries bear to their distances from the

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Sun himself." Let us apply this test, then, in the case of 61 Cygni, the most favourable to Sir David's hypothesis, since the visual angle is large and the orbit is nearly circular, while most of the others are highly elliptical. The distance of the two stars appears to be 44½ times that of the earth from the sun, and their joint mass one-third of our sun's. The proportion which Sir John Herschel states to be almost essential for the stability of planets in such a system, whether we take it from our own moon or the outmost moon of Jupiter, is about 400 to 1. Hence we might infer that no planet could revolve permanently round either, at a greater distance than ten millions of miles, or one-third of the distance of Mercury. The absolute light of either star, as inferred from their magnitude and brilliance, will be twenty-five times less than the sun; so that a limit of ten millions, with reference to light and heat, answers to fifty millions in our system. In the most favourable case, therefore, of the binary systems, there could probably be no planet so remote, relatively, as Venus in our own system; or in absolute distance, as one half the distance of Mercury. Sir David's remark, tried by the authority to which he appeals, is the exact opposite of the truth.

We are told next, that if Mädler's speculation is correct, our sun and the star Alcyone form a binary system. As usual with our author, this is quite incorrect. The view of that writer is that Alcyone is the centre of a multiple system, including the whole, or nearly the whole, sidereal system of the Milky Way.

The Essayist had observed, the stars of the best-known binary systems may have their luminous matter diffused through a globe as large as the earth's orbit. Sir David meets this with a positive denial. In proof, he quotes the statement of Sir John Herschel, that the sun "is neither vastly greater nor vastly less than the stars of 61 Cygni; and hence concludes that the remark of the Essay is "contrary to astronomical truth." This is another sign of his real unacquaintance with the subject. The remark of Herschel refers entirely to the mass of the two constituents, and does not relate in the least to its condensation or diffusion. The observation in the Essay is perfectly correct. A disc of one-third of a second, the parallax of these stars, or the angle which the earth's orbit would subtend at that distance, would be imperceptible in our telescopes. Hence we have no proof that these suns may not be spread over this wide radius. So far as the strict evidence of astronomy goes, the chances are opposed to the supposition that even a single planet could revolve about either of them in a stable manner.

On the whole, it appears that most of the fixed stars resemble our sun in their immense mass and self-luminous power. But the binary and multiple stars, a large proportion of the whole, are unlike it, in revolving round each other in orbits of planetary size, which would render the attachment of planets to

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them, in a stable system, doubtful, if not impossible; the temporary stars, in their sudden changes, implying some violent paroxysm of condensation or chemical change; the variable stars, in their alternations of light-giving power; and most of the telescopic stars, it is probable, by a real inferiority of size and brilliance. The features of contrast, in a majority of cases, are not less conspicuous than those of resemblance. Though we have no certain proof that many of them are not attended by planets, and these inhabited by races of intelligent beings, it is clearly presumptuous to affirm that they can fulfil the great end of their creation in this way alone. Who can tell how vast is the number of those pure and happy spirits, whose existence is actually revealed to us, and who are privileged to range through all the worlds of space, and to adore in them the power of the Creator, without being pinioned down to any one sun or planet as their home? And who can tell, since our human nature has been linked inseparably with the Divine in the person of the Son of Man, what new privileges may be in store for the children of men, when moral evil has once been overcome in the region of its fearful triumph, and the veil is rent which conceals the glories of the world to come?

We come now to the planets of our own system, which occupy the last place in the Essay, and the first in the Reply. The view suggested in the Essay is, that our earth is the sole domestic hearth, in the temperate zone of the system; that the outer planets are too dark and cold for forms of life resembling human; that their density justifies the conclusion that they consist of water or ice, and not of mere solid matter; that the moon, our nearest neighbour, by the absence of atmosphere, and other signs, is almost certainly devoid of life; that Mercury and Venus, from their optical character, have probably a surface vitrified by the heat of the sun; and hence, that except in the case of Mars, the presumption from the scientific features is, that our earth alone is fitted, by the union of many special and harmonious conditions, to be the home of rational and intelligent life.

The difficulty, in this part of the subject, is to decide what force resemblances can have to prove the planets inhabited, when differences are allowed no force to disprove it, but are explained by an appeal to the Divine Omnipotence, and the many possible varieties of created being. The planets are solid, globular, opaque, like the earth. They resemble it in size; in rotation on their axes, and nearly in the time of rotation; in revolution round the sun, and a partial change of seasons; and several of them in the presence of moons, which might perform the same office as our own. These are striking and important features of resemblance. On the other hand, so far as we can reason from evidence, the inferior ones must be too hot, and the superior, except Mars, too cold and dark for human habita-

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tion. The asteroids are too small and light, as well as too cold, for such a purpose. The small density of the outer planets is a further difficulty; and their rapid revolution, if the laws of their atmosphere are the same with ours, must produce a lasting hurricane on their surface. With a sun twenty-five times less bright and warm than ours, and winds twenty times as rapid and violent, Jupiter, even with the advantage of four moons, themselves weakly lighted, would certainly seem a wretched habitation for beings like ourselves. But when once we are obliged to modify extensively the human conditions of life, what law of reason obliges us to retain the arbitrary condition of a race tied down to creep upon a planetary surface? Why not content ourselves with believing that innumerable angels contemplate, at will, all the fields of creation, instead of making the occupation of globular surface by reasoning animals, in every variety of condition, a primary and fundamental law for all the unknown wonders of the Creator's hand? We confess that we see nothing, in such a principle, which gives it a just claim to be the only key to the constitution of the moral universe; or warrants Sir David's censure of minds which hesitate to receive it with implicit faith, that they must be "dead to feeling and shorn of reason." It seems rather to be an imperfect hybrid between a limited experience and a roving imagination, which lacks equally the freedom of simple poetry, and the cautious accuracy and true modesty of inductive science.

The curious suggestion of Mr. Bond and Mr. Lassels, which we learn for the first time from Sir David's work, that the third ring of Saturn, recently discovered, is not only fluid, but gradually approaching to the body of the planet, and may be expected to join it before long, is clearly a fresh weight in the scale of the Essay. It reinforces the presumption, whether weak or strong, for the aqueous nature of that planet, and renders it more unlikely that it is the home of reasonable creatures, unless we suppose them doomed speedily to a deluge, more overwhelming and fatal than that of Noah.

It is time that we should take leave of Sir David's work. Its asperity of tone, and the inaccuracies of which it is full, make it unworthy of the author's high reputation. The subject, above most others, calls for modesty, humility, and reverence. The Essay, though somewhat partial and one-sided, as natural in maintaining a cause which has had no recent advocates, and which is opposed to a strong current of popular opinion, evinced the hand of a thorough master in every walk of science,—a deep earnest search after reality, at whatever sacrifice of idols of the market and the cave,—a tone of severe moral dignity,—and a sense of the superior greatness of the living spirit, which can hold communion with its Maker, beyond all the vastness of mere physical magnificence. Sir David has met it with the zealotry

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of a partisan, and knowledge gleaned at second-hand, without any marks of true insight into the real value of his own authorities, or the just laws of scientific reasoning.

There is one subject, however, which we must notice before we close this Review. Sir David strives to solve the religious difficulty involved in the idea of other planetary races, by including them, directly and immediately, within the range of the Christian redemption. To complete his theory, he offers his own solution of the mystery of moral evil. A bold achievement, to be wrought in two pages of a work devoted to prove the inhabitation, by possible Nereids and ant-like angels, of ten thousand distant worlds! An inferior intellect, he observes, may disencumber itself of an incubus, which a superior one may be doomed for ever to bear; and difficulties which we cannot solve for others, we may solve for ourselves. His solution is this;—that man, in his physical frame, is necessarily subject to physical laws; that his high reason cannot always compensate for inferior instinct, and thus he must be helplessly exposed to suffering and death. Hence his instincts of self-preservation and parental affection must clash with those of his fellow-sufferers, and, in this collision of interests, laws Divine and human are broken. The result is conformable to the end of creation, the full display of the Divine attributes; since, in abodes of happiness and peace, the idea of mercy can neither have an object nor a name. Justice can be understood only among the unjust, truth among the untruthful. Though controlled and suffering, we may feel that all is good and wise. The spectre of moral evil has been conjured up by ourselves—

> "All discord, harmony not understood,
> All partial evil, universal good."

In agreement with these views, he freely resigns the favourite opinion of other speculators in the same field,—that the planets are sinless homes of unfallen races,—and infers that their moral state is probably much the same as of our own world.

Now we share fully in the impression, thus plainly avowed, that if other worlds are inhabited with reasonable beings, the strong presumption from the revealed fact, in the case of both men and angels, is that these unknown races also have suffered a moral fall. But this admission, however just in itself, will do much, we think, to destroy the fond attraction with which so many cling to the doctrine of a plurality of worlds, as the most delightful article in their philosophical or religious faith. These planets, which we can make as happy and as virtuous as we please, and where no stern evidence of facts comes in to correct and disenchant our airy dreams of speculation, replace with them the visions of the Golden Age in heathen poets, and constitute the Fortunate Isles of their moral universe. Their erring faith, when the lessons of Scripture are too humbling and too solemn for their taste, finds here a new and delightful avenue,

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by which it can intrude into things unseen, and devise for itself a new moral universe, unstained alike with sin and sorrow. They will hardly think it worth while to garble facts, and put a strain on scientific evidence, to strengthen the presumption that ten thousand other worlds are filled with other races, as fallen, as sinful, and consequently as wretched, as mankind have been for six thousand years. They will be reluctant to diversify their views of creation by Polyphemuses, Arguses, Titans with a hundred hands, and Nereids that dwell in cool ocean caverns, or by rational ants and beavers in myriad races; but to whom the common description of our own race mainly applies, that they are "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another."

But apart from its bearing on this question of planetary races, the attempt here made to solve the problem of moral evil is both superficial and mischievous. It bears a suspicious likeness to the cheap and easy way in which Mr. Worldly Wiseman offered to relieve Christian of his heavy burden, and which he was only hindered from following, when Mount Sinai, with its flames of fire and flashing terrors of conscience, overhung his path. Men are created, it seems, with instincts which inevitably compel them to fight and quarrel, to lie and steal, to break laws human and Divine, and thus expose them to suffering and death; and God has purposely so arranged it, to exhibit His own attributes, and display His Divine glory. Moral evil is a spectre we conjure up for ourselves, like Christian's burden. It is there, only because we fancy it to be there. Sin is the natural and necessary result of our circumstances, and leads to great good in the end; and remorse is consequently an unphilosophical superstition.

> "All malice, harmony not understood;
> All private crime, a universal good."

Does Sir David really think that he vindicates Christianity from the dangers of the Nebular hypothesis, and acts the part of a champion of the faith, by reviving the immoral fatalism of Bolingbroke, and tacking it, as a pendant, on the lively fancies of Fontenelle? We can hardly conceive any view of Man's condition more deadening to the conscience, more dishonouring to the moral perfection of the Creator, than the mischievous "anodyne," as he fitly terms it, which he has here proposed. It is the first main object of Divine Revelation to destroy the fatal error which these paragraphs would revive—to teach that moral evil is no necessity or misfortune, but a wilful, inexcusable transgression of the law of God; and to render redemption possible, by teaching the proud heart that it is not God who is in fault, and a change of its circumstances that is required for its happiness, but the will itself, which needs to be renewed and redeemed. Any doctrine, though it may style

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itself "the creed of the philosopher," which denies this truth, and makes sin and death the natural and inevitable result of Man's nature, as God first created him, strikes at the foundations of the faith and hope of the Christian, and ought to be rejected, with holy indignation, by every pious mind.

In conclusion, we think that this work of Sir David Brewster has done nothing to increase the scientific evidence, or to lessen the theological perplexity, of the popular view of a Plurality of Inhabited Worlds. In accuracy and depth of science it is greatly inferior, as we have shewn, to the Essay it undertakes to refute; while the solution of the religious problem, which it substitutes for that of Chalmers, has no trace of Scriptural authority in its favour, and recognises, in redemption, that vast prerogative of our earth over all other suns and planets, which the writer treats as an inconceivable absurdity in the Essayist's Theory of the Universe. The remarks on the nature of moral evil are a still deeper blot. The dangers of the scientific doctrine, that suns and planets may still be forming, in distant parts of space, by the condensation of nebulous matter, are imaginary in themselves; and disappear entirely, when once compared with that dark, immoral fatalism, which expounds moral evil by the necessity of outward circumstances, appointed by the Almighty with an express view to its production, that He may paint His own perfections more brightly on the dark background of a sin and misery He has himself ordained. If such be "the creed of the philosopher," may every Christian long be preserved from the deadly snare! Instead of intruding into things not seen, by inventing races of beaver-like intelligences, or animal monsters of other forms, to people the worlds of the sky; our wiser course is to pursue the double path-way of truth which lies really open before us. Neither the torch of science, flickering dimly in these far depths of space, nor the direct voice of Revelation, permits us to decide what is the present occupation of these celestial spheres; or even to determine, with any certainty, the way in which they may hereafter minister to the scheme of God's universal Providence. The chief lessons they directly teach us are, Man's littleness, the Creator's majesty, and the infinite capabilities of the universe He has made. How far those capabilities are already developed and occupied, how far they are reserved for unborn ages, we may well be content to be ignorant for a season, and wait for the period when the veil shall be removed, and we shall know even as we are known. The real fields of scientific inquiry are vast, and a wide harvest awaits the diligent labourer. The field of revealed truth, in the plan of human redemption, is still more vast, and still richer in its golden treasures; and he who labours in this field of meditation, will have a still more abundant reward. We have no need to invent other races in Jupiter and Sirius, in order to secure an ample range for our desires and hopes of the good things to

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come. When we indulge our fancy too freely in such conjectures without evidence, there is great danger lest we should obscure the glory of those truths which lie within our reach, and have been plainly revealed. The songs of heaven are not occupied, so far as information is given us, with the delicate balancing of the rings of Saturn, or the landscapes of Arcturus, or the contrasted colouring of binary systems, but with the moral wonders of the Cross, and the glories of Redeeming Love. We cease to "hold the Head," through a dangerous intruding into things unseen, when we suffer any fancies about planetary races to obscure these great and glorious truths of the Gospel, that Man was made to have dominion over all the visible works of God, and that the Son of Man is the Supreme and Eternal Governor of the whole universe of created beings.

BRIEF NOTICES OF NEW BOOKS.

The Codex Montfortianus: a Collation of this celebrated MS., with the Greek Text of Wetstein, and with certain MSS. in the University of Oxford. By O. T. Dobbin, LL.D., &c. &c. London: G. Baxter.

WE refer to this publication chiefly to bring the fact of its existence before such of our readers as are interested in the manuscript reading of the New Testament. And who that wishes to come at the truth ought not to take an interest in such studies? The Editor has done himself much honour, both in the precision and fulness with which he has presented the extracts from the manuscript, and in the learning and candour with which he has descanted upon them. And we would be the first to acknowledge how admirably the publisher has discharged his duty to the public in supplying such a conveyance for the Editor's extracts and reasonings.

The Revelation of our Lord and Saviour Jesus Christ, Historically and Critically Interpreted, &c. &c. &c. By the Rev. Philip Gell, M.A. Wertheim and Macintosh.

IT would be hard if the labours of so good, able, and persevering a man as Mr. Gell—upon a subject in which so many feel a deep interest, and in which, as it bears on the future history of the Church of Christ, all are bound to feel at least a measure of interest—should receive no notice in our pages. But when we find the author, though agreeing to a certain extent with Mr. Elliott, indeed occupied in the frequent statement of wide differences and antagonism of opinion even on points hitherto commonly acquiesced in by Prophetical Interpreters—so that the tangled skein seems only to be-

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come more tangled as we endeavour to unravel it—we are free to confess ourselves a little heart-sick at this variety of judgment, and to be tempted to seek repose by keeping altogether clear of the controversy.

Mr. Gill rejects the doctrine of a "personal premillennial reign of Christ," but has views of his own as to "a post-resurrection Jerusalem state," which we are inclined to think will not make any large number of converts. The work discovers much patience of investigation, and extensive and minute reading of history. Like other writers on this subject, even Mr. Elliott himself the great prophet of the day, he has a keener perception of historical analogies than belongs to ordinary students. We are happy if such students can satisfy themselves, and can only implore them to make liberal allowance for the tardiness of our more sluggish natures.

We have sometimes speculated as to what would have been the result to any man who had mounted the almost innumerable hobbies which the Prophetical écuyers have brought, ready harnessed, into the field—each labelled with a confident statement of its pedigree and powers.

We remember to have been called to convey to Mr. Frere, one of the Fathers in these discussions, and whose theory wholly stood on the future reappearance of Napoleon Bonaparte on the field of action—that "he was *dead*." If so, replied that amiable controversialist, "You might as well kill *me*." But Mr. Frere, we are thankful to say, survived this catastrophe, and his fruitful muse soon produced a fresh creation; and, by an easy substitution of the *new* Napoleon for the *old*, with a mere dash of the pen, the author set everything to rights in his theory. Examples such as these, dispose us not to dogmatise too confidently on the future, and to assign to prophetical speculations what we believe to be their proper office, namely, "when things have come to pass," to compare the result with the prediction—the key with the lock it has opened, and to shew that the same Great and Glorious hand must have constructed both.

Historic Notes on the Books of the Old and New Testament. By Samuel Sharpe. London: Moxon.

WHOEVER walks the streets of London, especially at the season when Christmas or the New Year festivities make an unusual demand upon the practitioners in a particular line of business, must have seen a class of gentlemen, whose favourite costume is a blue vest and apron, standing with instruments of no common terror in their hands, which they occasionally let fall on masses of flesh and bone before them, sometimes hitting the right joint, but often making ill-directed incisions into the flesh and bone, and scattering the splinters all around them. Now whoever has beheld such operators, has seen the shadows and prototypes of Mr. Sharpe, as he stands, with the cleaver of his own presumption in his hand, and proceeds rashly, and in a true slaughter-house spirit, indiscriminately to chop to pieces the Historians, Prophets, Evangelists, Apostles, of the Old and New Testament. Sometimes he seems to hit a right joint; and

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we have to thank him for his labours. But often his chopping and hacking are at random, and most mischievous; and, were his judgments upon Scripture to be received, he would certainly leave the Bible in a state which must make it a matter of doubt whether it would be better to have it or to want it. No man can reasonably object to careful and reverent investigations of the difficulties connected with the sacred volume. But we strongly repudiate the spirit of rash and irreverent criticism, as applied to a volume which purposes to come from God, and which whole nations believe to come from Him, and whose contents have the most solemn bearing on the eternal destinies of myriads of immortal spirits. In such a case we cannot forgive even a single rash, rapid, hap-hazard cavil, or objection—struck off in one moment, and printed the next. "A fool," says Bishop Newton, (we think) "may ask more questions than many a wise man can answer." And a caviller at Scripture may, in a moment, lodge a doubt in a human soul, which it may take years to dislodge. On the whole, in pronouncing a final verdict on this volume, we are compelled to say that it has scarcely ever happened to us to see a book which displayed, within given limits not very enlarged, more of the spirit of bold and irreverend conjecture, and less of a spirit of modesty and veneration. The single observation which we remember to have heard Mrs. Beecher Stowe make on the character of the English people, was, that "their reverence was the source of their greatness." And it was a remark worthy of a person who has commanded the admiration of mankind by her deep penetration of the workings of the human mind.

Such writers as Mr. Sharpe are every day multiplying; and tempt us to fear that the German spirit is gradually usurping the chair hitherto occupied by our more modest and reverential English divines. And if the Germans are suffered to excel us in *learning*, they will be sure to beat us out of the field. It is to be hoped, however, that the various new machinery set to work for Theological education will gradually accomplish its purposes; that we shall have learning to oppose to learning; and "a sound mind" to a wild and presumptuous imagination.

The Soul's Life, &c.: a Series of Sermons, &c. By the Rev. Edward Garbett, Minister of St. Bartholomew, St. Pancras. London: Thompson.

THESE Sermons are of such unusual excellence that we should do justice neither to them, nor to our own appreciation of them, if we were not heartily to commend them to our readers. They are thoughtful, eloquent, experimental, and suggestive, drawn from the deep mines of scriptural truth and of personal experience. It is very pleasant to find, in many instances, that while perhaps the higher ecclesiastical authorities of the land fall below some of their predecessors in theological attainments, the clergy in the more obscure spheres of duty are doing much to redeem our character as

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divines, as well as preachers and pastors. It is a fact noticed by Mr. Macaulay, that, at the distance of 150 years, the most distinguished portions of our clergy were to be found in the metropolis, whilst the race of Trullebers were exhausting their farm-yard energies in the country livings. But, at a more recent period, this has not been the case. No part of England was more overrun by the race of "high and dry" preachers than the city of London. Indeed, the very term "high and dry" is said to have had a metropolitan origin, and to belong by emphasis to one of its clergy. But what a change has come over the scene! The principal parishes, especially in the north of London, are in the hands of some of the most distinguished and energetic ministers of the day. The late most acceptable appointment of Mr. Pelham has rounded the circle of good appointments in that neighbourhood; so that we begin to take courage, and to hope that, in due time, the richest metropolis in the world will become the best instructed. Among even the London preachers we are bold to say that very few are competent to produce better sermons than those in the volumes before us; and we venture to hope that they will have as wide a circulation as they richly deserve.

OBITUARY.

THE REV. CHANCELLOR RAIKES.

The Rev. Chancellor Raikes, another distinguished labourer in the field of religious truth and practical benevolence, has passed into the world of spirits. Among other causes that bespeak for his memory some record in these pages is the fact, that he was one of the most valuable contributors to them. The Editor of the "Christian Observer" can never forget the readiness with which Mr. Raikes habitually came to his aid in every hour of necessity; and the wit, refinement, intelligence, and deep spirit of piety by which his contributions were distinguished. The readers of this Work will, we fear, no less than the Editor, feel the loss they have sustained by his removal. We shall be pardoned for referring, though necessarily with painful brevity, to a few of the most prominent facts in his history.

Mr. Raikes was born in 1782, in the house of his father, an opulent merchant in the City of London. The first years of his education were spent under the roof of a relative at Neesden, near London; whence he was removed to Eton, and afterwards to St. John's College, Cambridge. It may be a matter of surprise that, considering both his talents and his acquirements, his name should not stand higher in the lists of University prizes and honours. But both his natural tastes and his Eton education had probably dis-

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posed him rather to pursue the path of General and Classical Literature, than that of Mathematics; in which the University Prizes were, in his days, chiefly to be found. He obtained, however, a fair position in the Mathematical Tripos, and secured the second Bachelor Prize for a Latin Essay. Whilst in the University—and not, as has been stated in a warm-hearted and vigorous sketch of his life and character in a Public Journal, at Eton—he was privileged to form an intimacy with the present Archbishop of Canterbury, which, we have reason to believe, had deepened at every point of its progress, and which was regarded by him as one of the chief blessings of his life. Nor, as we equally believe, would that admirable Prelate be loth to avow the reciprocal advantage of such a friend, counsellor, and co-operator in the severe labours of a Diocese, which rose, under their joint administration and influence, from a state of considerable spiritual destitution, to that of one of the best organized and instructed in the land.

In the year 1804, after taking his degree at Cambridge, prompted as well by his love of classical literature as by his thirst for general knowledge, he set out for the Continent, and visited not only the places now trodden threadbare by the footsteps of modern tourists, but some of those spots then, and even now, less familiar to them. And he travelled and explored with such vigour and intelligence as to bring back a far larger share of new and varied knowledge than falls to the lot of many such inquirers. Among other felicities of his wanderings was a long sea voyage with Lord Collingwood, which contributed, we may believe, to that lively interest in sailors which manifested itself in his subsequent labours for their temporal and spiritual benefit. After his return to England, his mind probably for a time hung in suspense as to the line of life he should pursue. Many circumstances might have induced him to cast in his lot among the candidates for literary or political distinction; but a mightier hand was over him, and gradually conducted him to that sphere of duty which, we cannot doubt, yielded the largest advantages both to himself and to all around him. In the year 1808 he was ordained by Bishop Tomlin. Soon after this he married, and appears to have held various curacies in the neighbourhood of London, and afterwards, in succession, those of Shillingstone in Dorsetshire, and Burnham in Buckinghamshire.

During the whole of this period Mr. Raikes is to be regarded rather as a thoughtful, conscientious, and most amiable and intellectual clergyman, than a man deeply conversant with Gospel truth, and living from hour to hour under its cheering and sanctifying influences. But in the year 1820, it pleased God to take from him a wife, precious to him as his own life's blood: to lay him at once, by this blow, stunned and prostrate on the ground; and then, in the deep furrows of a sorrowing heart, to sow more effectually the seeds

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of eternal Truth. He came forth from that chamber of death, as it were, a new man, enlightened, strengthened, and sanctified. Two years after this event, the death of his Vicar led to his removal from Burnham; after which, prompted perhaps by an almost morbid anxiety to fill up the measure of his duties to his motherless children, he retired to an estate he had purchased in the county of Sussex, and there dedicated himself mainly to their education. But this period of retirement is not to be regarded as by any means one of disreputable self-indulgence; or even of abstraction from the Ministry. He gave large and ready assistance to the neighbouring clergy; occasionally took the whole charge of churches in his neighbourhood; and lent his aid, with peculiar power and effect, on the platform of various religious and benevolent institutions, and especially on those of the Bible and Church Missionary Societies.

In 1848 he made another tour on the Continent; and during the same year, the present Primate having been consecrated to the See of Chester, Mr. Raikes was first selected as the Bishop's Examining Chaplain, and soon after appointed Chancellor of the Diocese.

It was in these two capacities that all the higher qualities of his mind may be said to have fully developed themselves. In the former, his memory will long be cherished by a large body of clergy, whose entrance into the ministry he had watched over with all the tenderness of a father; and whom he continued to guide, cheer, and sustain through all its successive stages. And in the latter, his strong intellectual powers, his great industry, his large acquaintance with men and manners, to a great degree supplied the place of legal education and experience; and his success, to an unusual extent, verified the sentiment, "that the man of sense is the best lawyer." His position in the city of Chester, in the meantime, gave him large powers of stimulating and assisting others; and every institution of benevolence, piety, and usefulness bears more or less testimony to the wisdom of his plans, the tenderness of his nature, and the largeness of his bounty.

In this sphere of active and exhausting duty he continued to labour till he had reached a good old age. But, in the last Spring, symptoms of serious disease manifested themselves, which yielded, as it appeared, to medical skill, for a time, but only to give place to those of a more alarming character; and on the 28th of the last November, surrounded by those he best loved, and with all the calmness o one who knew "in whom he had believed," he yielded up his spirit into the hands of the Master he had so faithfully loved and served.

Our space scarcely allows of our adding anything to this simple narrative. But enough has been said to show that the Church of Christ has, in the death of Chancellor Raikes, sustained no common loss. Perhaps few men of his day combined more varied excellences: superior scholarship, ready invention, eloquence of a most

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touching and engaging character, sound sense, exquisite refinement, and above all, a spirit of piety, deep, fervent, enlarged, tolerant. One among those who had known him the longest and the most intimately, has been heard to declare, that, in "an intimacy of twenty-five years, he had seen in him no one thing either to condemn or to regret." Mr. Raikes is regarded by the able and affectionate biographer to whom we have referred, as having leaned to the peculiar doctrines of Calvin. But those who had intimate acquaintance with his theological opinions are not aware of that bias in his religious sentiments.

The name of Raikes has long been honoured in this country as that of the originator of Sunday schools; and the Chancellor was the worthy nephew of an uncle thus distinguished; for not only had he yielded large support to schools of every ordinary class, but "the Schools of the Prophets"—if we may so call the "theological seminaries" of the land—had in him their peculiar patron. From an early period he had devoted much attention to the subject of Clerical education; and to no one more than to himself is the progress of the present day, in this direction, to be traced.—On the whole, few persons are likely more to be missed, than he to whom we are raising this imperfect memorial of honest and affectionate praise. The Church of Christ may well mourn over one of the best expositors of her doctrines, and exemplars of her spirit. The city of Chester will grieve over the loss of the wise guardian and liberal supporter of her charities. And it is with an aching heart the Editor of this Work calls to remembrance, that he shall no more be permitted to listen to the words of affectionate encouragement, or to welcome the wise and holy communications, of one of its most gifted contributors.

VIEW OF PUBLIC AFFAIRS.

As we have been again and again compelled to say, the monthly history of *Spain* might be written in almost the same sentence—a thunder-storm, a rearing of the horses, an overturn, the carriage set on its wheels again; but only to break down at the corner of the next street. These are the staple of the story. During the month Espartero has reigned, and is, of course, re-established as the only man who has the smallest power to keep a government together. How profoundly sick must so *considerable* a person be of his own position. We know of no remedy for the Spanish Church and nation, but the sending off the whole of the priesthood to work in the trenches of the Crimea,—assuming those trenches to be the most

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certain grave for a large portion of those who are compelled to toil in them. A bigoted and half-believing Church is among the worst curses that can fall on a nation.

At *Rome* there has been an almost unexampled conglomeration of the higher and lower classes of the Roman clergy, first to put their seal to the Papal decree on the subject of the Immaculate Conception, and next to crown the Virgin on the occasion of her new and unexpected honour of absolute sinlessness, conferred by the will and mandate of a single, erring, weak and guilty fellow-creature. The whole history appears to us to be one of the most marvellous upon record. Nothing but the undeniable facts of the case would have led us to believe that two bodies of men in the nineteenth century could be found, the one bold enough to propose such a ceremony, and the other to attend it. The dome of St. Peter has blazed with lamps, and the Immortal City with fireworks, in honour of a decree which nothing but an immediate Revelation could warrant; and which cannot be maintained without fastening the charge of falsehood on the Holy Scriptures. The doctrine is, that the parent *must* be immaculate if the child is holy. If, therefore, the Virgin is immaculate, the mother of the Virgin must have been so, and so also must all her ancestors be through all previous ages. Man, in this case, cannot have fallen, or, besides Adam and Eve, there must have existed some unoffending member of the same family.

Of the movements of *Prussia* during the month nothing is to be said, except that she has sent a special messenger to the court of England; whether to attempt to win us over to an acquiescence in her views of the very inoffensive character of the Emperor of Russia, or to give in her own tardy acquiescence to the views of the Western powers, we do not presume to say. Her dilemma will be of the most perplexing nature, ifAustria has really allied herself to the Western nations.

And surely we may now affirm that *Austria* has at length thus allied herself. It is indeed true, that the several points, called the "Four Articles"—the annihilation of all previous treaties between Russia and Turkey—the free navigation of the Danube—the real independence of the Provinces—the Protectorate of the Greek Church—may all be recognised as the basis of negotiation, and may yet all be explained away by the subtlety of Austrian diplomatists; so that if she choose to play false, even at the eleventh hour, she may back out of the war. But it is now admitted on all hands, that Austria perfectly comprehends the intention of France and England not to retire from the war till these four points are so carried out as to secure the rest of Europe from the ambition of Russia. If such terms are not obtained before this Number of our work shall have gone through the press, Austria has pledged herself to make common cause against that country. But if so, how tremendous the prospect! The whole of Europe, and a considerable portion of Asia and Africa, one blaze of war. Sacked towns and burning villages; churches and schools, and all the instruments of peace, commerce, education, civilization, and fraternity, swept from the earth; and hundreds of thousands either arrayed in bloody conflict, or biting the ground in the grasp of agony and despair. Our whole heart sickens as we contemplate the scene even in imagination; and we desire to bow down our souls in humble supplication that "the Prince of Peace"

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may interfere to rescue His own suffering world. How deeply, in the end, have men to rue indecision in a right cause. Had Austria, in the first instance, spoken out, Russia would probably at once have stayed her course, and peace, ascending on her downy wings, would have shaken all her healing gifts on the nations. What a problem it is, in the meantime, to solve whether the remote and straggling dependencies of Austria, in some of which the fires of rebellion are only half extinguished, will cleave to her in the strife; or whether they will seize the moment of her occupation with other objects, to assert their own independence.

And now, what is to be said of *Russia?* Is the resolution of the Autocrat and of his magnates to maintain the war as determined as some, both of his friends and enemies, assure us? Then indeed Europe must expect to feel, through all the pores of the body politic, the horrors of this tremendous struggle; and the sword will not be sheathed till, perhaps, a million of widows and orphans have felt its keen edge, either in their own person or in those of the individuals they love the best. In the mean time, the siege of Sebastopol goes on with more or less vigour, according as the season and other circumstances allow. The camp is swamped in mud and filth. The supplies and ammunition are with difficulty brought up. The army is, we fear, to a certain extent, ill fed, ill housed or tented, and ill clothed. Sickness is prevailing to such an enormous extent, that there are at this moment 7000 patients in the hospitals at Scutari and Balaklava. In addition to all this, solid snow will soon occupy the place of mud all the way from Perekop to Sebastopol; both troops and supplies may easily be brought upon sledges. Our road of communication by sea will be worse,—that of Russia by land better. Our Government, it is to be hoped, however, has prepared for this—though it certainly does not seem to be the habit of the Duke of Newcastle to 'take time by the forelock,' but rather by the pig-tail.

There is little news from our *Colonies* during the month. *India* is pursuing her course of improvement. The *West Indies* are tardily adopting an improved style of agriculture, so as to repair the loss of slave labour. *Australia* is the only colony where anything like great activity exists. Sydney is still suffering under the pressure of high prices for all the necessaries of life, and an indisposition to regular employment. Melbourne is distracted by speculation; by reckless expenditure; by the profligacy of some and the distresses of others in her population. The new Governor finds that he has not got precisely on a bed of roses.

The chief *Home* news of the month is connected with the meeting of *Parliament*. It has been assembled for a few days, for the purpose, as appears by the result, of passing two measures; the one, to enable the Government to send such of the militia as volunteer for foreign service abroad; and the other, to confer on the Government a power to drill here 10,000 foreigners at a time, who may afterwards go out to fight our battles in the Crimea. To the former measure little opposition has been raised; especially as it was understood that it was intended to send the militia only to Malta, Corfu, or other British dependencies. But the latter has called forth the most determined, though fruitless, resistance, not only from the stanch oppositionists, who are always looking out

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for points of assault, but from some friends of the Government, who either regard the measure as unconstitutional, or who believe that the employment of foreigners will tend to quench the zeal of our possible recruits at home. The objections to the measure have been met, as we think, by satisfactory replies. That course can be scarcely deemed 'unconstitutional' which has been pursued in a very large proportion of our previous wars. And as to home enlistment, the Government pledge themselves in every way to promote it, but feel at the same time the impossibility of recruiting to such an extent, in this commercial and busy population, as will meet the necessities of the case. Lord Raglan complains that we send him out *boys*, and ascribes to this in part the number of soldiers in the hospital. Men must have come to their strength who are to cope with the difficulties of war. As to all these points, it seems indispensable to us to trust the Ministry. It has been well said in a contemporary Journal, that in the time of war, there are only two ways of dealing with a Government—"Trust them, or turn them out. Hamper them, and you cut your own throat. Insist on their keeping no secrets from yourselves, and you keep none from the enemy." And we believe that our present circumstances call, with stronger voice than usual, for implicit confidence in the Government of the country. It might be most unwise on their part to tell the nation *all* the reasons why they need a foreign corps, especially when they know the intelligence will be at St. Petersburg almost as soon as it is laid on our breakfast-tables. Let them take care what class of foreigners they enlist; and employ such corps, not at home, but in foreign service; and we see no great mischief in the measure. There is no reason why, in combination with such a course of proceeding, they should not labour to call out the spirit of our own people, and inculcate the lesson that even the morality of war requires that men who have the largest interests at stake ought to be foremost in the conflict. In the Houses of Lords and Commons, however, the Bill was not carried without a considerable struggle—without much fiery declamation from Lord Derby, and much cold and deadly sarcasm from Mr. Disraeli.

Much discussion arose during the debate on the imcompetency of the New War Minister, and of the inadequacy of the means supplied for the sick at Scutari, and both for the sick and well at Sebastopol. The Duke of Newcastle, to a certain extent, disarmed rebuke, by admitting that many mistakes had been made; but apologised for them on the grounds, both of the national inexperience in war, and the low condition of all our military preparations. And his apology is not without weight. At the same time we think that he is guilty to the full extent of his own admissions. Giving him the benefit of all his apologies, it is still impossible to deny that the want of foresight has been almost unexampled, and that it has painfully aggravated the sufferings of the army, so that few, we believe, would regret to see the Duke of Newcastle removed from office, if only the Government knew where to find a better man. Many of the public journals contrast, greatly to the disadvantage of this country, the various military arrangements of France. But the French are, as a nation, more disposed to order

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and organisation; they have also the experience of a long African campaign; and perhaps their various political changes have disposed them more readily to adopt a change when it is a good one. We venture to hope that one fruit of the present campaign will be to strike a few of the chains of antiquated custom off our own necks; and among other results, that henceforth our gouty Admirals and Generals will be left to slumber at home in their easy chairs, and younger men will be taught to hope that genius, courage, and enthusiasm will open a way to military rank and power. What a happiness it would also be if the stern necessities of war should lead us to reform our mess-rooms and barracks at home, and transform these hot-beds of vice into schools for virtue, intelligence, and wholesome discipline. In Prussia, and some other of the German kingdoms, an officer is broken if he is seen drunk, or in a gaming-house; and the principle is recognised, that "one of the best ways to make a good soldier, is to make a good man."

It is with much pleasure we record that the Societies for the "Promotion of Christian Knowledge" and the "Propagation of the Gospel," have set their shoulders to the wheel to prosecute their distinct callings at Scutari and in the Crimea—the one by sending out Bibles and Prayer-books, and the other by recommending clergymen to labour among the sick. We speak in ignorance of the characteristics of the men thus recommended. It is not every chaplain who is fit to be the chaplain of the wounded and dying thousands in our military hospitals. Our hope is, that only such may be led to seek the office as are qualified, by their spiritual attainments and earnest zeal, really and efficiently to discharge its solemn duties. We cannot think but with intense satisfaction of some of those young and ardent spirits, whose energies have been hitherto exhausting themselves on some almost invisible flock in a remote village, going forth with the standard of the cross in their hands to labour among the 7000 men who are this moment bleeding on one side or on the other of the Black Sea, and who have hitherto sought the words of health and life from us in vain. It is earnestly to be hoped that the Government will give free scope to such labourers; and while they are readily purging the army of collars and stocks, will give all that freedom to religious ardor and sympathy which is compatible with the discipline of the army.

It is entirely impossible, as we listen to our church bells inviting us to the calm and soothing services of the season, or as we sit before blazing fires, and see ourselves surrounded by cheerful faces and loving hearts, not to think of the thousands of our countrymen on the cold mountain side, who hear no bells except those which summon their enemies to battle; who see no fires; and who are saddened every hour by the necessary contemplation of fields of suffering and death. And yet, there is comfort in the thought that walls and bastions cannot shut out the consolations of the Gospel, and the indwelling Spirit of the living God; that sorrow may lift the heart to the source of true happiness; that light from heaven may penetrate the dark huts in which many of the soldiers have ensconced themselves; and thus the path of suffering and death become the shortest and surest road to unchangeable glory.

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THE

CHRISTIAN OBSERVER.

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MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

ON THE REFLEX INFLUENCE OF EFFORTS TO PROMOTE RELIGION ABROAD, ON RELIGION AT HOME.

THE soul of Christianity is Love; and love is like the pebble cast into the lake, which spreads one circle after another, each succeeding circle becoming larger than that which preceded it, till the whole surface of the lake has felt the influence of that little stone. So true Christian love begins first to act on that portion of society which lies nearest to it—upon the wife or husband, upon the child or parent, upon the brother or sister; afterwards upon the member of the household or the visiter, upon the bosom friend or neighbour or acquaintance; then upon a poor and ignorant child, upon a class in a Sunday school, upon the sick and friendless, upon the masses sunk in vice and indolence and wretchedness; and at length it extends to distant lands, and diffuses its influence over the surface of the globe.

This is what may be styled the natural mode of the operation of religious principle. But we do not find the same uniformity in the laws which govern human minds, that we find in the laws which govern matter. We see, for instance, how the circles ought to spread, but forces are at work, like the disturbing force of a passing comet, which will cause a planet to deflect in some degree from its proper orbit. Many of the most popular arguments against religion are based upon this tendency to aberration from one uniform and consistent course of action on the part of those who bear the Christian name. Such deviations are watched for, caught at, and caricatured; and hence occasion is taken to expose religion, as well as its professors, to the ridicule of the profane and the contempt of the philosopher. Hence characters are drawn, by the popular caterers for the public taste, who expend all their sympathies on distant objects; they "can see nothing nearer than Africa," they can feel for no wrongs but those of Negroes, the force of their compassion is pro-

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portioned to the distance of its objects, and the acuteness of their sensibilities is measured by the dissimilarity of races to their own. All this seems a very unnatural representation of the state of things. Is their any truth in it? and, if so, whence does it arise?

The caricature would never have been drawn, or if drawn, would never have produced a smile, were there not some colourable pretext for it in the conduct of, at least, some who are engaged in the promotion of foreign missions. We do not mean to deny that in many Christian minds other principles are at work besides that of genuine love to God and man. Some may be influenced by selfish motives, such as the love of notice and distinction; others may attach themselves to the cause, because it is popular and they go with the stream; others are attracted by the novelty of the subject; others, with a lively imagination, find a pleasure in overlooking what is commonplace and near home, and revel in glowing anticipations of foreign enterprise, and of triumphs over the deeper gloom of heathen darkness. In such minds, we scruple not to say, religious sympathies are misplaced. They have not begun at the right end; they have not laid a sure foundation in deep, heartfelt religion. They who thus overlook their immediate connexions, families, friends, neighbours, and countrymen, will be found, almost universally, to have overlooked *themselves*. It is of great consequence that Christians should feel that they ought to work from the centre towards the circumference, and not to begin at the outside of the circle first. And when this is done, then the reaction will be great, powerful, and effective.

It is scarcely necessary to remind the reader how admirably this law of operation was illustrated by the holy men who led the way in the great movement which has taken place, during the present century, in favour of our own Church Missionary Society. Were the men who commenced that work philanthropists abroad and misanthropists at home? Did our Venns, and our Scotts, and our Cecils neglect the people of England that they might promote the knowledge of Christ among the sable sons of Africa's arid soil? Their deep acquaintance with the evils of their own hearts, combined with the views given them by the Holy Spirit of Christ as the Lamb of God that taketh away the sin of the world, first led them to call the sinners around them to repentance, and then urged them forward to seek the extension of the Saviour's kingdom among the distant nations of the earth. And we ask with confidence, What class of persons feels at this day the deepest interest in the conversion of the heathen? Is it not the very class which most earnestly devotes itself to the work of God in England? In truth, the great objects of religion, whether near or remote, fall mainly into the same hands. They who desire the friends of missions to turn their attention exclusively to home objects of charity, are not generally the men who signalize their own benevolence by any

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astonishing acts of liberality towards their own countrymen. Their stone drops so gently into the lake, that it scarcely produces a single ripple beyond their own domestic circle.

But it is not needful to stand solely on the defensive in arguing with the opponents of missionary exertion. We may take much higher ground, and shew that the effort to promote the salvation of the heathen will react with powerful and beneficial influence upon those by whom it is made.

Let us observe its effect upon the individual who suffers his mind to be duly impressed with a sense of the necessities of the heathen world, and with an earnest desire to send forth the light of the Gospel to those who are sitting in darkness and in the shadow of death. Will it not cause him to look well to the state of his own heart? Will it not prompt him to inquire what use he has made of his own privileges? Will it not suggest the thought, "If these objects of Christian compassion are in a state of extreme danger, what must be my condition if, amidst the full light of the Gospel, I 'neglect so great salvation'?" Will it not further tend to make him thankful for the blessings with which he has been favoured beyond others? And will it not teach him to cleave with more pure affection, with more determined purpose, to the Saviour of his soul?

Again, when he hears of the toils and trials of the men who have gone forth bearing the precious seed of truth, and endeavouring, with many tears, to cast it abroad among the heathen; will he not be humbled at the thought of the little which he comparatively has done, or is doing, in this sacred and arduous work? And will not this feeling send him in earnest prayer to the throne of grace to implore pardon for his own deficiencies, and to plead for spiritual blessings upon those who go in his stead as bearers of this invaluable treasure to a lost world? When, at length, tidings of success reach him, and he learns that God hath "granted unto the Gentiles also repentance unto life;" then he rejoices in the triumphs of the Saviour's cause; he thinks of the greatness of mercy which is bounded by no national or geographical limits; he sees in the salvation of one heathen a significant token of final and complete success; and his own faith is strengthened, his own zeal quickened, his own heart enlarged with gratitude to God, with love to Christ, and with earnest desire for the universal prevalence of truth and holiness, of peace and joy, through this dark world of wretchedness and guilt.

And who can tell the extent to which the benefits of such feelings, when produced on many individual minds, will flow through the community? If the father of a family feels thus, it will affect his prayers, his conduct in his household, the general tone and temper of his mind. His unselfishness will promote the comfort of those around him; his generous devotedness of his property to this object (according to his means) will not be without its influence on his domestics; the loftier spirit of devotion which has taken possession of his

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breast will raise that of his family. They will be conscious of living in a purer spiritual atmosphere, and, perhaps, without knowing why, will find themselves happier than they had ever been before.

The Christian minister especially has often found a special blessing attendant upon his first attention to themes of missionary interest. Instances are not wanting of clergymen who had never felt their own need of a Saviour till they listened to the simple and unadorned narration of the work which God has been carrying on in distant lands. Many too, who had long complained that their ministry was without fruit, that they could not move the hearts of the people by any appeals addressed to the conscience, have found that, by setting before them the missionary field, with all its toils and labours, its summer and winter, its seed-time and harvest, a new class of feelings has been awakened, the careless have become thoughtful, the loiterers have quickened their pace, the mourners have been filled with joy, and the "spirit of power and of love and of a sound mind" has taken place of the apathy which before seemed invincible. Clergymen and their flocks have become mutually more interested in each other's spiritual welfare, their prayers have risen to heaven with greater fervour, and the love of Christ has been more abundantly shed abroad in their hearts "by the Holy Ghost given unto them."

It might, indeed, have been expected, that the stirring tidings of success in the wide mission field abroad, which were given at public meetings of the Missionary Societies, would prove of lasting spiritual benefit to many of those who met together on such occasions. Many young persons have dated their earliest religious impressions from a meeting of this kind; and many others have felt the renovating influence of such scenes on their minds which had been too deeply immersed in the cares, the business, or the pleasures of this fleeting life.

It is not for us to attempt to gather up, and to exhibit to public view, these trophies of the Saviour's triumphs in the bloodless battle-field of Christian missions. Volumes would be needed for such a purpose; and, after all, by far the greater, and perhaps the better, portion would remain unnoticed, save in that imperishable and infallible record of which the Prophet speaks when, alluding to them that feared the Lord, he says, "The Lord hearkened and heard, and a *book of remembrance* was written before Him for them that feared the Lord, and that thought upon His name!" When this blessed Volume shall be unrolled, then will it be seen to what an extent Christian zeal for missions has, by a reflex influence, contributed to the confirmation of the faith of individuals and of churches in our native land.

Nor has the benefit been inconsiderable, which the nation itself has derived from the diffusion of the missionary spirit. They who can remember the several Missionary Societies of the land in their "day of small things," will also remember the

contemptuous sneer with which many in high places looked down upon the feeble and unpretending efforts of the true disciples of Christ. No attempt was ever deemed more Quixotic, than that in which the sincere believers in Christ engaged, when they undertook to carry the lamp of life into the dark places of the earth, which were full of the habitations of cruelty. But the Church has outlived this blast of keen contempt. She has shewn that what was deemed visionary and impracticable, has to a great extent been achieved; and that, as in the instance of New Zealand, nations have been redeemed from canibalism, from idolatry, from the ferocity of savages and beasts of prey, to the amenities of civilization, to habits of industry, to the exercise of the faculties of man, to the outward profession of Christianity, and in innumerable instances to genuine piety as humble believers in a crucified Saviour. Notwithstanding all this, there are scoffers still who love to season a book of travels, or a work of fiction, with some overcharged and caricatured representation of missionary scenes and doings. But their power to injure the cause is gone. They can no longer check the tide which flows with widening stream and enlarging volume of blessing to the heathen world, nor can they any longer prevent the hallowing influence of the cause upon our home population.

The work of God abroad is becoming more and more a work which the nation itself feels bound to promote. It is no longer content to use its foreign dependencies for the mere purposes of gain; it is no longer content merely to administer wholesome laws, or to introduce improved social habits; it aims at a still higher object, the promotion of Christianity among them. Would it have done this? Would it have founded bishoprics, and encouraged in any degree a religious establishment in our vast Indian and Colonial Empire, unless the way had been prepared by missionary zeal, and unless obstacles had been overcome by Christian perseverance? Far too little has yet been accomplished by a nation like ours; but we may hope that the success of past efforts will stimulate to increased energy in this cause; and that, for every wave which bears on its bosom a blessing from England to idolatrous nations, the returning wave will bring back some spriritual benefit to our native land.

We might refer to the *prestige* which has been given to England among the nations of the earth in consequence of the great amount of moral and spiritual good which she has been the means of effecting. She now stands high before the world as a land of Bibles and Missionaries. She is now foremost, as she always was, in commercial greatness; but she has recently become, what she was not always, the most strenuous promoter of true religion; and who can say how great a security this may prove to her in any approaching season of danger and calamity?

H.

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NEBUCHADNEZZAR.

"The Divine Right of Kings" is a doctrine of which there would have been little reason to complain, had kings but consistently acted as if they really understood its meaning. The battles of the Alma and of Inkermann are the fruits, not of a monarch remembering, but of his forgetting, that "the God of Heaven has given him his kingdom."—It may not be uninteresting, especially at this moment, to shew from a Scriptural example, what a dangerous thing it is even for a man of kindly affections to forget this truth, and how terrible a process may be needful to awaken in him a true sense of his position as the vicegerent of God.

The case which I mean is that of Nebuchadnezzar. If any one doubts whether, with all his faults, he was a man who could love and be loved, let him ponder well the scene where the thoughts of Daniel are said to have "troubled him for one hour," at the message with which he suddenly found himself charged; till the king, guessing, in some measure, the cause of his hesitation, tenderly reassured him, and drew forth that affectionate reply from God's ambassador, "My Lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies." Whoever thinks this a mere courtly phrase, let him note the almost fierce reply of the same Daniel to Belshazzar under very similar circumstances: "Thy reward be to another, and thy gifts to thyself." So striking a contrast from a man like Daniel speaks volumes!

But let us turn back and trace, as well as we are able, the gradual influence which Daniel was permitted and enabled by God to exert over the mind of his royal master. It is early seen to be a fixed principle with this servant of God, that "wisdom and might are the Lord's." He, Daniel, was wise, and the king was mighty. But Daniel knew that his wisdom was the gift of God, to be used for the sake of others, and that the king might "know the thoughts of his (own) heart." And the king must come to know that his kingdom, his power, his strength, and his glory, are from God; to be used, as God wills, for the sake of his people, if he is to be anything better than a selfish tyrant. But what does he know, and what do his people know, of God? Some idea they appear to have of a Supreme Being, "even of his eternal power and Godhead," and also some yearnings after the God of Heaven. But they have long ceased to "glorify Him as God," and have "changed the glory of the incorruptible God into an image made like to corruptible man." God appears far away out of their reach. No man has seen Him at any time. And, so, they are ready to fall down and worship almost anything—the king, perhaps,—he is a great

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man—far greater than they: peradventure he may have somewhat to tell them of God. Puffed up by pride, elated by flattery, the monarch, under such circumstances, begins to think himself God's substitute. And, thus, king and people sink down together, from depth to depth of folly, superstition, and crime; and each generation gets worse than the preceding.

But, on a sudden, up rises Daniel; almost irresistibly proving that he brings a message from the Great God. And convinced by the manifestations of Divine power, the king himself falls down and worships Daniel, and commands that his whole people should "offer an oblation and sweet odours unto him." The monarch knows not how to address that unseen and wonderful Being, the God of Daniel; and therefore he adopts Daniel as a kind of mediator between man and this Great God, and proceeds to worship him. Then was Daniel held in great repute, and "sat in the gate of the king." And now that he was become the king's constant companion, we may be sure that the God of Heaven was not unfrequently the subject of their conversation. We cannot doubt that such a man as Daniel would remonstrate with the king for worshipping himself, who was only a man; whilst he offered no prayer to that God whom he confessed to be "God of gods, and Lord of kings." And the king, we may believe, would ask of the Lord's servant, "Why should he pray to one whom he had never seen, and of whom he could form no idea? Was it not better, that he and his people should have some object of worship, which they could see and know?" We can easily imagine Daniel to have replied, "Thou and thy people are, indeed, far removed from God; and very unlikely to find yourselves nearer to Him, till you can worship Him, heart and soul, all invisible as He is. I pray thee seek no human methods for removing the difficulty; but fall down before the God of Heaven, and He shall reveal Himself to thee. He has revealed Himself, as thou seest, to me, and I am but a man as thou art." And then Daniel would go on to tell his royal master the sad tale of man's degeneracy and fall. How there had been a time, when man seemed freely to converse with God. How the Word of the Father, the Son of God, made known His presence, and men felt and knew that God was in the midst of them. And then how there came a time, when even the specially instructed people of God, the children of Abraham, lacking faith in this Eternal Word of God, betook themselves to idols and images, and said, "*These* be thy Gods, O Israel." And what was Israel now? And yet, for all that, God had still His witnesses among them.

If we doubt that Daniel thus conversed with the King, we must believe what it is most difficult to suppose, that he was faithless to his great mission. "And where," the king might be supposed to ask again,—"where *is* this Son of God, this mighty Mediator? Is he invisible also as his Father?" A question to which no other answer was possible than this, "Believe, and

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thou shalt know Him." But, so difficult to our fallen nature is faith in the "Unseen," that a short time only elapses before we find the king again at his old practices, and a golden image is set up, and men are commanded to worship it. There is no need to dwell on the familiar history of the faithful courage of the three holy youths; the burning fiery furnace, the binding, and intended punishment of those godly men. But, where is Daniel? Has *he* fallen down before the image? Why is he not in the fiery furnace? Oh! let us rejoice to think that in this dark page there is still one bright spot, the king's respect for Daniel. Where is Daniel? Doubtless praying earnestly to God for his three dear friends, and not less earnestly for the king, that God may drive out from his head and his heart these vile notions of idols and images, and manifest himself to that darkened soul.

And his prayer is answered. He who, as St. John tells us, was "with God from the beginning, and was God;" He who came to patriarchs, to kings and prophets of old, descends into the midst of the flames, and the raging fire obeys him. And the king draws nigh, and finds himself face to face with a mysterious Being whom he feels to be Divine. The seed sown by Daniel springs up in an instant, under the dew of Heavenly Grace; and he cries out, in words which must often have touched a chord in many a faithful breast, "The form of the fourth is like the Son of God." This must be He whom the world wants and seeks, and whose place it has often tried such strange ways of supplying, the real "King of men," the Divine Person who alone can bring together God and man.

And now, when the flames have subsided and the fire is quenched, that wonderful Being indeed is gone, but there remains in the king's heart a conviction that God is not in a far country, out of man's reach, but that he is around and about him, and can make His presence known and felt. I do not say, that this conviction was likely, at such a moment, to bring substantial and enduring peace and comfort to that pampered soul, agitated by so many tumultuous passions. Many a fierce struggle was yet to rend his bosom. But when in after years he roamed about in misery and degradation, and at last "lifted up his eyes unto heaven," and "blessed the Most High," what comfort must have been his in the remembrance of that bright and beautiful Lord of the flames, whom he long since pronounced to be "the Son of God!" What loathing now of idols and images, as the substitutes for Him who was so near and dear to all who sought Him!—The king could worship God now, for he had found, what Job so earnestly desired, "the daysman who should lay his hand upon God and man."

Can anything be more deeply touching than the contrast between the fierce tyrant of the 3rd chapter of Daniel and the God-fearing king of the 4th. Each chapter opens with a proclamation. But how different. "O people, nations, and lan-

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guages," he says in the one. And what then? A senseless and brutal edict.—"O people, nations, and languages," the same voice once more exclaims. And what now? The words of conciliation and love. "Peace be multiplied unto you. I thought it good to show the signs and wonders that the great God hath wrought to me. How great are His signs! And how mighty are his wonders!" And, then, this once proud king, from the throne of his fathers, proclaims his own degradation, and the depth through which he had passed in his way to the presence and favour of his God. "And now I, Nebuchadnezzar," are his parting words to all who read his history, "praise and extol and honour the King of Heaven, all whose works are truth, and His ways judgment. And those that walk in pride He is able to abase."—"*Belshazzar* the king," the sacred narrative proceeds, "made a great feast to a thousand of his lords." *He* is gone, then, that contrite monarch, and sleeps with his fathers. His earnest words are forgotten by his son and his people. But there is one to whom his memory is dear; and in that fearful hour of midnight, when the doom of Babylon was sealed, his beloved Daniel breathes a blessing on his grave.

What a life was that we have been contemplating! What fierce conflicts between good and evil in that one *turbulent* soul! And what a final triumph of Almighty grace! And that one glimpse of the Son of God!

This striking history will not have been reviewed in vain—and no Christian man will think the less of his high privileges, but will rather be disposed to value them the more—if a kindlier sympathy and more discriminating attention, than is sometimes accorded, be drawn to the perplexities, the hopes, and anticipations of men of all times and all countries, groping and seeking "if haply they might feel after and find Him who was not far from any one of them," the one sole Mediator "yesterday, to-day, and for ever," between God and man, THE ETERNAL SON OF GOD, THE ETERNAL KING OF MEN.

W.

RECREATION OF THE WORKING CLASSES.

To the Editor of the Christian Observer.

I AM anxious to draw attention to a subject of great and increasing interest,—I mean, the movement now taking place to procure adequate recreation for those who are engaged in continuous labour, whether of mind or body. It may be in the recollection of many (although it by no means met with its due share of notice from the daily press,) that in July last a soirée was held in London for the discussion of this subject. The National Club kindly opened their house in Whitehall Gardens for the occasion; and the Earl of Harrowby presided over the

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meeting. It was numerously attended by clergy and laity; and the facts then educed merit more consideration than they have received. The chairman dwelt on the circumstance that in England toil is more unremitting than on the Continent, from the absence of those saints'-days which serve as holidays for the population of foreign towns. It is not indeed clear whether it would be desirable in this country to establish occasional feast-days of this character, though Dr. Cumming (who addressed, about the same time, some letters to the *Times*, in ignorance apparently of the contemporaneous movement which originated this meeting) seems to think that some such step is advisable. The prevalent tendency, however, seems rather to be towards a half-holiday on Saturday. It is probable, that as the subject becomes further ventilated and examined, it may be found that, in some trades and professions, the system of occasional holidays is more convenient; while, in others, a weekly half-day is preferable. At present it would be premature to lay down rigid rules on this point. The great object is to secure a proper amount of leisure for all who toil, whether with their sinews or their intellects. Among the interesting facts elicited at the soirée was one contributed by Robert Hanbury, jun., Esq., respecting the great Brewery in which he is a partner. For upwards of a year the Saturday has been made a half-holiday, and this indulgence is proved to have had the best effects. The men, grateful for the kindness of their employers, have been heard to resolve that it shall occasion them no loss; and indeed it is well worth consideration, whether a less excessive system of labour than that now prevalent in many trades might not yield quite as large profits, by enabling the workmen to bring additional energy to their employment. Moral effects, too, are not wanting. It is asserted, that since the half-holiday has been granted, the Sunday has been better observed, and churches have been entered by those who previously devoted the day of rest to physical repose or amusement. This, I need not say, is among the most serious aspects of the question. By far the most plausible argument for opening our places of public amusement on Sunday is, that the working classes have no other day on which to visit them. This indeed is, with respect to many trades, hardly true. In London, it is asserted that many journeymen are in the habit of taking Monday as a day of pleasure; and those who have ever seen the vans on the road to Hampton Court on that day, will be disposed to confirm the assertion. But it is no less indisputable that there are classes of persons who have few or no opportunities of relaxation; and it is for these that some relief is required. It is impossible to expect that the Sunday will be spent in religious exercises when it is the sole day of exemption from grinding toil. And surely the religious portion of the community occupy a very unamiable aspect when they come forward merely in a negative character, refusing to permit the operative to take rational recreation on

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the only day open to him. By all means, let us maintain the sacred character of the Lord's-day, but let us unite benevolence with religion. Let us assert our title to be the true friends of the working man, not only by preserving from infringement the only day of rest which is legally guaranteed to him, but also by exerting our influence that he may have the means of healthful recreation and intellectual improvement at other times. Then, and I believe not till then, will the religious portion of the community acquire the confidence of working men. The time is propitious. The movement is one which is already gaining ground. The mills of Lancashire close on Saturdays by two o'clock. The wholesale drapers of London have recently come to a similar arrangement.* In the mercantile world, the Stock Exchange closes at one on that day, and the gentlemen of Lloyd's have just resolved to do the same. In Liverpool the bankers and solicitors follow a similar system. The subject is one essentially of public feeling. Let the question become popular, and improvement is sure to be effected. Much would probably be gained in the way of removing obstacles, if all those who took an interest in the movement would abstain from shopping or giving orders after midday on Saturday. Rational discussion also of the subject, on every fitting opportunity, should be resorted to. Public opinion is all-powerful, and public opinion is made up of what men say to their neighbours on railroads, in steamers, at dinner-tables, and other occasions of unrestrained social intercourse. The best, perhaps the only, way effectually to meet the Crystal Palace Sunday agitation, is by superseding it by a purer agitation to secure the operative even more than Mr. Hume would promise him—reasonable recreation *besides* his Sunday.

Σ.

COMTE'S PHILOSOPHY.

[Although we have said as much on the theory or theories of Comte as our readers are likely to read and digest, we venture to present to our readers a few comments upon them, forwarded to us from, we believe, the oldest living contributor to our own work, and who, having long entered the period which is designated as "labour and sorrow," appears to find it ease and joy. It is well when a "green old age" bears such fruits.—Ed.]

To the Editor of the Christian Observer.

Auguste Comte is a man of great intellectual power and of deep research, and many of his speculations are directed to develop

* See an interesting and well-written pamphlet entitled, "The Saturday Early Closing Movement; by a Warehouseman." Sold by Wood, 24 Milk-street, Cheapside. There are some earnest words on the general subject of recreation for the working classes in Mr. Miller's (of Birmingham) Sermon on the Death of Mr. Justice Talfourd.

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subjects of great interest. He fairly throws into the shade such writers as Gibbon with his odious sarcasms, Hume with his fallacious reasonings, and Paine with his vulgarities and profaneness. And, if I rightly understand him, we may have the comfort of believing that, after all, he is not, strictly speaking, an atheist. On the contrary, he acknowledges atheism to be misty, and inferior, even in rationality, to the spontaneous belief of mankind.—His favourite dogma is, that we can know nothing of *Causes*; so that, causes are nothing, but "*Law*" is everything —and this is "Positive" philosophy. For myself, I am wholly unable to see what there is to be objected against in inferring from the phenomena of nature, that they proceed from the design of a powerful and benevolent Being. If nothing will persuade our philosopher that the world we see is the result of chance, why not admit that it may be the work of a Deity? Does Comte know all that can be known and all that exists? Why then consider the origin and destination of the universe a vain search? So did not Newton, or Bacon, or Locke, or that great mind of our own age, Chalmers. I confess myself wholly unable to understand an effect without a cause—laws without a lawgiver—design without a designer—creation without a Creator. "Every house is builded by some man. He that built all things is God."

Comte's system is not without interest, and it may lead, in the end, to further discoveries in philosophy; but, when I consider the mental, the moral, the physical, and the social evils of mankind, I must regard them of too long standing, and too deep, for his or for any other system, of mere human contrivance, to remedy. Neither human governments, nor a knowledge of the phenomena of nature, can eradicate them. It would be long indeed before such a system as that of Comte's can bear fruit to the health and happiness of mankind. Poor, sinful, sorrowful, dying man requires a remedy adapted to his circumstances by the Author of his constitution. But this system leaves him an orphan without a father—a mortal without a hope of immortality —a sinner without a Saviour.

If we are to have a "Religion of humanity," and a Deity is to be excluded, I should prefer to the blank and heartless philosophy of Comte *the worship of heroes*. But then, I should adopt Moses as my hero, giving, as he does, a law which would protect the persons, the property, and the whole moral character of man. Or, if not the servant, I should certainly worship the Master, who embodied the law of love in His own character, and shewed its necessity and excellency by voluntarily sustaining its penalty; and all this for the benefit of the human race. I much doubt, however, whether Comte ever read with attention either the writings of Moses or the sayings of Christ.

Dear Sir, we must have a philosophy at harmony with moral sentiments, and a theology at harmony with our highest hopes, if we would raise mankind to their true place in the scale of being.

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It is true that the Christian Scriptures say little of the laws of nature, yet they speak of the immutable perfections of the Creator, and declare Him to be "Love."* The Jewish Scriptures do speak of the beauties of creation, from the sun to the stars in the heavens, and from the hyssop on the wall to the cedars of Lebanon on the earth. They refer to them as illustrative of Divine truth; and the language and the poetry would call forth the admiration of men, if the same Scriptures did not reprove them for their sins. Longinus, no mean judge, was delighted with that first and sublime stroke of the pen of Inspiration,—"God said, Let there be light, and there was light." The religion of the Scriptures and the religion of nature will be found to be in beautiful accordance.

Some philosophers think they could have made a better world. They remind me of the poor maniac, who was seen continually burnishing a piece of brass. On being asked for what purpose, he answered, "To make a better sun than the one God had placed there."

I cannot, therefore, on the whole, but regard Comte's writings as a mixture of truth and error, of philosophy and fallacy, of science and fiction,—and it is no easy matter to winnow the chaff from the wheat. Such a mind can distort history, and present a caricature of Christianity; but truth is immutable and eternal. Its enemies may rage like the waves dashing against a rock. They only foam out their own shame.

I fear I shall have wearied you with my remarks. But, before I conclude, I will draw your attention to a single idea of Comte. He speaks of the reanimation of moral principles, with the restoration to the heart of that ascendancy which, he says, and says truly, has been fatally yielded to the intellect. But this, I venture to say, will never be accomplished except by revealed religion. Christianity planted in the hearts of men, and carried out into the actual life of states and individuals, would achieve more than Positivism contemplates even in theory. Social action requires the sway of religion, and social re-organization the revival of religious sentiment.

Alas! I could weep over a mind which cannot see a God in the wonderful works of nature, or learn anything of His perfections in the word of Revelation; and whose writings, as to religion, contain a deadly influence on the highest interests of man and the real welfare of society.

I have known the sentiments, and seen the lives and deaths of unbelievers, and say with the Patriarch, "My soul, come not thou into their secret. Unto their assembly, mine honour, be not thou united."

I have known the sentiments, and seen the lives and deaths of believers, and say with Balaam, "Let me die the death of the righteous, and let my last end be like his."

May this blessing be your's. M.

* James i. 17. 1 John iv. 16.

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SILENCE AND TRUST.

To the Editor of the Christian Observer.

In the day of danger or distress we are too apt, I fear, to be clamorous and distrustful. Such is our nature: present things, and especially those of a painful nature, make a strong impression upon us; our feelings are excited; and we give a free utterance to sentiments which show that we are far more the creatures of emotion than of reflection. Do not think that I would speak harshly to persons who act in this manner; but I would wish to call them to a more becoming exercise of their powers.

It is easy to give sound and good advice; but who has not, again and again, found it a far different thing to follow it, especially when an hour of trial overtakes us? I may hear others speak improperly, or be convinced that they feel very perversely: but I ask myself, how shall I speak and feel if I ever stand in their circumstances? and I am fully aware, that unless God be with me, and inspire me with wisdom, courage, and patience, I shall manifest that imperfection which I lament to see in others.

Some persons may speak many good and right things to the afflicted with great readiness and fluency; but I freely confess that I do not much sympathize with them. They may suppose that they show knowledge, kindness, and readiness to do good. As to myself, I never sit down by the children of pain, suffering, and trial, without feeling that I am where God is at work; where my knowledge is of but little worth; and where my ability is mere weakness. If I ever feel my own nothingness, it is when I aim to converse with sufferers in the human family.

But I am wandering from the subject which I had more especially in my view. Most of us have our changes and trials, in mind, body, or estate: and my object is to show how we ought to demean ourselves in them. I say nothing of those who are called "the world;" who, having lived in their days of health and prosperity without God, are left in the day of sorrow in darkness and perplexity; who consider calamity as a thing which is common to man; hope that the sun will shine again upon them; and have none of the consolation which flows from a proper recognition of God. It is to be feared that there are many such persons; without God in the day of their joy, and therefore without Him in the day of their sorrow.

Turning to those who have truly feared God, and who have walked in the way of life, it is to be desired that they should in their affliction, of whatever kind it may be, make manifest in some measure the truth and strength of their piety. I generally

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direct the attention of the afflicted to such a portion of Scripture as Hebrews, chap. xii. 1—12; a passage full of instruction and consolation. I would say to them, in the words of Solomon, "In the day of adversity consider;" and in the words of St. James, "Is any among you, afflicted? let him pray." I am much delighted with those words of the Psalmist, xxxvii. 7, "Rest in the Lord; [in the margin, Be silent to the Lord;] and wait patiently for Him." And again, lxii. 1, "Truly my soul waiteth [margin, is silent,] upon God; from Him cometh my salvation."

As to those strong Christians who are full of clear thought and animated feelings, they form a different class of persons from those which I have in view. This class is, perhaps, comparatively small. Admitting that all is right with them; that their faith, love, and hope are genuine, the fruits of the Holy Spirit within them, by which they may be said to triumph over the weakness of human nature, and make the couch of anguish a Pisgah, from which they see the goodly land before them; they certainly have the greatest possible reason to be thankful.

But the greater part of real Christians are, I apprehend, of a far feebler growth, and need that train of thought which I am attempting to suggest. They feel in different measures the perverseness and weakness of human nature; and need to have their minds put, if it please God, in a right train of thought and feeling. They have heard of change and trial; often seen them in others; often, perhaps, spoken of their own liability to such things: and yet, when the trying day comes, it finds them, at least at first, unprepared to meet it. Hence there may be more or less of darkness, sadness, peevishness, and other things belonging to the same family of evil. I may account them infirmities; but they are such as are to be guarded against with great care.

What, then, do I say to the child of affliction? Beware of the workings of human nature. The hand of God is upon you; and it is upon you for your good. Remember God: turn from man, and from every worldly thing, and look to God. Consider; pray; be silent; wait patiently on God. Be fully persuaded of His wisdom and goodness. He has a reason for afflicting you; be silent before him, except as you call upon Him and praise Him; and trust in Him with unshaken confidence. In a word, therefore, I inculcate *silence* and *trust*; silence, not as to prayer and praise, but as to murmuring and complaint; trust, in opposition to doubt and desponding. Thus you will be the meek and patient sufferer; honouring God, and profiting by His dispensation towards you. A.

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PROSPECTS OF THE WORLD TO COME.

To the Editor of the Christian Observer.

Of the many valuable papers in the "Miscellaneous" department of your Work, there are none that I read with greater interest than those to which is attached the signature of "T. D. B." The writer, I may venture, without flattery, to say, is a man of considerable depth and originality of thought, of great power of expression, and of a highly devotional cast of mind. But even "Homer nods;" and I cannot but think that your Correspondent has, for once, fallen into an error, which I think he would be among the foremost to lament; and has done considerable injustice to a large class of his fellow-men, including not a small proportion of the ministers of religion. He indeed courteously excludes from his weighty rebuke a privileged portion of your own readers; but as the offenders to whom he points comprehend "the great body of mankind," I must suppose that your readers have no patent of exemption from the common delinquency. It is my own strong conviction that T. D. B., founding his conclusions mainly on what I admit to be the vague and inaccurate use of a single phrase, has misrepresented—though not, I am sure, intentionally—the great mass of modern theologians.

In the paper to which I refer, the writer undertakes to show that a formidable error prevails, in the general opinion, as to "the prospects of the life to come." And in order to fulfil his design, he thus describes the popular faith upon the subject:—

"What is the prevalent impression on the subject which we find floating around us, propagating itself unquestioned from mind to mind, discovering itself in common conversation, expressing itself more plainly in moments of strong feeling, and giving its colouring to popular hymns, religious compositions, and the language of the pulpit? Is it not something of this kind? That we are placed here on our probation, transient inhabitants of a temporary world, in the destiny of which, when once we have left it, we have no further interest: that our connection with the body, and our local habitation in the material world, are only the disparaging conditions of this first stage of our being: that the moment of death conveys the departing soul to its judgment and sentence: that the spirits of the saved pass at once to heaven,—meaning by that word, some scene suited to the abode of disembodied spirits, where they find their real home and everlasting dwelling-place among angels in the immediate presence of God, and live in whatsoever gladness and glory can be feebly represented to the mind under the imagery of light and splendour, and harps and crowns. To these ideas the plain statements of Revelation compel us to attach the supplement of a general judgment and resurrection of the dead, when the appointed time comes for the final destruction of this material world. Many unreflecting minds are probably not in the least aware that there is any want of consistency between these two parts of their belief, while others would perhaps state the connection between them in some such way as this; that the blessed are called to leave for a moment their seats of glory, and to reassume their bodies in order to be present at the great pageant of the condemnation of the ungodly and the destruction of the world; and that they then return with their Lord to the kingdom above,

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only perhaps receiving some accessions of happiness and greater degrees of glory. In the passage, the body which has been raised is again dropped by their imagination, or is rarefied to the nearest possible approach to nobody at all."

And again;—

"Now for this vast emigration of redeemed mankind to other scenes, this total abandonment of the original seat of humanity, this absorption of men in the community of angels, this merely spiritual and disembodied condition of existence, and this immediate entrance into the eternal glory at the hour of death, Revelation affords no pretence whatever."

Now, as it appears to me, these papers and statements involve a considerable misrepresentation of the opinions which prevail among the great body of thinkers and writers upon religion with whom we are acquainted. Such persons do not, according to my conviction, to any great extent believe or maintain "that our connection with the body, and our local habitation in the world, are only the disparaging conditions of this first stage of our being"—or "that the moment of death conveys the departing soul to its judgment and sentence"—or "that the spirits of the saved pass at once to heaven"—meaning by that word "some scene suited to the abode of disembodied spirits, where they find their real home and everlasting dwelling-place among angels, in the immediate presence of God."

Far from maintaining such opinions, I am persuaded that ninety-nine hundredths of all classes of religionists hold and preach that the immediate passage after death is into some intermediate region — which is not heaven — which is not tenanted by angels, though angels may be permitted, there, as elsewhere, to discharge their offices of love towards these expectant heirs of salvation, in ministering to the saints, and in disciplining the spirits of the just for that bright and happy region where spirit and body reunited shall dwell and rejoice in the presence of God for ever. I have been listening this very morning to a sermon precisely to this effect; and I believe that an immense proportion of the discourses in the pulpits in the land all hold the same language.

I have ventured to affirm that T. D. B. appears in the above statements to have been misled by what I admit to be "a vague and inaccurate use of a particular phrase;" as when men say of a departed spirit, that "it is GONE TO HEAVEN." But then he will allow, I think, that men, in employing this language, do not design to employ it with anything like theological precision. It is, in fact, a vague way of saying, that the spirit has passed away into some region of increased happiness; and that if almost any one of them were asked whether they, there, meant by the word "heaven," the world of final glory inhabited by God and His angels, they would disclaim such a meaning. The vast proportion of persons thus speaking, in fact, intend no more by their language than is expressed by T. D. B. when he says, that the disembodied spirit abides "in a place of hope and expectation"—"in Paradise," and is "blessed in the felt society

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of Jesus." Grant to the bulk of theological writers and speakers, that the released spirit enters into some dwelling-place where the presence of their adorable Lord is "felt," and they would ask no more; and would equally with T. D. B. carry forward their expectations to a higher world of glory and enjoyment, where the reunited body and spirit shall rejoice before God for ever.

I do not enter upon other topics noticed by T. D. B. Whether, for example, the world we now inhabit is to be restored and spiritualized,—whether, whilst other expressions in the Book of the Revelation are received in a literal sense, we are at liberty to regard as merely figurative, the prediction that the "heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up,"—whether an actual city, with gates and pavement of gold, shall be "let down from heaven," vast enough to contain "all the elect people of God,"—whether the "multitude which no man can number" are to be regathered into communities in many circumstances resembling those of a fallen world,—whether human existence, which "began in a garden," is to "end in a city;—these are all questions, on which, as Scripture has spoken, I think, indeterminately, I am not disposed to dogmatize, or even to speak with the voice of authority to which, I think, T. D. B. now and then too much approaches. My humble hope and aspiration are that, in whatever region of uninhabited space the Great Father of the universe may build up a habitation for the redeemed, I may be associated with men of the same spirit with the writer of whom I have ventured to complain, in rendering delighted homage, through eternity, to "Him who hath loved us and washed us in His own blood, and who has appointed His contrite and believing servants to be kings and priests unto God and His Father."

B. D. T.

REVIEW OF NEW PUBLICATIONS.

The Knot of the Day, and a Hand to undo it. A Letter, addressed to his Grace the Archbishop of Canterbury, and to the Clergy and Laity of the United Church of England and Ireland, on "Church Revival." Seeleys. 1853.

For several years past we have observed with much satisfaction the earnest attention bestowed by true philanthropists on the amelioration of the moral, social, and religious condition of the people of this country. Popular ignorance, the homes of the working classes, their neglect of public worship, the absence from amongst them of parental influence, the low moral tone of

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the masses in our great towns; popery, dissent, infidelity in its various forms; and Church questions, connected with reform and discipline; these are amongst the chief subjects upon which the thoughts of many have been intensely fixed, and out of the wise treatment of which it is not unreasonably predicted that much good will arise.

That from peculiar constitution and local circumstances, some should regard one evil, and some another, as the master-difficulty of the day, is no more than we might expect. A careful and minute inspection, which gives vividness to details, such as is not produced by a mere general survey of other subjects, naturally magnifies the evil which may have led us to examine it, beyond all others; and hence, amongst the many perplexing and entangled subjects with which the Church and the nation have to deal, some minds will fix upon one, and some upon another, as "the knot of the day."

The process which is here described has the advantage of bringing out the whole strength of the case; and in return for its being vividly depicted we are content to bear with those occasional exaggerations, and that want of balance, which are incidental to such delineations. It is easy to make all the deductions required, in order to bring down the representation of the case to the sober tone and colouring of reality. On the other hand, without some spice of enthusiasm, there would be a risk of the evil being submitted to us in less than its true magnitude, and with some want of earnestness and heart.

The author of the Essay whose title stands at the head of this article, does not concentrate his thoughts and his readers' upon one point, so much as might have been expected. Perhaps he was ensnared by the occurrence to his mind of a smart and piquant title. For the hand which he would evoke, he points out what to us appear to be several knots. The specious and refined infidelity of the day,—the subtile machinations of the Church of Rome,—our internal weakness, and the need of seeking strength, by the concentration within the Church of England of the best of the Separatists,—and the importance of vigorously attempting to bring about the revival of true and spiritual religion in all the ancient non-popish churches in other lands,—these rise before us as many distinct difficulties, not as one.

Before we follow our author into these subjects, it perhaps becomes us, as reviewers, to make a remark or two on so peculiar a style as that in which his pages are written; but as our chief concern is with his thoughts and suggestions, we shall touch this point with a light hand. As we read, we are reminded of Michelet, and that school of French writers. Short sentences, much antithesis, sudden transitions, startling interrogations, combine to sustain the interest and attention of the reader; but we suspect that the perusal would issue in weariness, were the work prolonged through another hundred and fifty closely printed pages; and we are sure a frequent effort at epigram is

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likely to involve some degree of over-statement and exaggeration.

The author begins by noticing the anxiety which disturbs the minds of many thoughtful men at the present day. He says that "the faithful members of Jesus Christ," in the Church of England, "have, for some years past, watched with profound anxiety and pain the rise of perils which endanger those principles of Scriptural Christianity, restored to portions of the Churches of the West at the great Reformation." (p. 1.)

In common with these faithful brethren, he feels that the Church of Rome is engaged in a deadly struggle for the extermination of all that does not yield to the Roman bishop. "The terms of this war are defined by our adversary, not by us; his declaration is, that there is on his part, henceforth and for ever, a war of extermination against our Church."

Another menacing evil, which is certainly one of the great knots of the day, is described by a few forcible expressions; but we regret that it does not stand out upon his canvas with even greater prominence than Popery, and that it is spoken of as if the next generation rather than this were to contend with it. It is Unbelief.

"Infidelity has grown strong among us. It has developed itself not with the rapidity of a perishable weed, but with the slow, and sure, and steady growth of a mighty tree. Its roots are struck deep in the most profound research into the physical science of the Universe. Its phenomena, as a form of unbelief, are such that it is at once more rational in principle, more practical in detail, more plausible in profession, and more permanent in result, than any other manifestation of infidelity that has ever made havock of the Church." (p. 2.)

"These," he proceeds, "are formidable enemies. On one side a relentless and grasping superstition lies in wait for the credulous. On the other, a desperate and hopeless materialism yawns to draw in the unbelieving. The prospect around and before us demands from all that are truly faithful in Christ no common exertions; prudence, faith, effort, are likely to be taxed. But there is a feeling that we, meantime, ought not to stand idle, or to lie slumbering: it is not confined to a few; it pervades tens of thousands; it seeks utterance; men confess that the Church's unfaithfulness to her mighty trust has drawn down these merited dangers; they implore the Church's Head above to avert them, but they desire not to stop here. They feel that a time is arrived when decided believers in the full worth of evangelical truth, measured by Holy Scripture alone, should take steps to defend it. That truth to them, whether as regards the Church herself or the individual souls in her care, is as life from the dead. They would confront this tide of evil, ere it flows to the height. Amazed at the past, perplexed at the present, they are only certain as to the future, that it will not be safe to put off considering fully what every faithful man may do, each in his own province and place in the Church, both for the defence and furtherance of the Gospel. They know that at some time or other the enemy shall come in on the fold like a flood: passing events suggest that the day may not be far off: the voice of prophecy seconds the suggestion: the faithful therefore desire, almost as one man, that when the enemy arrive, he may not take them unaware: they would be found good soldiers of Christ Jesus, where each has been posted in the battle. They are not satisfied with themselves as things are; our battle is not set in array; our camp has not confidence in itself; we are not on the watch against our enemy. Better prepared, better united, better informed of his movements and designs, we can pursue our daily business calm and unmoved, in the confi-

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dence that when the hour is at hand, the Spirit of our God will raise the standard in the midst of us." (pp. 2, 3.)

Believing that he has suggestions to offer worthy of so great an emergency, he asks for a patient hearing, and, for ourselves, we are more than willing to give all that he demands.

The dangers on the side of Rome, through the machinations of the Jesuits, are at once displayed before us. By them the progress of the Reformation was checked; then its territory was contracted; and now, by their aid, the Church of Rome is again "steadily and securely advancing, and nowhere with so much certainty [confidence?] of success as in our own country," and in the Province of Canterbury. (p. 5.)

This movement of theirs he represents as being stimulated by the anticipation of success.

"Secessions from our own Church; dissensions which not alone distress our own communion, but segregate from us and from each other large and influential bodies of Christians subscribing evangelical confessions, are triumphantly quoted to every traveller on the Continent of Europe, by the adherents of Rome, as incontrovertible evidence to prove that the Church of England is on the verge of yielding as the next great conquest of this Jesuit subtlety. They speak out about it, when they do not speak on English soil. They confidently reckon, after its fall, upon the immediate distraction, decay, and eradication of all minor evangelical Confessions in Christendom. They by no means except the evangelical bodies of America. In their view, we are doomed. They consider the power that sustained the evangelical faith of the Reformation to have now burnt itself out. They talk of the Jesuits' victory, as all but gained. If we question it, they reply that we know nothing." (pp. 5, 6.)

He considers that an attack "so subtle, steady, concentrated, systematic, and permanent," cannot rightly be met by "the desultory and irregular projects of defence hitherto in use." (p. 6.) "The closest observation and the firmest decision must characterize what we do, if we are to do it thoroughly." (p. 7.)

"Hence no common plan of defence will suit our need, nor the need of our brethren elsewhere, if they want or ask it. We require a plan equally systematic, equally self-consistent, equally suited to human nature and to the hour, as that of our antagonist. It must be well studied, and the points to examine most are the defects of our adversary's system of operations. Ours must be elaborated from an accurate and careful introspection of the points where theirs has proved weak. We may promise ourselves a large amount of safety and a reasonable prospect of success, if we will be but prepared to work out thoroughly, in entire and humble dependence on Him who taketh the wise in their own craftiness, some plan of action intelligibly superior to the Jesuits'; because intrinsically equal to theirs in the particulars in which theirs has succeeded, and better than theirs in those where it has failed." (pp. 7, 8.)

It must be "superior in Scriptural holiness," it must be "something to take hold on public sympathy;" it must be characterized by "manly honesty, frankness, and fair dealing with friend and enemy;" it must be "superior to the Jesuits' [plan] in real sagacity, as to dealing with human progress;" and there are other points in which the means of advancing the right cause are to surpass those used in that great conspiracy against mankind, and the Gospel. (pp. 8, 9, 10.) For this counter-

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movement he would call into existence "a Society, with mechanism which would fit it to defend and inform us—to advise and assist others; to collect distracted elements of co-operation in all Christendom; to awaken and arm all churches yet free from bondage, against this common assailant." (pp. 10, 11.)

He then shows that the diffusion of accurate knowledge of what the Jesuits are actually doing would alone be of great service to the cause of Truth; and he illustrates that secret working, which he wishes to have brought to light, by a reference to particular instances of conversion which they have effected; to the filling of convents (which "have multiplied in our country beyond conception,") with the children of Protestant parents, and to the way in which those "little knots of English life and manners, called Stations," in the Himalayah mountains, are provided with schools for the children of those English parents who cannot afford to send them home for education. "No important station in the hill country," he says, "is now without its school. But these schools are Roman Catholic. They are kept by Roman Catholic ladies generally; very cheap; very profuse of showy, shallow accomplishments. These schools are fed from the lambs of our own fold. At this moment there are not less than forty of our own children in the convent at Musoorie." (p. 15.) He says, that not to counteract the vigorous and systematic attempts which Romanism is making to destroy our Church, and to entice her children, at home and abroad, into a debased and unscriptural superstition, is not Apathy, not Disinclination, not Dislike to being busybodies, these are not its right name. It is, in the sight of God, SIN." (p. 20.)

He cannot agree with "sagacious politicians" that this Romanist influence "will blow over," (p. 20,) and he refers to the perseverance and subtlety by which the Jesuits have got the Romanist nations of the continent of Europe more fast than ever in their grasp. "France is their own. Gallicanism is dead." (p. 22.) And so, "future ages may be astonished that free England, among all her sons, had no Pascal to defend her with his pen, no Bossuet with his oratory, against the stealthy stab of these ultramontane assassins of liberty." (p. 26.)

To self-defence he summons the energies of Englishmen. "They are to do what Englishmen, hitherto, by God's grace and help have never failed to do,—to defend themselves." (p. 28.)

"Let there be directed upon it henceforth, as on a special object, some thoroughgoing English common sense. To back it, let there be thoroughgoing English determination. To direct and sustain both, let us seek from God that there never may be wanting some thoroughgoing English evangelical piety. These three combined will be a strong cord to hold our ship safe at her moorings. It is not meant that these become mere words of course: there is a plan struck out: it is ready at hand; it has at any rate been well thought of. It has no secrets: it is open to all the world. It will gladly make way before a better—most gladly. If no better be had, let it be adopted. Its details are annexed at the close of this Memoir. They are not visionary; they are plain, they are practical in the last degree. They are also pure and holy: they would quell human fears by faith in Christ alone; intolerance

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by love; chicane by openness; Romish error by scriptural truth; Jesuit craft by Christlike wisdom; hatred and enmity by prayer and patience. What if all these fail—better sink with these, than swim without. Should God require, we are ready. Let us go down, but never let us strike our country's flag. If it must be, let it be at any rate with the banner of true Britons floating above us. Let it be with England's own plain cross of Christ—the loved, the free, the simple emblem of her sole Redeemer, nailed to the mast-head of the gallant ship of our fathers' wave-washed Church." (pp. 28, 29.)

In reviewing this author's statement of the case for which his plan is devised, we think that we do not underrate the extent of the danger with which our religion is menaced at the hands of the Romanists, when we say that his exposition of it is out of due proportion. There is indeed this crafty, skilful, experienced, and wakeful enemy, and he has acquired much strength for mischief from the information carried over to him by those who have deserted from our camp. His emissaries are everywhere, like roaring lions, seeking whom they may devour. They soon discover any weak and faltering member of our body, and move heaven and earth to make him a proselyte. All this demands great vigilance on our part, and much more than we exhibit; and it likewise fully warrants distinct efforts to unravel and expose the wiles by which he lies in wait to deceive. We shall be truly glad if the additional circulation which we give to the thoughts of this writer, should arouse any of our readers from apathy on this subject, or prepare the way for systematic endeavours to counteract the machinations of the formidable foe against whom he would provoke us to manly action. But we are under an impression, when the religious interests of our country are the subject of our anxious thoughts, that Popery is not the most formidable assailant that we have to dread. Popery is not rooted in the heart of any one nation on the earth, as it was three centuries ago. We doubt if it has a firm grasp on any large portions of the community, in its own territories, throughout Europe, excepting amongst the peasantry. Now and then it is subservient to some political operations, as at present in France, and then it puts on the appearance of hopefulness and life; but take the normal state of the French, the Italians, the Germans, can it be believed to be thoroughly and heartily popish? In Britain, this corruption of Christianity, although aided by sanguine expectations, and large funds, and by our own want of faithfulness and union, has yet failed to make a deep impression anywhere. Its losses probably much exceed its gains; those gains are either a few occasional stragglers from the upper classes, or recruits from those amongst the lower orders, who would conform as readily to Mahomedanism for equally substantial inducements. But its growing numbers, (for we are quite aware that our Roman Catholic population is on the increase,) are principally made up by the emigrants from Ireland. These make a show; but the condition of the Irish quarters, in our great seats of manufacture and commerce, cannot, we think,

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commend their faith to the acceptance of those who live amongst them, or who border upon them.

We dread much more the progress of scepticism and secularism amongst our working-classes, and of spiritualism and neology amongst the educated. And the past history of Popery, even in our own country, impresses us so strongly with its unscrupulousness, that we suspect its concurrence and co-operation with the infidel, and the enemy of order, and the propagator of immoral principles; and dread its power for mischief when so employed, much more than we fear its success in making real converts to itself. We are greatly mistaken if any clever move of the infidel is not heartily abetted, if not actually made, by the Jesuit. He thinks that in the scramble, which will follow a state of confusion, there will be more chance of his prospering than he sees at present.

Thus judging, we regret, not that Popery is represented as a formidable foe, urgently demanding our vigilance and resistance, but that it fills up the whole picture of our danger, one touch of the pencil alone representing the more alarming and successful assailant.

But it is time that we proceed from the section on our "Common Danger" to that on "Internal Dissension." And here, whether our foes be Romanists, or Sceptics, or both, the author and ourselves are of one mind, that, to use his own words, (p. 30,) "the troops that meet them must be strong in faith, stout in heart, one in act."

In order to this, he forewarns us that

"A better organization of our own camp is absolutely needful. This is that second object which our first involves. Every one is able to see this; but every one merely stands looking on. A working drill-master would be a singular blessing, if he was but a faithful Christian man. In a word, we are hoping—who among us really give up the hope?—to defend the Reformation against its enemies. To do it, we must provide steps for the secure consolidation of its work among its friends: if we do not, it is, for certain, sooner or later, lost." (pp. 30, 31.)

The great requisite is, "to consolidate the work of the reformation among its friends," (p. 32),—"to add to evangelical truth evangelical union," (p. 33),—"practical union, thoroughgoing union." (p. 34.)

"The Church of England must make up her mind to this. Dissenters from her communion must make up their minds to it. We may feel awkward at the first sound of this. Better get used to contemplate it, than a worse unity; there is a worse. We must open Scripture, and search and see what can be done among brethren. We must look it in the face, like men. What are we doing? Are we seeking honor from one another, or the honor that cometh from God only? Whom would we glorify? ourselves, or Christ Jesus our Redeemer? We are very foolish indeed, if we let any sort of pride (no matter whether pride of place or spiritual pride,) expose our Church to destruction, and our children to perversion. But saying hard things, or writing them, will not help this on; it must be something different from either. We have only said this much, to awaken convictions of its clear necessity.

"All defensive plans then are imperfect which leave out this. If a plan

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founded on thoroughgoing English common sense is to be set afloat, and to do its work, it must make this part of itself.

"Our business is, to look at it as Churchmen. We are not to look at what is Dissenters' duty; we are to do our own. What is it?" (p. 34.)

In strong and forcible, but somewhat exaggerated terms, he condemns the reluctance of our Church to have recourse to every possible effort to keep within her pale those who, being with her in doctrine, are dissatisfied with some of her accidents; or to recall such as, having left her communion, yet still hold her evangelical principles, and are more open in his judgment than in ours to be won back. We are constrained, however, to think with him, that the Church has not taken, towards Dissenters, "the course that danger and duty demanded."

"Conferences were not attempted. Arguments not set in order. Mediation not employed. What historical proofs are there, that she thought on the matter? None. That she spoke on it? None. That she moved in it? None. As once in days of weakness in Israel, every man did what was right in the sight of his own eyes, so she left her sons to do. Here and there a few stragglers were gathered by the more than common diligence of some earnest pastor. But as for systematically seeing, teaching, proving, pressing with all love, longsuffering, meekness, tolerance, temperance, and patient perseverance as a Church, any great principles of union, she counted it no business of hers. Union is strength. Practical union, not unpractical union; union, not more, but not one whit less, than Scripture. That should have been her calm perpetual voice. In the midnight or in the storm, it should have risen clear and sweet of sound. Her cry would have become known; it would have told in time; it would have spread abroad what Scripture does exhibit as to union. One of two things must have followed; it would have left without excuse those who refused Scripture, or it would have laid open to herself every reasonable and fair objection they could make. She did not do it. Why, is not clear. The fact is indisputable. The censure is inevitable. So stands it at present." (pp. 38, 39.)

He comes to the difficult question, "What can be done?"

He divides Dissenters into preachers and hearers, intending to speak of them in order. Amongst the preachers he fixes his attention on those among them "who preach for love of souls, touched and tuned for the work by true love of Christ, without which no man ever yet truly loved the souls of others." (pp. 39, 40.) These are "of all sorts, calibres, and callings;" and these are to be sought "systematically, not accidentally." "Let there only be, along with publications which they could read, a way open systematically for their employment among us, and they are ours; not perhaps all ours, but the best ours." (p. 41.)

"But how could we employ them? As schoolmasters, as scripture readers, as attached in one capacity or another to missions. But above all, where proper authority considered the man to have a true vocation, as ordained preachers of the unsearchable riches of Christ to those souls whom He teaches them to love. But how have them ordained without a due qualification for holy orders? It is by no means proposed that they should be. On the contrary, to make it perfectly easy for them to get such a qualification is the very thing most necessary. That is just what we propose to do for them. Surely, if we can, it is just the very thing we ought to do." (p. 41.)

His plan for carrying this into effect is, to make it a part of the duties of a Society, which he outlines at the close of his

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letter, "to receive through the parochial clergy the names of such [Dissenting teachers] as might be reached by the means adopted [as recommended in this scheme,] and to appoint at stated times examiners and examinations of such persons; to make careful selection from the candidates thus offering, partly on testimony, partly on personal enquiry and inspection,—to recommend them to the favour of the Society, and post them at Universities, &c., where, the means being found, they might, by their own exertions, procure themselves the needful qualifications for holy Orders." (pp. 144, 145.)

The object of the author is a noble one, and no efforts consistent with wisdom, honesty, and holiness ought to be spared, in order to bring about a true and cordial incorporation of the strength of the separatist ministry into the Church of England. But the plan proposed can scarcely have been considered sufficiently, before it was recommended for adoption. The very existence of such a Committee as that entrusted with these functions, would create suspicion through the whole Dissenting community, and draw them forth in battle array against ministerial conformity. Then the process which those must undergo who were disposed to conform, would be enough to deter them from the attempt, (in a situation peculiarly delicate, with everything at stake,) to undergo an examination, possibly to be rejected; but if approved, however learned already, to be sent to one of the Universities, and in fact to start afresh from the commencement of undergraduate life, and then to be ordained. No. This will not answer the end. But let the difficulties in the way of admission to the ministry of the Church out of the ranks of the Dissenting ministry be abated. Let us surrender the rigid three years of silence. Let the conditions be a considerably higher standard of qualifications than those now ordinarily required for holy orders, except only in respect of classical attainments, (and yet let not these be overlooked, except under peculiar circumstances); let it be no secret that such facilities for the conformity of really good and faithful pastors exist, and let books and tracts, conceived in a spirit of Christian kindness, hold attention to the evil of our divisions, and remove or soften such objections to our system as have most influence with separatists; let them also stretch out the right hand with a cordial welcome to all good men, (such as our author describes, in words presently to be quoted,) who may be disposed to cast in their lot with us; and our gains probably will be considerable. A more positive move on our part would be repulsive, not attractive. As a substitute for the three years of silence, which have kept from us many a valuable man, the Bishop might commit to three or four of his clergy, in whom he could confide for prudence and delicacy and sound judgment, to institute enquiries, and to put him in complete possession of the mind and character of those who have taken the initiative steps.

From the teachers, we follow the author to the hearers; and

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here, while we heartily participate in his feelings and aspirations, we again think that his plan breaks down. We shall reach this presently.

The object to be desired is, to gain to the Church those "hearers" of Dissenting teaching, who are seeking the truth as it is in Christ Jesus.

"How are they to be hers? There are two chief means: both are within reach; both perfectly practicable. It will require no compendious process of change on her part; no structural reorganization. The two means are these:—Provide and supply pastors really capable of feeding men's souls; remove present mistakes about her terms of Communion." (p. 43.)

Truly the first of these is one great knot of the day. The want of capable pastors

"Has made more Dissenting hearers than any crookedness or perversity in human nature. We do not mean merely good preachers, nor fervent orators, nor flowing declaimers; we mean just what we say—capable pastors; messengers of good tidings; healers of hearts broken under sin and sorrow; men of God; men of peace; lovers of Christ and of Christ-like men; possessors of the wisdom from above, pure, peaceable, gentle, easy to be entreated; apt, and right dividers of the Word of Truth."

This is indeed our want, and it were to be wished that such words were always before the eyes of all our bishops, examining chaplains, and patrons of benefices, throughout the land.

The author thinks that such men could easily be found, if they were really wished for, and he would begin by closing the door of admission into holy orders against all others. Here he is right. In a very striking way he shews the efficiency of the great question in the Ordination Service, if it were allowed to have its proper force, as a barrier against the unworthy.

"There are questions which contain a life in the reply. Of these, one is more awful than all the others: it is this one, 'Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God to the promoting of his glory, and the edifying of his people?' This question contains, not one life, but two—here and hereafter. Nay, who can measure how many lives hang on the answer?—souls of other men? He who puts it in public, should put it in private; he who answers it in public, should answer it in the privacy of a quiet interview with his future Bishop, and be required to reiterate his answer in the solemn retirement of his own chamber—not to man, but to God. Surely this question should be put as a plain, straightforward question—a real question—a question intensely full of real meaning. Is there any possible case where it ought to be a perfunctory interrogation expecting a purposeless reply? Not one, certainly, in a Church professing evangelical truth. It should be so at no time—in no case—under no circumstances; if it is impossible to put it in good faith, let it be expunged. Save us from the awful sacrilege it may induce! If it be impossible to answer it in good faith, let no man be required to reply, lest he lie to the Holy Ghost: make us not partakers of other men's sins; let it be cut out of our Service Book. Being where it stands, we wish it honoured; finding it there, we are not unreasonable to suppose that it is possible. For ourselves, we anxiously desire and entirely believe it should be preserved where it is." (pp. 44, 45.)

And again,—

"We are quite sure that a man who neither pretends to feel nor to show

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any signs of true conversion to God is not a fit candidate for Christ's ministry. We are quite sure the Church of England never contemplates such being commissioned with her orders; because it is an argument *à fortiori*, that he might be truly converted to God, and undergoing the renewal of his mind in the image of Christ, without any call to the ministry at all; and that if therefore he has a cause for solemnly declaring, before God and the people, that he trusts he is inwardly moved by the Holy Ghost to that work, the real conversion of his soul must have preceded it, and could as readily be declared. It is obvious that he risks a lie to the Holy Ghost—if it can be risked by word or work—who declares this, knowing it false. Take the entire range of matters in which such a lie could be solemnly and formally perpetrated by man, and search whether you can find out any other so sure as this. There can be none." (p. 46.)

All this is excellent, but at his next step our friend becomes dashing and off-hand, and suggests mischievous, if not impracticable, methods of proceeding. In order to win Dissenters, he would do that which must arouse their strongest feelings of animosity. He would have "a machinery for pulverizing the aggregate masses of indurated dissent in great towns!" (p. 47); the most minute statistics of these communities are to be collected and printed; "then we would go to work. We would plant churches among them; if not churches, school-chapels; if not school-chapels, temporary places of assembly." (p. 47.)

With this imperfect treatment, and these, as we think, unwise suggestions, the case of the "hearers" closes. Surely much better and more hopeful measures would be, the publication of able and charitable pleas for union, union within the same visible fold, and in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers,—and a simultaneous reconsideration of those subjects which cause divisions, where there is at the same time a hearty agreement in the common faith.

At this point, the organization of "a staff of travelling preachers" is recommended, in every diocese where the Bishop would allow it. In a former number, in a review of *Pearson on Church Extension*, we have already expressed our belief that the suggestion of this new institution is worthy of favourable consideration. This author believes that there need be no apprehension that the men could not be found. He says,—"There are men of high attainments who would go to-morrow if the way was clear,"—and that there are others whom a year's steady preparation would qualify for such work.

On the removal of "present mistakes about our terms of Communion," his remarks are confined to a single paragraph, in which he recommends that the Wesleyans should be made to understand that the Church does not forbid them to hold class-meetings; and the anti-pædobaptists, that she does not enforce infant baptism; and that any such like errors, entertained by other separatists, should equally be dispelled.

But besides this grappling with dissent "by sections, subdivisions, and single files," (p. 51,) he advocates direct negotiation with its chief council-boards. He thinks that this could not properly be undertaken by the Bishops, or by persons acting

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in their behalf; but it would be better attempted by a Society, whose failure, should that be its lot, would not bring discredit on the Church. This Society he would have to consist entirely of members of the Church of England.

"Let us speak plain, we would have them distinctly and unequivocally sound in holding as very life the doctrine of free justification by faith only. It is the heart's blood of true evangelism; the blood thereof is the life thereof. Such men, not many in number, being part of a larger society, we would have make this their special work. Resolute men must they be: temperate men, strong in faith; failure at first will deter them; discouragement will be cast on them; but these must not dismay them: they must not be turned aside. They must look down the river of time, and see what things may come to. They must be reasonably and intelligently certain that there is a possibility of England being Romanized; if not to-day or to-morrow, then Romanized in the days of their children; nothing less will carry them through. The possibility of Europe being evangelized, made Jesuits; Jesuits unmade the Reformation. These men must see the possibility of England being unevangelized; that must make them, there is nothing else for it; conclusions must be followed out. That done, they must enter on this work of reconciliation among evangelical communions. These are the persons we would enlist to open our attempts on the centres." (pp. 53, 54.)

He would have this association to consist of persons thoroughly convinced, that "whatever the standard of union may at present be among evangelical Christians, it is not thoroughly Scriptural, *it is too low.*"

"These must awaken the most solemn and deep certainties that among ourselves 'unity of spirit' may by the Lord be made, essentially, literally and actually, the 'bond of peace.' Disunion is not peace. Dissent is not peace in Israel. They must ascertain precisely how far St. Paul proposed peace to the distracted church of Corinth: it was to be 'perfectly joined together;' and this 'in the same mind;' nay more, 'in the same judgment;' it was to issue in 'all speaking the same thing;' it was to have this result, there were to be 'no divisions' among them; absolutely and literally 'NO DIVISIONS.'" (p. 54.)

His plan of proceeding will be seen in the following extracts.

"Publications must be issued, addressed to bodies of dissent through their heads. Thorough honesty must be in them; thorough good sense; thorough impartiality; thorough consistency. Union, not more, but not one whit less, than Scripture: that must be their key. Conferences must be tried, mediation attempted, trusty men must stand on watch how to proceed in the business step by step. The governing bodies of dissent, however constituted, must be met in every way, to the utmost point that our love of them, and our consistency with our own principles, allow. Reasonable proposals must be tried: there must be stepping-stones laid across the torrent; men must be brought together; mere distance is a prolific mother of divisions; all this would compromise no one.

"This must be inflexibly proceeded with, not intermittently and casually. In a word, there must be churchmen whose avowed purpose it may be to go on systematically, till they bring about the reconciliation of evangelical bodies to the Church, one by one, to the utmost. If the Church requires changes in things indifferent, to make her terms of communion wider, or her membership easier, they can recommend them and compromise no one; this probably would move the doing, if right to be done. The stake is great; the magnitude and value of their labours of love will be better estimated every day. If this is carried out, we venture to predict that Napoleon's grand tactic would not be less powerful in effect than on the bloodstained battle-fields of earth. Concentrated attacks on the centres, inflexible and masterly in their repetition, and

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mighty in the armour of truth out of the Word of our God, would break into fragments of small account, in the course of years, the now formidable array of division that weakens evangelical strength, and invites Romanist attack at home among ourselves in England.

"Thus, and thus only, we propose to help the Reformation at home. These are not half measures, but whole ones; the Jesuit smiles at any less attempt. In its subdivisions, sections, single files, and centres, we would lay hold of Disunion. This would be meeting the Jesuit in good earnest; this would be making our perpetual prayer more than empty sound; it would save us from praying without purposing that 'all who profess and call themselves Christians may be joined together in unity of spirit, in the bond of peace, and in righteousness of life.' Dissent in England would be assailed thoroughly, not as it may otherwise be, with Romish fire and sword, but with the fire of love and sword of the Spirit. This would be to act as consistent men. At present we do not act as consistent men, Jesuits do; let us be at least as consistent in the right as they are in the wrong. The work of the Reformation would be thus consolidated in England. Internal and compact union would be very much more attained than now. If sin there be in knowing to do good and doing it not, that sin would be avoided; our real friends would be seen; our false ones would be compelled to avow themselves. We should know what we are doing. Whatever love of the brotherhood, and English common sense could do in our difficulties, we should have tried. Then if God in his wisdom called us to meet that enemy who demands the life of evangelical truth wherever he can strangle it, we should have already done what we could. At any rate we should be ready; let him come then, we could cast away fear, for love among ourselves would be made more perfect. But these words are not empty declamation. They are meant to have a practical issue, if God so permit." (pp. 56, 57.)

"Strong measures these; doubtless they are so. Is there not a cause? Are they stronger than the danger? Truly we think they are not even strong enough. Brothers in Christ should know each other, strengthen each other, stand to each other now. That army whose subdivisions in the day of battle do not act as one, is a lost army. The army of evangelical truth should not be a lost army." (pp. 57, 58.)

Our own fear is, that the rancour of controversy would be unconsciously aggravated even by the mildest, and wisest, and most Christianlike attempts to carry out the whole of these suggestions. And yet we are loth to put aside, as impracticable, any recommendations which are given with a view to unite all the truly Christian people of this country in one body. We would rather commend the subject to the serious consideration of our readers; adding our earnest desire, that should any attempt at negotiation be made, it may be conducted on our side by men combining in themselves, in a large degree, the rarely united qualities of wisdom, simplicity, faithfulness, and love. Nor can we leave this suggestion without observing, that we should anticipate the best results from the issue of publications addressed to separatists, neither offensive nor defensive, but dealing with the question of union and disunion, after the manner indicated by this author.

His section "On External Distraction" is one which could not be discussed fairly within the limits which remain at our disposal. The various non-Popish branches of the Church in the East are his theme; he objects to all efforts to seek proselytes out of them; and he recommends that the energies of his Society should be directed, after careful enquiry, to the revival of faith

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and holiness within them. He writes as if he were unconscious of how much has been done, and how wisely and prudently, as for example by Bishop Gobat, without effect, for the improvement of the clergy, in some at least of those Churches; and how little success has hitherto attended all such endeavours. Bishop Southgate, and our excellent and persecuted Bishop Gobat, might be witnesses for us on this point. Yet we would not give it up as hopeless; only we must ever remember that souls are precious, that the Bible is God's Word to them, that thousands are departing hour by hour, that whatsoever our hand findeth to do we must do it with our might; and therefore, that we are not at liberty to wait for the results of an experiment, (which may be tried for 10 or 20 years, and then end in disappointment,) before we attempt to bring the light of the Gospel to shine upon the hearts of any of them, of whatsoever name, who know not the joy of its brightness. While, therefore, we fully sanction his plan for the revival of those slumbering Churches, we cannot agree to hold back from seeking the salvation of souls, even at the hazard of their coming out of their own Churches, and forming distinct communities.

He adds some very pertinent remarks, to which generally we agree, on the revival of the episcopate as the best means of consolidating Protestantism on the European continent, and so, in conjunction with the other measures recommended, of effecting the union of all Christendom against the Papacy.

To carry out the views which he advocates, is committed to a department of the Society whose formation he proposes; and the expected result of success would be the union of many Churches with our own, in its renewed strength, against the great foe Popery, and pre-eminently the Jesuits.

Having, in the foregoing paragraphs, given scarcely even a bird's-eye view of fifty pages of small type, we arrive at the Plan of Action, which also we must describe as briefly as we can.

The author calls for the organisation of a new Society, to be named the *Church Revival Society*, devoted to the work of unravelling what he calls "the knot of the day." He would have it constituted, in most respects, like other Societies; but would give to it this distinctive feature,—all its work should be prepared by a Council Board of 13, each member receiving also a salary of £400. a-year. The total number of elected councillors should be 25; but 12 of these would be nearly in abeyance, as they would only be called in to supply the occasional absence of any of the 13, or would be waiting to fill up permanently the vacancies arising in that body.

The whole twenty-five should be chosen by the General Committee, "not for rank, nor for wealth, nor for talent; but for three qualities quite distinct from these, though sometimes combined with one or all:—these three qualities are, thorough-going good sense, thorough-going determination, and thorough-going evangelical piety." (p. 129.) They are not to be an executive body,

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but only to be advisers of the General Committee, which is to meet quarterly; but they are to devote their whole time to the duty of collecting information, deciding upon the best courses of action, and so forth. They are to be divided into four sections, consisting of three members in each; the thirteenth member having a special function of his own.

It would be impossible to set forth fully the work of these Sections, without adding many pages to this review; but we shall endeavour to indicate, in a few words, the nature of their proposed duties.

I. The *Section of Conservative Reformation* is "to study the causes and condition of the disunion among Christians, especially in its principles, and to suggest remedies." (p. 130.) Their duty, as to home questions, is thus described;—"to make themselves familiar with the theory of the various systems of Dissent, (leaving the practice of these bodies to the *Council of Observation,*)—to point out the differences between trivial and real obstacles,—to advise how to meet these by conference, or mediation, or conciliation,—to point out how and where openings might be made for employment among ourselves,—to provide practical publications on the subject,—to shew by tracts addressed to Dissenters their growing danger in standing detached from us,—to lay open the Church's true terms of communion,—to report progress or regress in the work, and recommend steps accordingly to the adoption of the General Committee." (p. 131.) We entirely concur with the author that it is desirable to do all these things; but we are not of his opinion that it would be good to make them the work of a Society. Nearly all of them will be more likely to be effected, if attempted by the pens of writers independent of all committees and societies; and we believe that the author himself would find a large reward for his pains if he would dedicate a share of his own time and talents to such an enterprise. A Society would produce an antagonistic movement. Negotiations with Dissenting bodies would fail, until a higher authority than any voluntary Society had settled on what terms Dissenting ministers should be admitted into the Orders of our Church. Perhaps, (we cannot say more than perhaps,) a conference of sound Churchmen may some day be useful, having for its object to deliberate upon these terms, and then to urge them upon those in authority. But while we speak doubtfully on that point, we would strongly urge the immediate and efficient use of the press for the purposes indicated in our last quotation, and would equally deprecate the formation of a Society for any such purpose.

To this Section he would also entrust the duty of thoroughly investigating the condition of the various ancient (non-Romish) Churches, now in a state of spiritual torpor and doctrinal error, with a view to their reformation. But the preliminary information which he seeks is already at our command, in works

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ancient and modern; and the negotiations which he recommends have been made (without the slightest success, we fear) by Missionaries and Missionary Societies; and how can we expect Oriental Patriarchs to hearken to our three Councillors, when they would not even acknowledge the communications of the Primate of all England?

Further: they are to confer (rather exceeding their province, as before described,) with the foreign Protestant Churches, with a view to the establishment of union between them and ourselves; an object highly desirable, but which we think would be better promoted by independent writers, addressing them in a spirit of love and of a sound mind, than by a Society established ostensibly for the purpose of inducing those bodies to alter their constitution and discipline,—a design which would call up prejudices against anything they might attempt.

We believe, then, that the chief work of this Section is very important, but that it may be more effectively done by individual effort than by the machinery of a Society.

In the duties which he assigns to the other Sections, we see yet more work for Churchmen to do through the medium of the press, by the publication of books and tracts, and by making use either of existing or of additional periodicals; but we have carefully read all that is brought before us, as the hand to undo the knot of the day, and have endeavoured to weigh the arguments with impartiality, without being convinced that there is a case made out for the formation of a new Society.

II. The *Second Section* is that of *Literature, Education, and Art.* We cannot enter into the details of the operations proposed to it, but the designation of the Section sufficiently suggests of what nature they would be; and our last preceding remarks will have prepared our readers to hear our opinion, that all that is recommended may be better attempted through the medium of the press, without the intervention of any Society. The most that could be desirable (in our judgment) in the way of association, would be the formation of a spirited proprietary, to start our author, or one like-minded, as the editor of a first-rate serial, having the work of this Section in hand.

III. Thirdly, there is to be the *Section of General Observation at Home,* "whose labours will fall under three heads:—the working of Romanism,—of Protestant Dissent,—and of the Church of England itself." (p. 142.) So far as this Section would have to collect and publish information, and to bring it to bear upon the minds of those in authority, or of the public in general, we think that the pretensions of a Society would hinder the work, which may be much better done independently, through the medium of the press. But something more than "observation" is assigned to this Section. It is to be an agent for instituting negotiations with Dissenting ministers; and it is not only to urge measures of improvement in the Church of England, (such

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as are often made in these pages, and in those of other periodicals, and in Charges, and books, and tracts, and for the ventilation of which ample opportunities exist,) but it is to obtrude itself as a sort of clerical agent for the better distribution of pastors suited to the special requirements of parishes, and for the supply of curates, schoolmasters, scripture readers, missionaries, and so forth, where they are wanted. We do not think it necessary to state the obvious objections to this part of his plan.

IV. The fourth Section, of *General Observation Abroad,* would be charged with the same duties for the British Colonies, and the other parts of Christendom, which are entrusted, for Great Britain, to the third Section.

The thirteenth member of the Board would be the *Councillor of Statistics and Finance,* charged with the duty of collecting, testing, and arranging such statistical information as might show "the increase or diminution of success in the progress and power of the reformation in Christendom." (p. 148.) Of course a competent person, whose whole time is devoted to this work, would do it in a peculiarly efficient manner; but we do not believe that there would be any difficulty in obtaining, from reliable sources, all really important information of this kind, without the intervention of a permanent salaried officer.

We take leave of this author, who signs himself "A Country Clergyman," with unfeigned esteem and gratitude. We cannot doubt of his being thoroughly in earnest; he has grappled with some of the most serious difficulties of the day, and especially with the weakness resulting from our disunion; and if his style be somewhat more bustling and restless than suits our own taste, we will not quarrel with it on that account, if, as we think to be probable, its peculiarities gain them more attention from many to the subject-matter of his Letter. He longs for the revival of all that is paralyzed in Christendom, and for the union of all that has spiritual life; and so do we. He recommends the making of kindly efforts at home, to disarm the mere prejudices of Dissenters, to lead them to see the sinfulness of division, and without delay to get rid of it by casting in their lot with us; we cordially second him. He desires that the slumbering Eastern Churches may be awakened, and induced to open their Bibles, and to study and follow the will of God; we desire nothing less for them; only we think that more has been attempted in this way, than is acknowledged by the author; and we believe that those who have been most engaged in the attempt, wise and experienced men, regard it as all but hopeless. He would institute correspondence with foreign Protestants, to induce them to accept our form of Church Government; and we go so far with him as to desire that judicious efforts should be made to satisfy them of the more scriptural character of our system, and of the value of its monarchical principle. For the accomplishment of all this, he recommends

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a "Church Revival Society." We say rather, let the press be wisely used, as sufficient for most of his purposes, for the most important, and for surmounting such difficulties as are most likely to yield to external influences;—and for some of the others, we add, though somewhat hesitatingly,—conferences, deputations, and memorials. But we have been willing that our readers should be acquainted with the recommendations of such a man as our author; and now, for their pleasure, and in order to show that he is not one of those who, because they see evils to be remedied, are blind to the benefits and blessings which God has set thickly around them, we shall conclude our article with the following beautiful quotation:—

"How quiet, earnest, and sedulous has not the Church of England long been in doing good in every quarter of the land? We do not pretend to say her discipline is perfect or her ministry angelic. The first admits fallibility—the second assumes no standard higher than Scripture, and consents with Paul to the marriage of priests and deacons. But take the past fifty years. More real work for Christ has been done in England, and by England, than any other country can show for a similar period, since the voices of Apostles ceased from among the Churches. It is so. We are not a bit afraid to say it out. We do not object to challenge Christendom to disprove it. There is pure right-minded honesty, and an intelligent freedom from superstition, about the religion God has bestowed on Englishmen at this day, for which all the world will yet bless them. A conscientious people, we have among us an inflexible standard. It is God's, not man's. The Holy Scriptures are that standard. Coupled as they are with our system of Church order, which we reasonably believe and maintain to be the best, they guarantee its efficiency just in proportion as they are known and understood. They do this for this reason—they are calculated to make that Church system self-adjusting. Everything human gets out of gear and requires repair—systems of Christianity do—the best have done so—but there is a new element of safety in human hands now—it is the measuring-rod of Scripture, made every man's by the art of printing. As yet we have not found out how far this leads. If coupled once with the best structural arrangements for the working of a Church, and held fast by, the result is certain—it will make that Church (in proportion as God's word is really known) living, powerful, and perfect. Pastors and flocks must inevitably act and react for good on one another. Without such Church order, the end would be more uncertain—it could not operate fully. We do not say that this self-adjustment is at present perfect—or invariable, among us. We say nothing of the sort—we say, it will become more and more so, if we are true to our Church and to Scripture. The degrees marked on that rod are now indelible, while printed Bibles are in every house. What we do assert is this—taken as a whole, this can be shewn even now to be less imperfect and more largely efficient than any system yet tried. Scripture in print is what no Church ever had of old—it makes allowance for no man's sin—pastor and flock are equally arraigned there—it accepts no man's person—it raises the internal standard of all society—it sinks deeper and deeper into England's common every-day life. To its depths it becomes more and more permeated by this influence. It is rescued from the festering rottenness of fifty years ago—nay, it is vastly advanced upon what general society was twenty-five years ago. It is pervaded hourly by advancing progress, union, and good feeling, if not by actual religion itself—they are seen amid all contemporary dangers, as real things. It has shaken off the contagious fever of revolutionary ague that preys on France. Far from holy—far from perfect—far from pure—far from united—far from instructed—still regarded as a great whole, Europe has no general society to equal it. What is more to say, we can fearlessly appeal to history to show that Europe and the world never has had. Christianity in England

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at this day carries all the weight it suddenly acquired in the empire in the time of Constantine, with one vast difference; it has not the temptations to which it was then exposed to become heartless assumption. Above all, it is with us the great mainspring of private and family life, beyond what it is among other nations. Foreigners see this, we ourselves do not. It amazes them to observe its power, and the precision of its action, moving below the dial-plate of social life. Religion with us is not a fever, nor a furor, nor a phrensy of loathing against life, nor a system of pious fraud; it is a mighty pulse within us, true and calm in its beat, as the blood that bears health through each artery and vein to the extremities of a sound man. Churches, Restorations, Schools, Hospitals, beneficent societies, spring around us with a fertility almost miraculous. Yet they are all the unostentatious and spontaneous gift of the people themselves. Our good works are not superstitious compositions with the Devil—signed, sealed, and delivered at the latest possible moment in presence of an assignee on behalf of his firm—by bankrupt consciences giving up business on compulsion. Far different things are they. We do not desire to make any boast—of all Christians, English ones boast least. But it is true that our good works have a wholesome and refreshing odour of life about them, which is wholly unlike the rank though prolific exhalations of mortuary mercy. Ours have not an earthly smell but an heavenly. They have a strong family likeness to those of Holy Writ, being neither extorted by lurid terrors nor dashed from frantic hands in agonized despair. Social are they. It is their loveliness and their strength. They do not separate us into castes as part of our religious life; they bind us into one great social mass, whose marrow is a true brotherhood in Christ Jesus. That true brotherhood is not bonded together by the iron hoops of terrific vows; it is melted into one by the glowing charities of converted hearts. But travel beyond England. Follow the Church's missions. See what men and means are there! What corner of the habitable earth will they not carry you to? On Sunday morning last you would have found under the wing of one single Society alone (to say nothing of all the rest) one hundred and seven thousand worshippers joining in our Liturgy in a vast variety of languages. The parents of every one of these a few years ago adored gods of stone or wood, or something yet more horrible. Among some of these new-born churches, it is a well-known fact that her discipline, lax as it may appear at home, is so admirably carried out, that it resembles almost more nearly our ideal of apostolic order, than anything we trace on actual record. Thus, at home and abroad, is this Church become one of the choicest blessings on earth to the sons of men." (pp. 123—126.)

Psychological Inquiries: in a Series of Essays intended to Illustrate the Mutual Relations of the Physical Organization and the Mental Faculties. London: Longmans. 1854.

In the Preface to this work, the author (whose initials B. C. B. leave little doubt as to his identity, or as to his eminence,) says that he has chosen the form of dialogue for his book, because the subject is not one on which we have the complete and definite knowledge necessary for a systematic treatise. We cannot but regret his decision. We know of hardly any book in which such a form has been adopted with success. Here and there, indeed, a man of great dramatic genius has been able to present his own opinions in their relation to those of others, by

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means of dialogue; but the double effort of dramatic conception and philosophical investigation, is too great for almost any mind. Hence, dialogues are extremely apt to degenerate into a mere string of leading questions, interspersed with "Yes" and "No" answers, as is often the case with Plato; or else they become monologues, with different names prefixed to alternate paragraphs. In the "Psychological Inquiries" the interlocutors are called Crites, Ergates, and Eubulus; but they are obviously only three names for one person. There is no attempt at any distinction of character between them; and if their names were left out altogether, together with the introductory pages which describe the scenes of their conversations, the author and the reader would alike be spared some trouble. The book does not really gain anything in picturesqueness by such sentences as, "The next afternoon being wet, we remained in the dining-room," or "After a long and beautiful drive we met in the library." We need no premium to induce us to read a book so curious and so interesting as the one before us. The superficial ornament of dialogue is only worthy of minds altogether inferior in power to that of B. C. B. His thoughts are worth reading for their own sake. High authority, no doubt, may be pleaded in favour of this way of writing. Plato, Cicero, Pascal, and Bishop Berkeley, all adopted it; but Plato's dialogues were in all probability founded upon conversations which really took place; Pascal used dialogue only occasionally, to give pungency to a satire; and the *dramatis personæ* of Cicero and Bishop Berkeley are but typographical entities. Who would care to remember the names of the gentlemen whose conversations are collected in the "Minute Philosopher?" Although, however, we do not like the form of the book, we think it excellent both in matter and in manner. It has the same sort of interest with Abercrombie on the "Intellectual Powers," of which it often reminds us. But it is (perhaps in consequence of its peculiar form) discursive and unsystematic. Its special object is to throw light upon that part of the organization of the human body on which the mind operates immediately, and to which all voluntary motion is ultimately traceable. In fact, almost the whole of the book is, more or less remotely, an enquiry into what we may call the physical action of the mind upon the body, interspersed with a variety of notices of the reaction of the body upon the mind.

We will attempt to disentangle these somewhat perplexed speculations, and to lay them before our readers in the form of a continuous statement.

An *organ* is an instrument used to produce a certain effect. Thus, a musician who plays by means of musical instruments, or a sailor who navigates by means of a ship, employs them as organs for effecting his purpose. The human body is composed of a vast number of organs, specially adapted for various purposes, in effecting which they are directed by an altogether

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inscrutable and mysterious agent, which we call the mind, the will, or the passions, according as it manifests itself in thought, in volition, or in feeling, and which, speaking generally, we call the spirit, or the soul. How this agent acts upon the body, we know not; but to a certain extent we can tell what parts of the body it uses for various purposes. Thus a man walks, by moving first one leg and then the other, in a certain manner. He moves the legs by contracting the muscles of the thigh and the calf; he contracts the muscles, in some way or other, by acting on the nerves of motion attached to them; the nerves of motion are traceable, more or less mediately, to the brain. It is in the brain, therefore, that the series of efficient causes producing motion originates. To the final cause of motion (so far as the person is concerned) we give the name of the "will." Between this final cause and the first of the series of efficient causes, is an impassable gulf, upon which no enquiry ever has, or, in all probability, ever will, cast any light. The object of the "Psychological Inquiries" is to try to find out whether there are not, in the human body, a greater number of organs than we usually suppose, and whether we cannot carry the analysis of particular actions rather further than it generally is carried, before we arrive at the final cause, or the action of the will—in other words, of the spirit or soul, upon the body.

Every form of human bodily action consists of some kind of motion. Motion is of two kinds—voluntary and involuntary. Of these, voluntary motion alone is traceable to the immediate action of the soul or spirit. Involuntary motion is often influenced by it; but, in that normal state of things which we call health, appears to proceed from some entirely independent cause. It is in voluntary motion, therefore, that the normal action of the mind upon the body is to be traced.

Whoever considers any, even the more common bodily operations, will perceive that they are extremely complicated. Boys, for example, will often be able to throw stones at a mark with very considerable accuracy. If we consider what this implies, it will appear almost miraculous that any one should ever accomplish it. In the first place, the body must be placed in such an attitude as will communicate a maximum of impetus to the hand which holds the stone; then, the eye being fixed upon the mark, the hand must, without assistance from the eye, be put in a position, such, that after the arm, and a great part of the body, have gone through a rapid circular motion, it shall be so situated, with respect to the object, that the stone may hit it. Now, if a person construct, with springs, levers, and the like, a machine exactly reproducing the mechanism of the human body, and if he were to succeed in overcoming the difficulty of getting the muscles to act, he would still be unable to produce the effects which the human body produces, because he would not be able to combine the action of the muscles in the necessary degree and direction. The really wonderful thing

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in muscular action is not so much the machinery which produces the results, as the power which the mind shews of guiding that machinery, and of directing its influence to those parts of it which are to work in concert for a certain purpose, and to no others.

It is very justly considered a great triumph of dexterity to be able to play correctly on the violin. This accomplishment consists in drawing a bow over a collection of strings with perfect precision, although the performer does not look at the strings, and although there is no mark upon them to guide him if he did. Now let us imagine an instrument with ten thousand strings, twisted together in the most extraordinary convolutions, and connected in a complicated manner with intricate machinery; —let us further imagine that by some means any order which we might choose to give were to be instantaneously executed upon the strings, so as to shorten one, to stretch another, and to twist together a third and fourth with any given force, and in any given direction,—would all the mathematicians in the world ever be able to produce anything more than confusion and destruction to the instrument itself, and to the materials upon which it might be brought to bear? And yet this is just such a problem as we are all solving all day long. Before a man can lean back in his chair, hold down the paper on which he is writing, dip his pen into the ink, or take out his pocket-handkerchief, he has not only to exert the force of his will upon his muscles (for of that operation we are absolutely ignorant), but he has to choose upon which muscles, out of the thousand at his command, he will exert it, in what direction, with what force, and for what length of time.

Is there not then some organ or instrument of which the mind makes use in order to produce this effect? Now, in all vertebrate animals, or animals which have a jointed backbone, "the brain has a central organ, which is a continuation of the spinal chord, and to which anatomists have given the name of *medulla oblongata*." Various experiments, as to the effect produced by cutting away different parts of the brains of dogs and other animals, have led to the supposition that this medulla oblongata is the centre of a number of different organs, which the mind uses for the purpose of producing different effects upon the body; as animals deprived of those parts of the brain, have lost some of their powers, whilst they retained others. Some one of these organs appears to be used by the mind for the purpose of combining muscular action, just as the hands are used for grasping, or the legs for walking; but the delicacy of the experiments, necessary for ascertaining the fact, makes it difficult to say precisely which part of the brain it is which is charged with that function. There are, however, many facts which render it probable that some such organ exists. The following are some of the most striking.

Sight is a kind of motion. That is to say, the brain has

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something to do with the process of seeing as well as the eye. What its operation is, we do not know; but it has some operation; for, if a particular part of the brain be removed, blindness of the eye in the opposite side is produced. That this operation is organic, or produced by mechanical steps, appears from the fact that in different persons it is performed with very different degrees of success. Most people can distinguish the primary colours, and a greater or less number of their combinations; some cannot see the difference between complementary colours—that is, the flower and leaf of the geranium would seem to them to be both red or both green; some cannot even distinguish anything beyond light and shade, so that nature presents to them the appearance of a huge line engraving.

In the case of hearing, there is so great a difference in the power of perception, that to have what is called emphatically "an ear"—that is, to recognize the minute difference between certain modifications of sound—is an unusual gift.

It is probable that the quality of manual dexterity, or handiness, and the want of it, or clumsiness, are, in like manner, to be attributed to the more or less perfect development of the organ which combines muscular action. The most curious illustration of this theory is to be found in the case of speech. If there is some part of the brain which combines the action of the muscles of speech so as to produce articulate sounds, it is natural to suppose that we should sometimes find persons in whom the power of speech is wholly or partially wanting, just as we are confirmed in a similar supposition as to the muscles of sight, by finding that there are persons in whom the power of seeing is, without any disease of the eyes, defective. Most of the cases of dumbness are cases of persons born deaf, who have been thus deprived of the power of learning the nature of language in the ordinary way, although they may not only be physically able to form articulate sounds, but may even, by ingenious devices, be taught their use and meaning. Dumbness, also, sometimes arises from idiocy, which seems to be not so much a defect of organization as of the mind itself. There are, however, causes of dumbness which seem to proceed neither from deficiency of understanding nor from deafness, but from the absence or small development of the specific organ, whatever it is, which combines the muscles of speech.

"Two examples," says Ergates, "have come under my own observation. Several years ago, I saw a little boy, then about five years old, whose faculty of speech was limited to the use of the word Papa. This, it may be observed, is so simple a sound, that dolls are made, by some very simple mechanism, to produce it very distinctly. I soon ascertained that the sense of hearing was perfect, and that there was nothing peculiar in the formation of the soft palate, mouth, and lips. There was no want of inclination to speak, but the attempt to do so produced sounds which were wholly inarticulate. So far was the child from being deficient as to his powers of apprehension, that he seemed to be even beyond what children of the same age generally are in this respect. Although he could not speak himself, he understood perfectly what

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was said to him by others, and expressed his answers by signs and gestures, spelling, with counters, monosyllabic words which he was incapable of uttering. I should add, that the external senses and powers of locomotion were perfect, and that all the animal functions were properly performed... Eight years afterwards I was informed that he was still unable to speak, though he had made much progress otherwise; and that, among other acquisitions, he wrote beautifully, and was very clever in arithmetic."

Stammering is probably a defect of the same kind, though different in degree. This is perhaps the most remarkable instance mentioned by our author of the influence of the mind over muscular action. There are other instances of the normal action of the mind upon the body, which are less obvious and less generally recognised. The first of these is the case of sensation. At first sight, sensation would appear to be entirely involuntary. For example, if a person's leg is cut off, or his tooth pulled out, he would be very glad to be able not to feel; but he does feel, however much he may dislike it. But though it is true that the mind cannot refuse its co-operation on such occasions, it appears to be also clear that without the co-operation of the mind there would be no sensation.

Thus, if two persons in a room are talking, a third person who is present may or may not, at his own pleasure, hear what they say, according as he attends to them or not; that is, if his mind be, so to speak, thrown out of gear with his body, which it is always possible to effect to a certain extent, the body will not of itself be able to hear.

Sight, perhaps, does not afford such a perfect illustration, but we all know the difference between having a thing before our eyes and looking at it. A person who is abstracted or sleepy, will have his eyes fixed on the page of a book without getting any other impression from it than that of a black and white surface; but when he turns his attention on to it, the letters and words start at once into significance; his eye perceives those varieties in their shapes and combinations which are the conventional symbols of certain ideas.

In these cases, therefore, the co-operation of the will, or, in other words, of the mind, is necessary to complete sensation. There are many other facts which seem to prove that even in the case of pain of the most violent kind the mind co-operates. It does not follow from this that it is a matter of choice whether a person will feel pain or not, because the operations of the mind are by no means entirely under its own control. There is a certain acuteness and force of sensation, to which it would seem impossible for the mind to refuse its attention. No man could refuse to smell hartshorn, or to hear a cannon fired under his window, or to see its flash, or to feel a plunge into freezing water, or to taste vinegar; but minor degrees of the same sensations might well pass unperceived; and even over the strongest sensations the mind retains some power. It is very possible, for example, to forget for a considerable time hunger and thirst, and heat and cold. It is a well-known fact, that a person of

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great strength of will can bear pain better than another, probably because, having more power of abstracting his mind from the subject, he really feels it less. It is perhaps on this account that wounds given unexpectedly are not felt. The mind has not time to reflect upon them; or, in popular language, they are over before you feel them. It gives a person almost no pain at all to have a limb broken, or a tooth knocked out by a blow; whilst the same operations, surgically or deliberately performed, would have caused very severe pain indeed. So, when the mind is temporarily disconnected from the body, as is the case in some degree in sleep, and in a much more complete way in fainting fits, or during the action of chloroform or ether, sensation is suspended also, more or less completely as the disconnection of the mind and body is more or less complete.

The organs of sensation are the nerves. This is proved by the fact that, if the nerve connecting a particular member with the brain be cut, the member loses its sensibility; whilst, on the other hand, if the nerve above the section be excited, the mind receives the impression of pain in the lost or insensible member. This is the case in the well-known phenomenon of pains in the foot after amputation of the leg.

When the action of the mind on the body, in regard of sensation, is altogether destroyed, without destroying life, which occasionally happens, a curious result ensues. The living head is connected with an inanimate body, and the person retains the power of thinking and speaking, together with all his moral and intellectual capacities, unimpaired, the body being utterly motionless and insensible. This occurs in cases of injuries to the spinal marrow, which stop short of absolute fracture of it. A singular instance of this is mentioned in the *Times*, of the 25th of August, 1854, in which, in speaking of the case of a man whose neck was broken by a fierce horse in the United States, it is stated that,—

"The fracture of the neck compressed the spinal marrow so violently, as wholly to prevent it from affording any communication between the brain and the body. As a consequence the whole body below the fracture was paralysed, deprived alike of sensation and the power of motion. But he retained the full possession of his mental faculties, and conversed intelligently. Not only this, but by means of the nerves not involved in the calamity of the spinal marrow, the brain kept up its communication with the vital organs, and maintained the exercise of their functions for nearly two hours."

In the case of sensation, we can trace not only the effects, but also the organs by which the effects are produced. It is observable, that, though it involves an operation of the mind, sensation is altogether distinct from the power of thought, and indeed from vitality.

As sensation is generally considered to be independent of the mind, so attention, imagination, and memory would perhaps be generally considered to be purely mental acts, and independent of the body. Such however is not the opinion of the author of "Psychological Inquiries." He believes that in all these acts the mind makes use of bodily organs.

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From the general nature of the argument, as well as from some scattered passages in the work, we infer that the author adopts a theory as to mental operations, in a great degree coinciding with that of which Abraham Tucker, the author of the "Light of Nature," is perhaps the most complete exponent. According to his theory, all mental operations are carried on by the instrumentality of the brain, which receives a variety of actual physical impressions (in the literal sense of the word) from the action of the nerves upon its various organs. These impressions ultimately produce organic changes in the substance of the brain itself, although the degrees by which they do so are imperceptible. Suppose, for example, that when the mind thinks of a deal table, it throws the brain into a particular attitude; then a carpenter, whose business lay in making deal tables, and who would therefore often have occasion to think of them, would acquire a habit of throwing his brain into that attitude, and would realize the idea of a deal table more easily and completely than other people.

Next, suppose that a person had passed his infancy in a nursery which contained a deal table, on which he was accustomed to take his meals. His brain would require to be thrown into a particular attitude in order to think of the deal table, and then into another particular attitude in order to think of bread and milk. Suppose when he grew up he became a corn merchant, and was accustomed to throw his brain into a particular attitude in order to think of bread, and then into another particular attitude to think of his office, with its desks and clerks; and suppose that these attitudes of the brain frequently succeeded each other. Suppose that one of his clerks were to be murdered in the office, and that he were to have to give evidence at the assizes, and were to be cross-examined by a barrister, who was afterwards to take a warm part in some political questions. The thinking of each of these subjects would throw the brain into a new attitude; and if the subjects often succeeded each other in his thoughts, the correspondent attitudes of the brain would succeed each other also, and thus the brain would acquire a physical facility in passing from one of these attitudes to the other; just as in playing a tune on the piano, or in rowing a boat, the body falls almost of itself into the necessary successive positions. Thus, if our corn merchant were to see a deal table, and put his brain into the attitude implied in thinking of it, the other attitudes representing the ideas of bread and milk,—bread, the office in which he sold bread, the murder committed there, the trial which followed the murder, the barrister who took part in the trial, and the political question with which the barrister had identified himself, would follow each other almost without effort, and thus call the attention of the mind to those subjects by a sort of reflex action.

This is an illustration of the theory, that the brain is the

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organ used by the mind in all mental operations. Let us see how far that theory is confirmed by such facts as we are able to observe in relation to the operations themselves of attention, memory, and imagination.

We have already had occasion to make some observations on the subject of attention, in connection with sensation, and have tried to show that an act of attention necessarily accompanies every act of sensation. Attention is, however, an indispensable element of all mental operations whatever. What then is attention? It may be described as that act by which the mind places itself in the position necessary to enable it to act upon the body, and more especially upon those minute organs which are situated in the brain, and which originate motion and convey impressions.

Reversing the illustration which we made use of to exemplify the action of the mind on the muscles, let us suppose the case of a person walking along the road, and treading in a puddle of water. The water chills the nerves of the foot, they convey the impression to the brain, and it is thrown into an attitude of which the mind may or may not take notice, according as it is or is not in a state of attention; and of which it will take more or less notice, according as its attention is more or less earnest. Now, unless the motions beginning in the nerve and ending in the brain, had been produced by some cause or other, there would have been no impressions for the mind to attend to. Whatever opinions may be entertained as to powers of perception, comparison, and logic, natural to the mind itself, and independent of organization, nobody in these days maintains (if indeed any one ever did maintain) the doctrine of innate thoughts. That is to say, the doctrine that there are definite verbal propositions in the mind, which nothing external to the mind has suggested.

Since then all specific thoughts are suggested to the mind by the medium of the senses, the first act of thought is attention to the suggestions which the senses make. Sir Isaac Newton began the discovery of gravitation by attending to the modification produced in his brain, by the impression produced on his optic nerve, by the picture formed on the retina of his eye, by the apple which fell from a tree in his garden. Whatever else he did, his first step was to note down (as it were) that impression.

Independently of this general proof, that the act of attention is one in which the mind makes use of the bodily organization, we may collect some more specific ones. Fatigue is incidental to all voluntary emotion, and, as far as we know, to no other kind of motion. Thus, a walk of a few miles or a few hours will fatigue a person whose lungs go on playing incessantly for sixty, seventy, or eighty years, with a force which would lift great weights without a moment's intermission, and without any sense of weariness. Attention continued for any length of

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time is always accompanied with fatigue; intense attention to a variety of different subjects produces greater fatigue than almost any other exertion of the mind or body. This fact goes far to prove that it is performed by the medium of some bodily organ. Indeed, rest relieves the head as specifically after long-continued attention, as it relieves particular muscles which have been overstrained.

Another proof of the same thing is, that attention may be concentrated on a subject by mechanical means. Thus, a person who wishes to read a book carefully, underscores the leading words, and makes notes on the margin of the page: not only, or principally, for the purpose of referring more easily to what he has read, but in order to fix his attention to it at the time. That is to say, he employs as many of his faculties as he can upon the same task, in order that they may not suggest other impressions to his mind. Suppose, for example, a person is very intent on the solution of a mathematical problem. He will sit upright, with his eyes fixed on the paper, his hand employed in writing down his calculations, his mouth very probably repeating them aloud, and his ear taking in what his mouth says. Now here are sight, hearing, and touch, all suggesting to the mind ideas which help it to form a more complete notion of the problem to be solved than it otherwise could, and all of them at the same time prevented from suggesting any other ideas to it, which might distract it. If such a person were in an uneasy position, he would much aid his solution by exchanging it for an easy one. Why? Because by such a change a certain portion of attention, which would otherwise have been absorbed by any small discomfort, would be set at liberty to be employed upon the problem.

The next function of the mind is memory. Is this a simple act of the mind itself? or is it an act in which any, and if any, what, part of the body co-operates? What is memory? It is not the mere repetition of past impressions. For if a person were to read a book, and then completely forget it, and then read it over again, it would throw his brain into exactly the same posture as it was in on his first reading of it; but no one would say that he remembered it. Neither is it necessary that there should be a predetermination and effort on the part of the person remembering to recall the thing remembered; for we may be reminded of a circumstance involuntarily, and may even remember it independently of any traceable proximate cause whatever. Memory, then, may be described as the recognition by the mind of a present impression as being (in some way or other) the result of a former similar impression. In the words, "in some way or other," lies the question investigated in the "Psychological Inquiries." In what way can an impression, or modification of the fibres of the brain, which is past and gone, and has been succeeded by millions of other modifications, reproduce itself? The fact that it does so is clear from daily

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experience. The theory that it is some physical function of the brain which renders such an operation possible, is supported by the following facts.

"Learning by heart," perhaps the most familiar instance of memory, is effected by constantly repeating, the more attentively the better, the thing to be learnt by heart. Thus, every schoolboy who ever learnt a passage of Virgil, knows that there are a great variety of mechanical means by which the task is made easier. Thus, repeating the words out loud, walking up and down in a prescribed manner, noting the particular points at which the pages are turned over, &c., all contribute to produce the desired effect. Does not this look as if the effect were the throwing of the brain repeatedly into a certain posture, so that at any future time it might resume that posture with readiness, just as a tumbler practises particular attitudes, or a juggler particular sleights of hand. These acts, however, are only means for the facilitation of memory. Let the brain be ever so much accustomed to a particular attitude, there is still a necessity for an organ to throw it into that attitude, when neither printed letters nor spoken words are at hand, to produce it by mechanical action upon the nerves of the eye and ear, properly directed to them by attention. The caprices and infirmities to which memory is subject strongly tend to confirm this supposition, as there are a very great variety of physical influences which tend to vary its operations in the strangest manner, and which may naturally enough act upon a material organ designed for that particular function, as they also operate upon material organs designed for other functions. We all of us are aware, by constant experience, of the refreshment which every part of the body derives from sleep, partly by the relaxation of the muscles, partly by the simple cessation of all voluntary action, partly by the rejection of much useless matter from the system, by the abundant insensible perspiration which then takes place. Now there is no bodily organ which derives greater benefit from sleep than the organ (if any such there be) which regulates the operations of memory. Morning is almost always the time chosen by our great public schools for repetition lessons, probably because experience has shown that what is learnt by heart over night, and repeated in the morning, is learnt with more ease, and recollected with more distinctness, than would be attainable by any other arrangement.

In the same way, when a person has made himself acquainted with a very extensive and complicated set of facts, which he wishes to arrange with the greatest possible perspicuity, the best means of obtaining his object will be to wait, and as far as possible to forget what he has learnt, and occupy his mind with other matters. When he returns to the subject, he will continually find it to be the case that he remembers what is essential, and has forgotten what was immaterial. If there be an organ of memory, this will be attributable to the circumstance,

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that the modifications of the brain, corresponding to the more important facts, would be produced more often during the process of enquiry, because these facts would be most frequently dwelt upon, not only on account of their intrinsic weight, but also in order to explain those of less importance. The modifications answering to the other parts of the case, would be less frequently produced, and dwelt upon for a shorter time. The organ of memory would therefore reproduce the first set of modifications with greater ease than the last; or in other words, the person would remember the important circumstances, and forget the unimportant ones.

There are also physical conditions of various kinds which affect the memory directly. Any violent shock, affecting the head or the spinal marrow, will destroy a certain portion of the memory. Thus, a man who was hanged at Tyburn, and afterwards reprieved and cut down just in time to save his life, declared, on being restored to consciousness, that the last thing which he remembered was the circumstance of passing a particular house in Holborn, which he must have passed about half an hour before the execution, although he had indisputably retained his reason and consciousness up to the moment at which it took place. A somewhat similar circumstance occurred within our own observation. A gentleman was thrown out of a phaeton, and rendered insensible for a considerable time. Since his recovery he has never been able to remember the accident, nor anything which occurred for about half an hour before. His own impression was, that he had fallen asleep before its occurrence; but his friends told him that that was not the case.

The most curious instances, however, of affections of the memory that we ever remember to have met with are contained in the "Psychological Inquiries."

"A blow on the head may destroy the memory altogether, or (which is more usual) it may destroy it partially, or it may interrupt its exercise for a certain time, after which it may be gradually, or even suddenly, restored. After fever also, and some other bodily ailments, the memory is not unfrequently impaired or lost. A gentleman found that he had lost the power of vision in one eye. Then he regained it partially in that eye, but lost it in the other. Afterwards he partially regained it in the eye last affected. He could now see objects when placed in certain positions, so that the image might fall on particular parts of the retina, while he was still unable to see them in other positions. These facts sufficiently prove the existence of some actual disease. But observe what happened besides: his memory was affected as well as his sense of sight. Although in looking at a book he recognised the letters of the alphabet, he forgot what they spelled, and was under the necessity of learning again to read. Nevertheless he knew his family and friends, and his judgment, when the facts were clear in his mind, was perfect.

"In another case, a gentleman who had two years previously suffered from a stroke of apoplexy (but recovered from it afterwards) was suddenly deprived of sensation on one side of his body. At the same time he lost the power, not only of expressing himself in intelligible language, but also of comprehending what was said to him by others. He spoke what might be called *gibberish*, and it seemed to him that his friends spoke *gibberish* in return. But while his memory as to oral language was thus affected, as to written language it was not affected at all. If a letter was read to him it

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conveyed no ideas to his mind, but when he had it in his own hand, and read it to himself, he understood it perfectly. After some time he recovered." (pp. 54, 55.)

These facts, we think, prove very conclusively the opinion expressed by the author, that "Impressions made on the organs of sense, and transmitted to the brain, produce some actual change in the minute organization of the latter; and that this is subservient, and, in our present state of existence, essential, to the memory." (p. 58.)

The third great branch of mental action, in which the mind makes use of the bodily organization, is Imagination. Imagination is generally associated with fiction and wildness, and is considered as the exclusive attribute of poets, novelists, and others. This, however, is one of the consequences of the vague way in which we are content to use language, when we speak of any other than mere visible and outward operations. Imagination is not only not used exclusively in poetry and fiction, but it is so extensively used in all the commonest affairs of life, that we believe that a man totally destitute of imagination would be unable not only to write or to appreciate the Iliad, or Paradise Lost, but also to make a pair of shoes, or to work out a Rule of Three sum. Imagination means primarily the production of images. Then the faculty which forms images. The action of this faculty is just as necessary in order to form the image of a shoe, as to form the image of Achilles; as the hand is just as indispensable in forming a house, as in carving a statue. What, then, is the office of imagination in the general process of thought? Attention is the notice which the mind takes of impressions,—Memory is the act of recalling those impressions when they are wanted. Imagination combines and models into new forms the materials supplied by Attention and Memory. The importance of this function of the mind will be apparent from the consideration of the nature of reasoning generally. To every effect, or at any rate every effect voluntarily produced, there must be a formal cause. That is to say, the mind which sets the machinery in motion must have some notion of the result which that machinery is to produce, that it may be able to give it a proper direction. No shoemaker could make a shoe if he had no idea in his own mind of what a shoe was like; no orator could make a speech, unless he had some general notion of what he was going to say; and no discoverer could make a discovery, unless he were assisted by some general anticipation as to the nature of the results which he was to establish. Now, in forming these anticipations, notions, or ideas, the imagination is constantly at work, in all orders of men, from the commonest mechanic up to the greatest philosophers, poets, and statesmen. We will illustrate this by two examples, one as prosaic, and one as poetical, as can be wished for, exhibiting in each case the interaction of the attention, the memory, and the imagination.

In the first place, let us suppose a conveyancer to be instruc-

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ted to draw a Release to Trustees wishing to be discharged from a trust. He must begin by reading his instructions. This is an act of attention. Then he will have so far to master them as to impress them on his memory. This is still an act of attention. The memory does not come into play until he has occasion to recall them to his mind. Next, he will have to consider what kind of deed he will draw, whether it shall be a deed-poll or an indenture, who shall be the parties, from what liabilities the trustees are to be released, and what recitals the instrument shall contain;—when he has settled all these points, he will have framed in his own mind that notion of the deed which may be called its *formal cause*. In all this there are as many acts of the imagination as in writing a poem, only they are of a different kind. In the actual drawing of the deed all the three functions will keep continually and imperceptibly working into each other, with a freedom from confusion, and with a degree of ease, which will produce upon the mind the effect of a single, continuous stream of thought, rising from a single source, and flowing in an unbroken current. Thus, attention will inform him of a breach of trust specified in his instructions; memory, of a case in which it was held that a particular form of words was not sufficient to release a trustee from the responsibility of such a trust, and of other cases in which other forms of words were held sufficient for somewhat similar purposes; then, imagination will suggest other language, adopting and combining such of the suggestions of the memory and attention as bear upon the subject, and fitting them for the particular case. The soundness of the suggestions of the imagination is quite another question, to be determined upon by the logical understanding, a function of the mind with which our subject has no concern.

Next take the case of Milton composing the Lycidas. Here attention informed him of the drowning of young Mr. King in the Irish Channel. It had also, at some period previous to the composition of the poem, made him acquainted with the fact that the heathen poets believed in Muses, and in a sacred well, and in Jupiter; also in Neptune, and his command over the waves and winds; in nymphs, who presided over particular seas and rivers. This is precisely the same function which had made the conveyancer acquainted with legal estates, outstanding terms, and reversionary interests in stock. Milton's memory recalled to his mind the one set of ideas, as the conveyancer's memory called the other set to his. Milton's imagination framed the general plan of commemorating his friend's talents, remonstrating with the nymphs, and calling up all sorts of fictitious persons to express their opinions upon the subject, precisely as the conveyancer's imagination suggested to him the proper method of dealing with the various difficulties which were contained in the case before him. The faculties employed in both cases were precisely the same. It was only the materials which differed.

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Thus we perceive that the imagination is conversant with all subjects, from the meanest and most trivial, up to the most beautiful, and so on to the wildest figures which ever appeared in a nightmare or delirium. How is this function of the mind connected with the physical organization of the brain? This is a matter on which we have almost no knowledge at all. The only fact which we can at all establish, is the fact that ideas present themselves to the imagination of different people in a manner which, as respects different individuals, may be called arbitrary, but, as respects any one individual, appears to be governed by laws peculiar to himself, but still constant in their operations.

Why one man should see "cloud-capt towers and gorgeous palaces," where another sees nothing but fog-banks; why one mind should conceive schemes for combining cranks and wheels and pulleys into machinery, whilst another equally familiar with them does not, no human intellect can say. Yet such is the fact; and it is also the fact, that to certain minds certain kinds of imaginations are familiar, and others to others. The greatest mechanical inventor of the last century was a Staffordshire clergyman, who, before he was forty, knew nothing of machinery. Almost the greatest of English statesmen and soldiers was a gentleman farmer in Huntingdonshire, up to the same age.

The office of the imagination is, as we have said, to form into new combinations the materials afforded by the memory and the attention. This is its only office. We may imagine men with wings, or centaurs with horses' bodies and human busts, or mermaids half fish and half woman; but no one ever yet imagined anything which might not, by proper analysis, be reduced into component parts which were within the range of his observation. The imagination, therefore, is entirely dependent upon the memory and the attention; and as all these ideas are derived from the external world, those of the imagination must be ultimately traceable to the same source. In fact, imagination is more like attention than anything else. The memory calls up a variety of images, and the imagination observes the modifications and combinations of which they are susceptible. Perhaps the most extraordinary effort of the imagination upon record is that which rendered possible the discoveries of Sir Isaac Newton. He must have framed in his own mind some general notion of the laws which he was to discover, or he could never have examined minute facts with reference to those laws.

"I keep the subject constantly before me (says he), and wait until the first dawnings open by little and little into the full light. It was thus (continues our author) that after long meditation he was led to the invention of fluxions, and to the anticipation of the modern discovery of the combustibility of the diamond. It was thus that Harvey discovered the circulation of the blood, and that those views were suggested to Davy which are propounded in the Bakerean Lecture of 1806, and which laid the foundation of that grand series of experimental researches which terminated in the decomposition of the earths and alkalis."

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How far the power of fixing the mind's eye upon such gradually dawning lights depends upon the organization of the brain,—how far one man may differ from another in the physical power of taking notice of the combinations of ideas which form the proper object of the imagination, are questions which are probably susceptible of an answer, although no human intelligence can find one.

Such is a sketch of what we gather from the "Psychological Inquiries" to be their author's opinion as to the normal influence of the mind over the body.

It has other operations, which are equally common and more familiarly known. Thought of all kinds, especially thought requiring great and varied attention, is fatiguing, in the most direct sense of the word, and there is no doubt that it interferes with almost all the great animal functions. We have heard, on what seemed to us very good authority, that the Scotch weavers were almost universally dyspeptic, because they are almost universally addicted to the pleasant—but, it would seem, unwholesome habit of reading at meals. There is certainly something quaint in the application of a great moral truth to the business of eating one's dinner; but we believe that doctors would bear us out in saying, that if a man wishes to digest his dinner well, he must give his mind to it. In other and less unpleasant language, he must not give his mind to the pursuit of any elaborate or profound subject, which would divert the energies of the nerves, and the circulation of the blood from the stomach to the head.

Another illustration of the connection of the mind and body is, the effect of strong mental emotion. Anxiety makes the heart beat; fear makes a man tremble; anger makes him flush, or else grow pale; passionate joy or grief will make him cry; pain will make him scream, and so forth; but every one of these passions must act upon the mind before it will produce such effects on the body.

The general question as to the nature of the organs by which the connection of the mind and body is maintained, is summed up by our author in a passage which we extract entire, on account of its interest, and as a specimen of his style:—

"1. The transmission of impressions from one part of the nervous system to another, or from the nervous system to the muscular and glandular structures, has a nearer resemblance to the effects produced by the imponderable agents, (magnetism, electricity, &c.) to which you have alluded, than to anything else. It seems very probable indeed, that the nervous force is some modification of that force which produces the phenomena of electricity and magnetism; and you may recollect that I have already ventured to compare the generation of it by the action of the oxygenised blood on the grey substance of the brain and spinal chord, to the production of electric force by the action of the acid solution on the metallic plates in the cells of a voltaic battery.

"2. We know that the solid parts of the body are in a state of perpetual change. There is a constant influx supplied by the digestive organs, and in other ways, and a corresponding efflux by means of the various excretions.

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especially by that of the kidneys. The brain itself forms no exception to the general rule. We cannot otherwise account for its growth in the early part of life, nor for the alterations in its structure which arise as the consequence of disease, nor for those other changes which occur in extreme old age. The molecules of the brain, in a man of twenty years of age, are not the same with those which formed the brain of the same individual when he was ten years old, nor with those of which it will be composed when he arrives at the age of fifty years. The mind preserves its identity, but there is no corresponding identity of the corporeal organ with which it is associated; and we may even venture to assert that the brain of to-day is not precisely, and in all respects, the same with the brain of yesterday, and that it will not be the brain of to-morrow.

"3. We cannot suppose that such deposition of new materials and abstraction of old ones, can be effected by mere mechanical means, as you would take one brick from a building and substitute another in its place. The elements of which the nervous system is composed exist in the blood, but they must undergo a new chemical combination before they can be incorporated with it; and in like manner they must undergo a chemical change of an opposite kind, before they can re-enter the current of the circulation. The precise character of the chemical change we have no means of ascertaining; but whatever it may be, there is reason to believe that, in proportion as the nervous system is more or less exercised, whether it be in connection with mere corporeal functions, or with mental processes, so do they take place to a greater or less extent. . . . . .

"4. With regard to those more permanent changes in the brain to which Crites has referred as connected with the memory and what is called the association of ideas, and I may add, with mental habits and dispositions, as far as these are dependent on our physical organization, I have nothing to offer beyond what I have expressed already. There is, I apprehend, sufficient evidence that such changes do certainly take place; but as to their real nature, we not only know nothing, but have no means of obtaining any actual knowledge. . . . . But let us suppose that, with more perfect organs of sense, or more perfect instruments, we could trace exactly the changes which take place in the arrangement or aggregation of the ultimate molecules of the brain. I do not see that we should be much advanced in knowledge. The link between the physical and mental phenomena would still be wanting, and it would be as idle to speculate on the nature of the relation between mind and matter, as on the proximate cause of gravitation or of magnetic attraction and repulsion."

From the action of the mind upon the body we turn to the action of the body upon the mind. It is to be observed that this influence is abnormal and exceptional. In other words, that it generally accompanies a state of disease. The mind is the rightful master of the body, and not *vice versâ*; therefore, so long as the body is in a state of health, it executes, according to its capacity, the will of the mind. When it is in a diseased state, it does not execute that will, but puts difficulties in its way. Indeed, when we speak of the influence of the body over the mind, we speak incorrectly. Of the action of the mind we are absolutely ignorant; all that we can speak of with any certainty is the action of the body. The influence of the body over the mind is therefore only a loose way of referring to diseases which affect those bodily organs upon which the mind acts more immediately. Such are the organs which carry on the business of attention, memory, and imagination.

We have explained our author's views as to the sense in which these functions of the mind may be described as being also functions of the body, and it may be said of all of them, that

they are properly discharged when the various impressions of external objects are reported accurately and with regularity to the mind. The accuracy of such reports is entirely dependent upon the health of the organs so employed. The form of the "Psychological Inquiries," no less than its subject, has prevented the author from classifying the instances of such action with any method. We shall, therefore, confine ourselves to two.

The most familiar of these is the case of dreams. Whatever else sleep may be, it is primarily a certain condition of the mind. A man who wishes to sleep, puts his body in such an attitude as not to attract his attention. He generally lies down, that his different members, being mechanically supported, may not require any voluntary balancing. For the same reason he closes his eyes, and as far as he can, dismisses all thoughts from his mind. That is to say, (according to the theory which we have been explaining,) he allows his brain to lie in its natural position. This, especially if the brain is much excited, is often a work of time and difficulty; but whenever it is accomplished, to a certain definite extent, the person is asleep. The mind and body may be compared to a man in a boat at sea; the rudder representing the organs of the brain, by which the mind directs the motions of the body, and the wind and water standing for the external world, which acts through the boat upon the rudder, and so upon the man who steers. When we are awake we guide the rudder as we think fit, and so steer the boat; when we are asleep the winds and the tide act upon the rudder, and so upon the man's hand, and so produce upon his mind the impression that the boat is sailing in the direction in which it would have been sailing if he, instead of the winds or the tide, had put the rudder into that position. He is so much accustomed to put the helm hard up or hard down when he wishes the boat to go about, that when he finds the helm hard up or hard down he naturally supposes that the ship is going about. We are so used to throw the organs of our brain into certain attitudes, when we wish to walk, or run, or speak, that, when external circumstances throw them into those attitudes, we think that we are actually performing those motions. It is thus that our author would explain those dreams which have their origin in external circumstances. Thus, a man hears a gun fired, and thereupon (probably by the instrumentality of some association) his brain goes almost mechanically through a series of motions, which suggest to the mind a series of corresponding images, and produce a long dream, terminating, perhaps, by the very noise which produced it. The difference between the real and apparent length of dreams curiously confirms and illustrates this. Suppose a man hears a gun fired. He dreams that he is walking down a particular road, from a particular house; and that, when he has got about two miles from the house, he sees a man running after him, across several fields, who pulls out a

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pistol, threatens him, perhaps has a long struggle with him, and finally fires the pistol, which suggests the whole of the dream. The apparent length of the dream may have been an hour, the real length hardly a second. Every one's experience will show that this is by no means an extravagant instance. We have explained, in an earlier part of this Article, the nature of association, as consisting in the succession of different modifications of the organs of the brain as a matter of habit. In this instance, if the modifications had been excited by external objects, it would have been a long time before they were produced. Thus the modification of the brain corresponding to a walk of two miles, would not be produced in much less than half an hour, and so of the others. But the reason of this would not be the intricacy of the modification, but the slow succession of the events necessary to produce it. A carrier pigeon would experience the same modification in a couple of seconds, and memory might reproduce it instantaneously. Still, as a general rule, a very considerable time would pass before it was produced; and therefore, if it were presented to the mind by circumstances entirely independent of its own control, the mind would infer that that time had elapsed during its production. It would draw the same inference, as to the modifications of the brain, representing the other circumstances of the dream, and would thus attach an idea of length to the whole dream which would be entirely its own, and would bear no relation to the time so occupied in reality. If, therefore, we suppose that these modifications of the brain are, in sleep, presented to the notice of the mind by the operation of some bodily causes quite independent of volition, the observed phenomena will be explained.

The other instance of the influence of the body over the mind is the action of narcotic and other poisons. In this case, the impressions made on the nerves, and so on the brain, and the mind itself, are superseded by the direct action of the blood. "Bichat has shown that the influence of the scarlet, or arterial, blood is necessary to the due performance of the cerebral functions. If dark-coloured or venous blood be substituted for it, and transmitted to the brain by the arteries, the animal lapses .... into a state of total insensibility to external impressions." This explains the phenomena of drunkenness, whether produced by opium, by gin, or by hemp, (which excites the frenzy under which a Lascar will "run a-muck,") all of which agents act chemically upon the blood, and so upon the brain. Somewhat similar is the specific poison of the small-pox, which produces delirium; lithic acid, which is found in the blood of gouty persons; and, worst of all, the poison which displays itself in hydrophobia.

Lithic acid, and some other poisons, act on the blood very gradually; they suggest uncomfortable thoughts to the mind. The person affected becomes fretful and peevish, and supposes that he is slighted and insulted. In other cases, he grows

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melancholy, and is incapable of looking at the bright side of a question. It is this state of mind which, pushed beyond certain undefinable limits, becomes insanity. It may perhaps be said, though we hazard such a guess with great diffidence, that that species of insanity which is bodily, and not mental, is an organic disease of the organs of attention, memory, or imagination, as distinguished from the merely functional diseases which produce low spirits, delirium, or temporary mania.

Such is a sketch of the general subject of the "Psychological Inquiries." But the form adopted by the author makes many digressions into all sorts of different subjects almost unavoidable. There is, for example, a tempting challenge to all who do not agree in Reid's doctrine of "primary truths," which we take the more credit for declining, as the subject is one on which defeat is almost impossible, if we are to judge from the number of indecisive battles which have been fought over it from the days of Plato downwards.

There is also a discussion on education, which is very ingenious and interesting, but which seems to us to have a slender connection with the subject. If every thing is to be admitted which has any connection with any of the mental faculties, there is a wide field indeed for enquiry.

One only of these miscellaneous subjects we select for observation. It is the question of the moral and legal responsibility of madmen.

Whatever diseases the mind itself may be subject to, there can be no doubt that the commonest form of madness is nothing else than a disease of the brain. When this disease has reached a certain height, the mind becomes incapacitated from directing the actions of the body, because the organs which keep up the communication present to its notice appearances altogether delusive. In such a state of things, of course, responsibility is at an end. To punish a man for killing another when in a state of raving madness, would be equally wicked and useless; but it is by no means every degree of disease which will have this effect. The principal object of punishment is the prevention of crime, and the analogy of nature shows it. For pain, which answers to punishment, invariably follows certain actions, which may be innocent, or even laudable in particular instances, but which, if generally allowed, would be destructive to society. It has been appointed that the amputation of a diseased limb should be painful, because, if it were not always painful to cut off a limb, people would be careless, and would be constantly getting maimed. Wherever, therefore, we can hope to deter a person from crime by punishment, the punishment (or at least some punishment) ought to be applied, although the disapprobatien with which we regard the person punished may be considerably lessened by the circumstances of the case. Men, even madmen, never act without some motives. Our business is to counteract the motives which lead them into crime, by the fear

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of punishment. What, then, are the practical rules according to which we should select subjects for punishment?

We clearly ought not to punish an absolute idiot, because idiocy implies such an absence of the ordinary powers of self-government, that fear and example lose their influence. We ought not to punish people for actions performed unconsciously, because such actions would not be prevented by fear. A man who knows quite well that he will be hanged for a murder, will not think that he will be punished for cutting the leaves of a book; but he might be the victim of a delusion which would lead him to suppose that he was only cutting the leaves of a book, when he was in fact cutting another person's throat. In this case it would be useless to hang him, because other persons labouring under the same delusion would not be deterred by his punishment from what would seem to them an indifferent action.

Suppose, however, that the delusion had been that the person whom he killed had done him an injury. Would that justify him? Certainly not, because if the delusion had been true the truth would not have justified him; the example would quite as efficiently deter other persons from committing murder, whether the supposed reason for the murder were well, or ill, founded. There are some to whom it may appear harsh to punish a man for an act which (if sane) he would not have committed, but the harshness is only apparent. When Bellingham shot Mr. Perceval, he laboured under two delusions. He was under a delusion that the person at whom he fired was Mr. Wyndham, and he was also under a delusion that Mr. Wyndham had done him an injury. The first delusion may have been the result of accident; the second possibly arose from disease; but it was held, and we think very rightly, that the second delusion excused him no more than the first; that it was perfectly true that he could not help being diseased, and that it was also perfectly true that he could not help being misinformed or mistaken as to a matter of fact, but that the propriety of punishing him depended not upon the correctness of his information on particular points, but on his capacity of controlling his conduct, upon the supposition of the accuracy of his information.

In all probability, the healthiest and sanest of men are liable to a good deal of delusion. What is called nervousness is generically the same as madness, though of course it is madness in an infinitely slight degree. A nervous man will see dangers, neglects, and insults where they do not exist, or are never meant. What is this but an insane, or, in English, an unsound delusion? A man who has been up all night, or has been sitting in bad air, or is too cold or too hot, will be peevish; he will, in the strictest sense of the words, act insanely. But this does not excuse such conduct, for bodily infirmities are amongst the trials to which all human beings are liable, and which it is part of the business of life to bear, and to conquer; they no more furnish

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a reason for extending impunity to crime committed under their influence, than any of the other motives which actuate criminals. Why is the man who gives way to a vague longing to murder somebody less an object of punishment than the man who murders for vengeance or for money? The unreasonable and unaccountable motive, is no less a proper subject for self-government than the intelligible motive. I have no more right to indulge a wish which prompts me simply to kill, than I have to indulge a wish which prompts me to kill in order that I may rob, or be revenged, by means of killing.

The practical work of the Lynch law, which gives a jury the power of finding a verdict of "Guilty with extenuating circumstances," affords many examples of the popular ignorance upon these subjects. Such a verdict was (within our own observation) returned in the case of a man who had murdered his wife at Paris, because it appeared that she was a woman of violent temper and disagreeable habits. This was, no doubt, an application of the principle which we are combating. The consistent application of it would imply that no man is to be punished for any crime which he had any motive for committing. Whereas, the very object of punishment is to create counteracting motives.

There is an urgent necessity for pointing out this truth, for such is the present tone of the feeling in this country, that almost any eccentricity in conduct, or even any enormous and irrational degree of guilt, will screen offenders from their proper punishment. Cases will be fresh in the recollection of most of our readers, in which the most horrible murders have escaped punishment on account of the very circumstances which demonstrated its urgent necessity,—the atrocity of the crime, and the absence of all excuse for it.

We will conclude our remarks on this instructive and interesting book by an extract of singular beauty and interest, on the physical phenomena of death. There is a manly simplicity and pathos about it, which, upon a subject on which most people strain after effect, is worthy of all honour.

"Ergates.—Really, according to my observation, the mere act of dying is seldom, in any sense of the word, a very painful process. It is true that some persons die in a state of bodily torture, as in cases of tetanus; that the drunkard dying of *delirium tremens*, is haunted by terrific visions; and that the victim of that most horrible of all diseases, hydrophobia, in addition to those peculiar bodily sufferings from which the disease has derived its name, may be in a state of terror from the supposed presence of frightful objects, which are presented to him as realities, even to the last. But these, and some other instances which I might adduce, are exceptions to the general rule, which is, that both mental and bodily suffering terminate long before the scene is finally closed. Then as to the actual fear of death; it seems to me that the Author of our existence, for the most part, gives it to us when it is intended that we should live, and takes it away from us when it is intended that we should die. Those who have long been tormented by bodily pain, are generally as anxious to die as they ever were to live. So it often is with those whose life has been protracted to an extreme old age, beyond the usual

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period of mortality, even when they labour under no actual disease. It is not very common for any one to die merely of old age,

"Like ripe fruit, to drop
Into his mother's lap."

But I have known this to happen, and a happy conclusion it has seemed to be of worldly cares and joys. It was like falling to sleep, never to awake again in this state of existence. Some die retaining all their faculties, and quite aware that their dissolution is at hand. Others offer no signs of recognition of external objects, so that it is impossible for us to form any positive opinion whether they do or do not retain their sensibility; and others, again, as I have already stated, who appear to be insensible and unconscious, when carefully watched, are found not to be so in reality; but they die contentedly. I have, myself, never known but two instances in which, in the act of dying, there were manifest indications of the fear of death." . . . . . "There is no doubt that a pure and simple religious faith, and a firm reliance on the Being who has placed us here, contribute more than anything besides to disarm death of its terrors, deprive the grave of its victory, and smooth the passage of the humble and sincere believer to the termination of his worldly career. Nevertheless, according to my own experience, and what I have heard from others, the influence of religious feelings is, for the most part, not so much perceptible at the moment when death is actually impending, as it is at an earlier period, when the individual, who was previously in health, or supposed himself to be so, first discovers that it is probable that he will die." (pp. 47, 131.)

There is much in this passage to allay the apprehension under which not a few, even, of those labor, who are entitled, by their state as to religion, to approach a death-bed with humble and holy confidence. But we need scarcely say that this confidence, to be real, must be deeply rooted in the promises of Scripture and the strong persuasion of the power and compassion of God. We have been called to stand at many dying beds, and have but one testimony to deliver,—that the confidence of men, in the hour when the shades of death are gathering in upon them, is in proportion to the simplicity and entireness of their faith in the revelation of God. The dying declaration of the illustrious Richard Hooker supplies the most complete example of what we could wish to be said and felt, by every one passing into eternity.

"'I have lived to see that this world is made up of perturbation, and have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have, by His grace, loved Him in my youth, and feared Him in my age, and laboured to have a conscience void of offence to Him and to all men, yet if Thou, Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, shew mercy to me: for I plead, not mine own righteousness, but the forgiveness of my unrighteousness, for His merits, who died to purchase a pardon for penitent sinners. And since I owe Thee a death, Lord, let it not be terrible, and then take Thine own time,—I submit to it. Let not mine, O Lord, but let "Thy will be done."' With which expression he fell into a dangerous slumber, dangerous as to his recovery: yet recover he did, but it was to speak only these few words,—'Good Doctor, God hath heard my daily petitions; I am at peace with all men, and He is at peace with me. And from this blessed assurance, I feel that inward joy which this world can neither give, nor take away from me.' More he

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would have spoken, but his spirits failed him, and after a short conflict between nature and death, a great sigh put a period to his last breath, and so he fell asleep."

Many admirable lessons are taught by the work before us—but perhaps the most obvious is—that we are to take care both of body and soul, not merely for their own sakes, but for the sake of the companion with which they are so intimately allied.

The Home Work of the Parochial Ministry:—A Charge, delivered to the Clergy of the Diocese of Winchester. By Charles Richard Sumner, D.D., *Bishop of Winchester.* Hatchard.

About the same hour in which we had the honour of receiving this "Charge," a pamphlet, entitled "The Bishop of Winchester on Convocation," published by "Joseph Masters," was—must we say through the malevolence of the Author, or his Bookseller?—forwarded to us. We give a specimen of it.

"The Bishop of Winchester seems bent, with the most consummate gaucherie and unhappy pertinaciousness, upon achieving a wide-spread and not very enviable notoriety. No sooner has he got out of one scrape than, with the most unaccountable infatuation, he straightway involves himself in another. Hardly has the astonishment caused by some act or speech of his subsided, than the papers are called upon to record another as extraordinary and outrageous. At Geneva, in the Jerusalem Chamber, or in the administration of a Diocese, it is all the same; the only variety being, that it is sometimes the Bishop of Winchester and sometimes his brother, the Archbishop of Canterbury. The latter indeed, it must be admitted, has rather more tact in keeping his schemes private,—as witness the attempt which he is now making to root the Daily Service out of his diocese. As to ourselves, we will candidly confess, that if we had played the important part which the Bishop of Winchester played last autumn in the Casino of Geneva, or even in any way participated in the odious and disgraceful proceedings enacted on that lamentable occasion, instead of opposing the revival of Convocation and delivering ourselves of empty platitudes on the subject, we should have held our peace ever after, and spent the remainder of our days in humiliation and penitence, and in endeavouring to atone, to the best of our ability, for the offence and mischief we had committed. Instead, however, of feeling conscious shame for what he has done, Bishop Sumner is evidently rather elated and proud of his exploits. As he is the only Bishop, who, of late years at least, has publicly fraternized with Sabellians, Arians, and semi-Infidels, so he is the only Bishop who, on the 20th of July last, raised his voice—certainly not a powerful one—against the meeting of Convocation for the despatch of business."

How can we fail to express our grief and astonishment, both that any writer, and especially one who appears to be a clergyman, and who arrogates to himself the epithet of a "High Churchman," and who therefore almost identifies a Bishop with an Apostle, could be found to produce such a passage, and that any bookseller, who has a reputation to maintain, could be

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found to publish it? And how can we fail to ask of what crime, against either the author or the publisher, we ourselves can have been guilty, which could warrant the infliction of so heavy a penalty as the being compelled to read even a page of it? The offence, however, against ourselves, we hope to forgive and forget; and as the best vindication of the Bishop, we desire to place the Charge, just delivered by him, before our readers.

The "Charge" opens by a solemn statement of the deep impression of mind with which the Bishop contemplates the large assembly of divines and pastors around him. And although, of course, without any personal experience of a precisely similar character, we are well able to understand how a chief pastor must feel in such circumstances. Massillon somewhere says, that the fiction of a halo always surrounding the head of a monarch at the moment of his birth as an indication of his future wide influence on society, might, with far more propriety, be transferred to the birth-scene of a minister of religion; as a man wielding a still weightier sceptre and likely to exercise a larger influence over the welfare of mankind.

The Bishop next proceeds to say, that, influenced by the feelings which he thus describes, and eager to fulfil the solemn obligations so laid on him, he is disposed to pass by other topics of consideration, and to direct the mind of his hearers exclusively to one subject,—the "Home work of the Parochial Ministry."

But let him state the matter in his own words:—

"That sense of awe which the sight of the parochial congregation creates in the parochial minister, he who has been called to be chief pastor of a diocese must feel in the presence of the assembled clergy. He is surrounded by brethren each of whom moves in an orbit of his own, the dispenser of incalculable good or evil—all the centres of their several circles—all shepherds of flocks upon a thousand hills—charged with a mission to more than a million of men dying, or ready to die, in body, but immortal in soul; ministering within their own spheres in all the diversified relations of every imaginable variety of office, to every class and condition, every age and character. And while he realizes, in thought, the wonders of that condescension which intrusts so precious a treasure, whereof angelic keepers were unworthy, to the frailty of earthen vessels, he is reminded by the contemplation of the instruments of the work, of the unspeakable moment of the work itself; its influence upon the eternal destinies of an untold multitude of fellow-creatures; its blessed results, when wrought efficiently and faithfully; the many causes which conspire to mar it—the obstacles *ab intra* and *ab extra*—some beyond man's control or mitigation, some the offspring of man's own mistakes or guilt—the consequences of his weakness or his inconsistency, his ignorance or his neglect." (pp. 1, 2.)

Having thus developed the workings of his own mind, he enters upon his work by placing before his Clergy some of those familiar passages in the Ordination Service which no minister ought to hear or to read without devoutly asking whether they have wrought their true work on himself.

Thus much for the agents in the work of the Ministry. He goes on to speak of the difficulties they will often have to en-

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counter; and, here, we meet at once with the following vigorous sketch of these difficulties:—

"The statistics of the recent census have proved the fallacy of a very prevalent belief, that what our own Church has left undone, in regard to the spiritual instruction of the country, Dissent has supplied. It appeared that on the census Sunday, out of 10,398,013 persons, who were able, if willing, to have been present at one time at Divine service, 5,288,294 persons, or very nearly one half, neglected to attend at any place of worship whatever.

"It is not material to inquire into the minute accuracy of this calculation. Grant that the day was unfavourable—that in many instances the returns were defective, in many, careless—that the absentees on that particular Sunday were not always absentees on every other—after making every allowance, under every possible head that can be suggested, it is undeniable, as Mr. Horace Mann concludes, that 'a sadly formidable portion of the English people are habitual neglectors of the public ordinances of religion.' Investigate particular districts from house to house, and the results will tell the same tale. One says of a street of 78 houses, occupied by 200 families, that only 10 adults attend any public worship. Another that, out of 144 families and 312 adults in 42 houses, only 7 attend public worship. Out of 550 persons visited in succession by a Scripture Reader, in the metropolis, 360 had no connection with any religious body whatever. Visitation on a more extended scale only brings out similar facts. Out of 118,000 families, 157,152 persons—one-third of the population—were returned as of no religious profession; that is to say, living without even that degree of religion implied by occasional attendance at some place of worship; in a state of open and confessed heathenism." (pp. 5—7.)

And he then proceeds to say:—

"The immoralities of such a parish are commonly those of a population in a state of almost primitive barbarism, rather than the more boisterous and palpable vices of a town. Drunkenness may be rarely found on the roads, scenes of open riot or disorder rarely seen, bad or blasphemous language rarely heard—but unchastity will be so prevalent as to lose its shame—the base-born child a misfortune, not a disgrace—the sexes will herd together, parents and their offspring, brothers and sisters, in one common room, or worse, without restraint: marriage will seldom be solemnized till there is a prospect of a family, and couples will live together as man and wife without marriage at all. The evil consequences of this state, not to mention its sinfulness, are incalculable. The taint of Ishmael is upon the household, the moral sense is extinct, the man has no respect for the woman, nor affection, comparatively speaking, for the children, and quarrels and misery are the result. Add to this the inevitable concomitants of such a degraded condition of life—the want of self-respect, general untidiness of the person and the cottage—absence of participation in all those humanizing schemes which encourage mutual sympathy and foster an interchange of kindly feelings between neighbour and neighbour—benefit clubs, small local charities, weekly savings, and all the thousand devices whereby cottage economy is assisted and cottage comfort promoted.

"Such is the barren waste of human life, defrauded of pastoral superintendence. A wilderness, leaving its fearful testimony to the reality of the ancient penal curse, a neglected vineyard with its thorns and thistles which no dresser's hand has pruned—its produce, not the grapes of Eshcol, but wild, and valueless, and noxious. The blessings of a faithful ministry are never more thoroughly appreciated than where a district suffers from the want of it. Men see where the fault lies, and point to the cause why place is left for error in religion and viciousness in life." (pp. 10, 11.)

Every parochial minister will, more or less, find himself amidst a population, a part of which are almost as ignorant as the Heathen themselves; and others who, whilst maintaining the outward

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profession of religion, need altogether that true *touch* in the soul which transforms the servant of the world into the servant of God. Their chief pastor, in this instance, teaches the Clergy of his Diocese that there must be a system, not of acquiescence, but of aggression; of controversy, if need be; and, at all events, of bold and uncompromising rebuke of sin, and of war to the knife with the various forms of error.

Various means are then suggested of rooting out the corruptions of a parish, and indoctrinating it with truth; and in speaking especially of that class of persons who cannot be brought within the walls of a church to listen to the voice of instruction, he is led to treat of the practice now, by no means unfrequent, of out-door ministrations. These, in this age of revolutions, have won for themselves many new and unwonted admirers among various classes of the Clergy. We can only regret that this admiration has been of such tardy growth.

But whilst we should cordially rejoice that, wherever a fair hope of success presented itself to the open-air missionary, he should devote himself to the work, we are not very sanguine as to the success of the undertaking. Our climate, and perhaps our national taste for quietness and seclusion, are unfavourable to it. Let the man of God, however, set to work this and every other instrument of doing good; and may the great Head of the Church prosper him. The Bishop's remarks on the subject are worthy of deep attention. We give merely the opening of his observations:—

"In former times there is no lack of precedent for this practice. Strype abounds in examples at the period of our separation from Rome. It is well known that the sermons at Paul's Cross were among the most effective means of spreading the knowledge of the Reformed Religion among the people. When Latimer preached his seven sermons before Edward the Sixth, the pulpit was, for the first time, placed in the Privy Garden, it being thought probable that the Chapel Royal would not hold all the people who would flock to hear him. The king listened to the sermons from a window in the palace, as is represented in the old print of Latimer preaching. If, however, we descend to the precedents of later days, we must be content to find ourselves in company with less courtly auditories, and to walk in the wake, if not to share the obloquy, of the Wesleys and Whitfields, who, as one of them said, thought they saw 'abundant reason to adore the wise providence of God in thus making a way for myriads of people, who never troubled any church, or were likely to do so, to hear that Word which they soon found the power of God unto salvation.' It seems, indeed, that among the modern followers of the founders of Methodism, and the other dissenting bodies, open-air preaching is not now much in vogue. Their attempts to reach the lower classes are principally conducted in public halls or rooms, and, as far as the Methodists are concerned, to a considerable extent through the medium of lay agency. They are said to employ as many as 20,000 preachers and class leaders, not belonging to the ministerial order. 'Nothing, probably,' says Mr. Horace Mann, 'has more contributed than this to their success among the working population. The community whose operations penetrate most deeply through the lower sections of the people is the body called the Primitive Methodists. These trespassers against what may be thought a proper order, will most likely be forgiven, when it is remembered that perhaps their rough unformed energy is best adapted to the class to

which it is addressed, and that, at all events, for one convert added to their ranks, society retains one criminal, one drunkard, one improvident the less.'

"We appreciate these men in their zeal and solicitude for the lowest and the lost; we recognise their faithfulness in the preaching of Christ crucified, as the power of God and the wisdom of God unto them that are called; we see something too of the secret of their attractiveness in the pith and marrow of their matter, and in the Saxon character of their dialect, the speech best understanded of the people; when at their lips—

'The sacred book no longer suffers wrong,
Bound in the fetters of an unknown tongue;
But speaks with plainness, art could never mend,
What simplest minds can soonest comprehend.'

But Wesley and Whitfield were itinerants, and are no examples for us in their irregularities. The principle of our parochial system forbids the overstepping the boundaries of the pastoral charge committed individually to each. Within the prescribed limits there is room and to spare for the exercise of the most powerful energies and most burning zeal. The legitimate field is more likely to be too vast than too narrow." (pp. 21—24.)

The writer also examines at some length the decisions of the Canon and Statute Law on the lawfulness of such assemblies for united prayer and instruction; and himself comes to the conclusion, that "open-door preachings, when licensed by the Bishop, are expressly sanctioned by the Canons, forbidden by no statute, and are therefore canonical and legal."

The Charge, when referring to the means for accomplishing the great ends of the minister and pastor, speaks with much approbation of an Institution almost peculiar to the diocese of Winchester, and at all events nowhere carried out with the same efficiency. Here, again, we shall allow him to speak for himself:—

"I must add, that in my judgment, the services should be occasional, not continuous; here and there, not in all parishes; conducted, not by all ministers, but by the few, gifted with the requisite qualifications. It must be borne in mind also that the minister's object in going out should be to gather the people in. It is not worship that he should conduct in his open-air gatherings, but the delivery of God's message to those who do not worship. Not controversy, not topics leading to disputation, not differential points of doctrine, but the simple preaching of Christ to godless souls. In dealing with such, there is no place for proselytism. It is no question of making Papists Protestants, or of teaching Church principles to Dissenters; it is the first principles of the Gospel that are needed, heaven or hell, soul or no soul, Saviour or no Saviour; reckless profligacy, or a sense of the danger of such desperate sinfulness, and of the consequent necessity for the free grace of a justifying Redeemer. The experience of a successful labourer in this field concurs in this view, and he adds, 'This is not from any lukewarmness in reference to Papist or Socinian error. But controversy will inevitably produce confusion and riot, and even provoke organized opposition; at present, we have nothing but order, decency, attention, and gratitude.'" (pp. 30, 31.)

We have before called the attention of the Clergy, and other benevolent persons, to this scheme; and we should rejoice to hear that it were brought more widely into action. Much honour is due, both to Archdeacon Wigram and to Mr. Cunningham, of East Tisted, the Secretary of the Institution, who appears to have efficiently carried out the design of his ecclesiastical superior.

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The Bishop goes on to touch upon other means of usefulness in parochial labours, into which we have no space to follow him. But whether we turn to "Ragged Schools," to "Young Men's Societies" for reading and lectures; to the "Schoolmasters' Association," or the "Church School Society for the promotion of unity and sympathy among the friends and teachers of Church Schools in the diocese of Winchester;"—to the Training Schools, which have given so many valuable teachers to our towns and villages—to Bible and Missionary Societies—we are constrained to admit that, in no diocese of the United Kingdom, do so many and such varied instruments appear to be, to the same extent, in action, and which are both set to work, and kept at work, by Episcopal influence, as in the diocese presided over by that particular Bishop whom it is the pleasure of the ultra-Churchmen with open mouths to decry and condemn. It is a problem which we beg humbly to submit for decision to the next Synodical meeting of that body of Divines,—"How it should happen that the very worst Bishop has, in almost every particular, the very best diocese?"

But we pass over other topics, to record the Bishop's sentiments on one which is every day assuming fresh importance in the eyes of Churchmen, and of which the *ci-devant* Archdeacon Wilberforce has constituted himself the chief apostle, though he has avowed another semi-theological crotchet as the ground of his secession from the Church of England—we mean, the subject of the "Presence" of the Saviour in the Sacrament of the Lord's Supper.

And here we shall extract at some length from the Charge.

"I would ask you now to weigh in the balance of the sanctuary and of our own authoritative formularies, the doctrine recently propounded respecting the Holy Eucharist. When you are told that our Lord's presence in that sacrament is 'substantial,' is 'the presence of a person, not the effect of a power,' 'the presence of the flesh itself,' 'the real presence of His very flesh and blood, for the food of his people,' with this distinction added, 'that Christ's body may be *said* to be present even in baptism, because in that ordinance the incarnate Saviour is himself present by spiritual power, but the man Christ Jesus is *really* present in the Holy Eucharist, by reason of the presence of His body and blood:' and again, 'in the one sacrament, there is a *res sacramenti*, but not in the other'—when, I say, you are instructed that such is to be your teaching, I must remind you that, if there be meaning in words, you have each testified your hearty assent to the very reverse. You have declared in language known to have been expressly framed in direct antagonism to these views, that 'the body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner, and the mean whereby the body of Christ is received and eaten in the Supper is faith.' This is the very gist of the whole controversy. Faith as the mean, not the mouth, not oral manducation. And so our Church rules in the third Rubric at the end of the Communion of the Sick, that if, by reason of certain just impediments named, the sick man do not receive the sacrament of Christ's body and blood, the curate shall instruct him that, on true repentance and stedfast belief, with giving of thanks, 'he doth eat and drink the body and blood of our Saviour Christ, profitably to his soul's health, although he do not receive the sacrament with his mouth.'

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"Again, when you find the question answered in the affirmative, 'Whether all by whom the elements are received, are supposed to receive Christ's body,' and fathers and ancient writers are cited with approval as witnesses to 'the significant fact, that the Body and Blood of Christ were believed to be orally received even by unworthy communicants'—you must remember that the Church, whereof you are ministers, declares explicitly, 'the wicked, and such as are void of a lively faith . . . . . in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.'

"Again, our thirty-first Article affirms, that the one oblation of Christ was finished upon the Cross, and that the sacrifices wherein 'the Priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables and dangerous deceits.' If you assent to this, as you have assented, I see not how you can have any sympathy or community of teaching with language which tells you 'not only that the Holy Eucharist is a sacrifice, but that the thing sacrificed is the reality, or *res sacramenti*, that is, the body and blood of Christ.' Or, yet more fully—'It is by this service only (the Eucharist) that the real intercession which is transacted in the Church's higher courts, is identified with the worship of its earthly members. If it were the *sacramentum* only, or external sign, which was presented before God in this service, it could have no greater value than pertains to the corruptible productions of this lower world; but since it is also the *res sacramenti*, or thing signified, it is *that very sacrifice* which our Lord has rendered perfect by the taking it into Godhead, and available by offering it upon the Cross.' 'The Eucharistic sacrifice is not the offering of the *sacramentum* only, the first fruits of nature, but much more, that of the *res sacramenti*, the *reality* or thing signified. It is the offering up of the collective Church, Christ's mystical body, but it is also the offering up of Christ Himself, by whom that body is sanctified. . . . . He who has been consecrated a Priest for ever after the order of Melchisedek, chooses this medium for giving effect to his perpetual intercession. That acceptance which He purchased by the sacrifice of the Cross, He applies through the sacrifice of the altar. He Himself it is, who through the voice of His ministers consecrates these earthly gifts and thus bestows the mystery of His real presence.' It is subjoined indeed, 'Yet He is not offered up as though anything could be added to the sacrifice of the Cross, or as though that sacrifice required renewal. The blood-stained sacrifice which the One Great High Priest for ever pleads before the Father's throne, admits neither of increase nor repetition.' But a disclaimer of this kind, intercalated by means of a sentence or two in an elaborate argument of a directly opposite tendency, forms a great part of the danger of this teaching. It throws the student off his guard, and leads him to question whether, after all, notwithstanding appearances, anything more is really meant than the Church has received and defined in her Articles. Meanwhile the ear is familiarized to the form of expression, and drinks in the doctrine imperceptibly in the natural sense of the words. In the same way the carnal partaking of the body and blood of Christ is repudiated verbally, while the whole tenor of the doctrine expounded cannot be distinguished from it." (pp. 56—62.)

There are several other pages which we could have been glad to quote on the subject, but our want of space forbids it. Enough, we think, is given to supply our readers with arguments which will satisfy them on the subject; and which, we must add, will sufficiently explain why persons of a particular class should launch such bitter invectives against the author of this Charge.

It is not often that we devote as much space as in this article to any of the Charges of our Bishops; but it is a debt we have long owed to the Bishop of Winchester to do honour to the courage, wisdom, piety, and ability with which he has administered his important Diocese. And as we have said, it is our

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conviction that there is no such effectual mode of doing him honour as to let him speak for himself, and empannel the Church and the public as a Jury on his language and sentiments. The Sees of the two Right Reverend brothers of Canterbury and Winchester are said, the "one to have the highest stall; and the other, the richest manger." We are indebted neither to the stall nor to the manger, and feel ourselves truly happy in being entirely independent of them. But we feel it due to truth and honesty to speak of this *par nobile fratrum* as among the best gifts to our Church and country. They appear to us to be faithful to one of the most difficult trusts which can be committed to human hands—the administration of a Bishopric in the midst of a speculating, earnest, agitated, and, must we not add, "perverse generation." It happened to ourselves, shortly before the Providence of God called to his rest one of the members of the English Episcopacy, to receive his almost dying testimony to the difficulties of his own high office, in the simple but emphatical words, "Depend upon it; nothing is more difficult than to be an honest Bishop." And "this witness," we doubt not, is "true;" and, therefore, the more thankful do we feel that not a few of those now filling the Episcopal Bench are men who will approve themselves to the Great Shepherd in the day of solemn account, as those who have not forgotten whose commission they hold, and the almost immeasurable influence which they exercise over the destinies of mankind.

It is an inferior topic of praise, but it is only justice to assert, that the Episcopal Bench, at this moment, occupy a high place in the country, as to their learned and literary acquirements. We believe that it would be difficult to find the same number of theological writers, in any other department of the Church, who could produce religious addresses of the same power and beauty with several of the Charges delivered at the recent visitations. And by one quality, and this of the very highest distinction, these addresses are singularly characterized—we mean, the total absence of every thing like bitterness and partizanship of spirit. One aged practitioner in the West, indeed, cannot persuade himself to adopt this milder course of cure for the evils of society which satisfy the mass of his Right Reverend brethren. But if he will thus cling to the old Pharmacopœia, and still exhibit his drastics and blisters and free use of the knife, which modern practice condemns, he must expect the common fate of such lingering adherents to a vicious system. He may continue to offer his prescriptions, but only a few very peculiar patients indeed will be disposed to take them.

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BRIEF NOTICES OF NEW BOOKS.

Lectures delivered in Bethesda Chapel, Dublin, by the late W. H. Krause, A.M. Edited by the Rev. C. S. Stanford, A.M., Prebendary of St. Mark's, Dublin. Herbert, Dublin.

It is always with real satisfaction we draw the attention of our readers to any fact or topic which is likely to awaken their sympathies and to deepen their regard for the inhabitants of the sister country. And among such facts may be classed the publication of the work before us. The author, indeed, has gone to his rest; but his works survive, and commend him to every Christian memory and heart. Much useful knowledge is collected and supplied by the volume before us, with regard to the worthies of the Old Testament, and the Jewish economy in general; and a spirit of genuine Protestant piety breathes through every part of it. Mr. Stanford, the Editor of the work, has also published a "Memoir" of Mr. Krause, with a part of his "Correspondence," as well as a volume of his Sermons. On the whole, Mr. Krause must be considered as taking an honourable place in the ranks of his warm-hearted and highly-gifted countrymen. It is among their characteristics that, like the basket of figs in the history of the Prophet, our Irish friends appear to be "good, very good; or bad, very bad." Mediocrity as well as moderation appear to be, to a considerable extent, denied to them. The pendulum always hangs on one side the point of rest or on the other. They give us great Divines, and most certainly very bad ones. They give us also Cannings and Wellingtons; but as a counterweight, O'Connells and M'Hales. The author may be classed as on the right side of the middle line, and we venture to hope that the present work especially may have a wide circulation.

Sunday Afternoon Questions, Pictures, and Poems, from the Old Testament Scriptures. By L. B. Bagster and Sons.

Ingenious persons are fond of tracing out a connection between the Fine Arts, and to speak of Poetry and Painting as twin sisters. This work is a living contradiction to the theory, for the poetry is as bad as the sketches are good. Scripture has rarely been more burlesqued to the ear, or better illustrated to the eye. If critics were expected professionally to say what would be the probable fate of the volume they are examining, we should feel perplexed in this case to say whether the drawings would float the poetry, or the poetry sink the drawings. Such a publication is like the Roman punishment of tying a dead body to a living one, and casting both into the Tiber.

Life of the Apostle Peter, in a Series of Practical Discourses. By Alfred Lee, Bishop of the Protestant Episcopal Church in Delaware. London: Samson Low.

All that binds us closer to the Western offspring of our common ancestors, is most pleasant to us; and what so binding as the consciousness that our American brethren and ourselves are pursuing the same course to the same city of rest and joy? Each of us has

gone to the same Book, and has drawn from it similar directions for the heavenward journey. Such is the satisfaction which we find in opening this volume of Bishop Lee. It is a close transcript, as though written by the hand of a copyist, of the Articles and Homilies of our own Church. And what an evidence does it lend to our common faith, that devout men, with an ocean of thousands of miles between them, and with all the varieties of character and climate, should find, in the study of the Holy Volume, precisely the same truths, hopes, promises, consolations, with ourselves! Bishop Lee is all the more worthy of our respect and regard, inasmuch as, in company with a few other admirable men on the American Bench, he has assisted to stem the tide of Tractarianism in the United States, and, as far as in him lies, to keep the New Country free from the follies and errors of the Old. If, in judgment for our national offences, the Great Author of the world should ever allow "Truth" to be driven out of her fastnesses here, it is a great happiness to know that we have an asylum in the far West prepared for us; and that the frustrated zeal of the servants of God in one hemisphere, may find free scope in another. Bishop Lee's Sermons are well reasoned and well written. They breathe a truly devout spirit; and we shall be glad to hear that they have the wide circulation in both countries to which they are well entitled.

The Old Chelsea Bun House. A Tale of the Last Century. By the Author of "Mary Powell." London: Hall, Virtue, and Co.

Our readers will not, we hope, be led to suspect us of any diminished antipathy to habitual novel reading, by our reference to the several publications of the author of "Mary Powell." Our alarms at this species of literature are not likely to be deadened by any increased stint in the production of them. On the contrary, in one form or another, in disguises of all kinds, novels meet us every where—now flaming away in an avowed romance; now incorporated with essays upon all sorts of subjects; now drivelling out in a modern love story; now used as the sly medium of some heretical or Tractarian opinion. If thrust from our libraries, we find them taking refuge in the drawing-room, or flashing in green and gold at a railroad book-stall. All this calls for double diligence at the hands of Christian critics.—But notwithstanding all this, we have not scrupled more than once to commend the author to such portions of our readers as are in danger of crossness or sleep—or who need something to stimulate without doing them mischief. And the fact is, that he, or she, is exempt from many of the common infirmities of this class of writers,—exaggeration, transports about nothing, intense love-making, impossible incidents,—and what is so common in the present day, the sly insinuation of falsehood under the guise of fiction. "Mary Powell," we think, supplies a striking example of the possibility, in a tale, of giving pleasure, without doing harm; and some of the writer's other works have been nearly as good. Of the book now before us, we are disposed to say, that it has some of the beauties and most of the faults of the previous volumes. It has the merit of being pure, lively, graphic, of exhibiting characters by a few slight touches, where others would employ the most elaborate drawing. It has the faults, in the earlier pages especially, of a stiff and awkward parade of the old-fashioned lan-

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guage appropriate to a particular period, which suddenly altogether or nearly disappears as the work advances. Some of the dialogues, we are compelled to say, are prosy and trifling; and the whole volume, and especially the latter half, proves, in common with other of the author's more recent productions, that he, or she, has so far presumed upon the former kindness of the public, as to believe an old favourite may write as he pleases, and may throw away patience and industry, if only he can produce a few graphic scenes and supply a few touches of humour and pathos.

VIEW OF PUBLIC AFFAIRS.

From *Spain* there is little intelligence, except the intimations of a Carlist insurrection. Montemolin is said to be turning his feet in the direction of Madrid. How little do the troubles of that disordered nation appear to be approaching to a conclusion! Cervantes, if he had lived two centuries later, would have been likely as much to desire a few Knights Errant among his countrymen, as, in his own time, he desired to get rid of them. A nation makes a poor exchange of chivalry for sordid faction. No sovereign, and especially one habituated to despotic power, will find it easy to govern a nation in which the Legislature has declared, by an immense majority, that "all power emanates from the people."

Turkey appears to be making earnest efforts to repair her damages to the Western Powers, by her long suspension of every adequate attempt to serve the common cause. A large body of men have landed at Eupatoria.

Much has been said, and with too much truth, we fear, as to the defects of medical treatment and religious instruction at Scutari. Miss Nightingale has, as we firmly believe, more than realized the expectations of her employers, and has not verified the apprehensions of those less friendly to her appointment. But in addition to her labours, it would appear, from the following letter, written by one of the Chaplains at Scutari, that the religious condition of the sick and dying is not neglected. And how striking is the testimony which it bears to the value and power of the Gospel of Christ:—

"First, I will tell you that I am happier and happier in my work every day, and I cannot thank you sufficiently for pointing me to this portion of God's vineyard, where, in the most literal sense, the harvest is plenteous, but the labourers have been, and still are, very few. For my first ten days here, it was incessant toil and hard work from morning till night, and sometimes through the night too; for there were none to help me—poor Sabin, who had had two months of such labour, being laid up a few days after my arrival. Owen went on to the Crimea, and so I had 3,000 dying and sick men to tend. At the end of the month Freeman and Eade came to my relief, both earnest, hard-working men; and it was well they did, for shortly after their arrival I had such an attack of sickness that I was ordered out of this foul atmosphere by Dr. Macgregor, and slept for two nights in the town. He promised me a fever or cholera; but thank God, I got over it, and was at work again the next day, and am now as strong as a lion. I believe, myself, it was only the seasoning to this unaccustomed work; for, though at first I could not stand the stench of corrupt wounds, I can now live and sleep in the hospital as well as in my snug lodging at Crayford, in the garden of Eng-

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land (the writer was curate of Crayford, Kent). With regard to the work of directing these dear fellows to their Saviour, its blessedness far exceeds my expectations. The value of the Word of God—the perfection of the salvation offered as in Christ crucified, and the power of prayer in His name—come out more and more clearly every day. The most stupid being in God's creation, with the least spark of love to Christ in his soul, could not but work for Him here, and in labouring feel himself useful. I am persuaded now of what I was not persuaded once, that the best school for eloquent and forcible preaching is at the bedside of the sick and the dying, and that the best sermon notes are composed there. The earnest eyes with which these brave men watch for us, and welcome us, and the eager ears with which they drink in the glad tidings of the Gospel, bring more ample satisfaction to the heart of a Christian minister than the most perfect and polite attention of a crowded church can possibly do. In a word, it is the school in which, above all others, I especially needed, for it gives me great boldness in speaking the truth as it is in Jesus, and confirms my own faith in Him. There is one truth especially, the inestimable value of which is called forth repeatedly by the scenes I witness daily. I mean the perfect humanity of our Blessed Lord. I never saw human beings so utterly worn with fatigue and privation as many of these soldiers, and I remember that He was weary. I never was among men so cut off from their friends and relations, and I remember that He was forsaken. I never witnessed such humiliation as that to which the most noble and strongest among the sons of men are subject here, and I remember the condescending humility of the Captain of our Salvation. I never looked on such agony of soul as is expressed in the words and the gestures of many among them, and I call to mind His agony in the garden. I never saw bodies so torn and lacerated, or limbs so racked with pain as here, but the Cross of Christ comes directly before me. I never contemplated the fact of dying in torture till I saw men die here, and then the astounding fact of the death upon the Cross fills one's soul with wonder and with love. To be brief, notwithstanding all my fellow-creatures suffer here, I do not think that man could point to a scene of such multiplied suffering in any other part of the world. Notwithstanding this, the sufferings of Christ in our human body always mount above them, and I am able to direct the minds, even of the most wretched and miserable, to that adorable fact, as a proof of His love to their souls. You must know that there are two hospitals, one called the General Hospital, containing 1,500; my hospital barracks, containing 3,000; and two hulks, containing about 600 sick and wounded."

Russia still continues to exhibit the most astonishing power in recruiting her armies, and supplying them with food and ammunition. And, from the Vistula to the *Ultima Thule* of her possessions in the South and her icy fortresses in the White Sea, there is not the smallest evidence of a careless eye or a feeble hand. There can be little doubt, however, that her treasures and resources are rapidly diminishing, and that her Crimean army is suffering great privations. She appears to have descended a little from her high pedestal, in consenting to treat upon the basis of the Four Articles as interpreted by the Western Powers, even though this change of policy may be rather nominal than real.

Austria seems to be growing every day firmer in her resolution to aid in carrying out the plans of the Western Powers. Three important despatches connected with the questions now in debate between Prussia, Austria, and France, are before the public; and nothing can supply stronger evidence that Prussia will not be suffered much longer to maintain her armed neutrality. An important step has been taken by Austria, in calling on the Germanic Congress at Frankfort to raise, according to treaty, an army for the protection of the common interests of Germany. If this be refused,

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which is thought unlikely, Austria will probably ask for authority to call into operation the resources of all those Germanic States which are favourable to her present political views.

The degree in which *France* appears to prosper within and without, is not a little remarkable. She continues, apparently with little effort, to pour her troops into the Crimea, and not a breath of complaint is heard from any quarter of defect in her officers, soldiers, commissariat, and belligerent preparations. Her troops appear to be well fed, well clothed; to be able to help ours, not only in battle, but in making our roads, and in bringing up our artillery and provisions. It is not probable that, even if great evils should prevail in the French army, French journalists would be allowed to speak of them; but they would be sure to escape by private channels. And while they are doing thus admirably abroad, at home their Great City is every day rising into new beauty and dignity; their schools of all classes are multiplying; new armies are rapidly preparing.

There is little intelligence of a novel character from our own *Colonies*. The difficulties in *Australia*, arising chiefly from the excessive importation from the mother country, of course affect rather the merchant than the purchaser, and the merchant at home rather than his consignee abroad. The fluctuation of prices in these colonies is almost of an incredible character. At the late Lieut.-Governor's sale, a horse, originally bought for £25, and used roughly for six or seven years, sold for £130, and would now again, perhaps, sell for £25. We cannot but believe that the present distress is temporary. There is enormous wealth in the colony of Melbourne, where the distress is now the greatest. The fall of prices will issue in smaller exportation from this country. The consumption of the various articles will increase with the low prices; and thus the market will rise to its usual scale.

The *Home News* of our own country is always so largely mixed up with the proceedings in Parliament, that to give the history of the one is almost to give the history of the other.

Those Great Assemblies, which are the voice, the pulse, the mind, the arm of the nation, met again on Tuesday, January 24; and we hazard nothing in saying that they have rarely come together under circumstances of greater gloom and anxiety. It is found practically in this country that we can learn the true state of public affairs only in Parliament. At present, a mystery hangs over many things. But a fortnight will suffice to inform us where the true blame of all the defective arrangements at Scutari and Balaklava rests; how far the War Minister at home, or Lord Raglan abroad, are chargeable with the ruin of the noblest army that ever quitted the British shores. That the Duke of Newcastle is incompetent to his office, we believe scarcely any one doubts; and the public are not disposed to rest very confidently on Mr. Sydney Herbert.

The case of Lord Raglan is, we conceive, more doubtful. It may appear that he is vilified for evils from which he had no escape. But we believe also—and we do not say this without a reason—that he is nothing more or less than a very ordinary man; and a man so trammelled by a long life of red tape labours, as to be unfit to meet the crisis he has to encounter.—But we also suspect that a large

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proportion of the evil is to be charged rather on defective organization in our whole military system, than on individuals either in England or in the Crimea. To us several changes appear to be imperative:—a better system of military education; better camp and barrack discipline; better examples in the old officers; more chaplains and schools; a stronger conviction that good soldiers ought to be good men. Again, the common voice is for more unity and simplicity of administration in our war offices. And, finally, we need some new expedient for securing to the best soldiers the highest commands.

The circumstances of the Cabinet at the present moment must be not a little embarrassing. The parties of which it is compounded so hang together, that it is impossible to get rid of one man without getting rid of a whole section. Their position reminds us of that of Don Whiskerandos and his friends in "the Critic."

"*Puff.* There's a situation for you! There's an heroic group! You see the ladies can't stab Whiskerandos—he durst not strike them for fear of their uncles—the uncles durst not kill him because of their nieces—I have them all at a dead lock! for every one of them is afraid to let go first.

"*Sneer.* Why, then they must stand there for ever!

"*Puff.* So they would, if I had not a very fine contrivance for't. Now mind——

Enter BEEF-EATER *with halberd.*

"*Beef-eater.* In *the Queen's name*, I charge you all to drop your swords and daggers! [*They drop swords and daggers.*

"*Sneer.* That is a contrivance indeed!

"*Puff.* Aye, in *the Queen's* name!"

Since this paragraph was penned, one of the chief dramatis personæ of Lord Aberdeen's Cabinet has endeavoured to get the free use of his own weapon, by rushing out at a side scene of the stage. "The Queen," we may suppose, has had nothing to do but silently to acquiesce in this stage manœuvre. Lord John Russell, it appears, having long expostulated in vain with Lord Aberdeen on the Duke of Newcastle's administration of the war, has, at length, refused to defend the proceedings of the Ministry in Parliament, and has in consequence resigned a seat in the Cabinet which he ought surely to have left six months since. "This is a contrivance indeed!" What is to be the next scene in the political drama? Lord John Russell seems to have a remarkable knack of abandoning office, just when he can do it with the most convenience to himself, and the most injury to his country.

ANSWERS TO CORRESPONDENTS.

WE did not think that, especially in the "Notices" of books, we had wholly neglected the duty which "Paterfamilias" prescribes to us. Thousands of parents are bleeding from the same wounds. The Great Physician alone can heal them. *His* prescription to parents is, "Watch and pray."

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THE

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MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

CHRISTIAN PROSPECTS OF THE WORLD TO COME.*

IN your last Number but one, you allowed me to express my conviction, that in the present day the revealed prospects of the world to come are very imperfectly apprehended by the generality of persons, religious as well as irreligious; that we are everywhere met by language which indicates a positive præ-termission of much of the information on the subject which has been actually vouchsafed to us, and the substitution in men's minds of another scheme of things not delivered in the Bible; and that, in very many cases where this would be too strong an assertion, there is still a confusion, vagueness, and uncertainty of view, far beyond what that book has thrown upon the future. I now ask leave to plead against the continuance of this state of things, and to shew cause for the revival in the mind of the Church of fuller and clearer views upon the subject.

As a first step, it may be well to revert more distinctly to the points on which I have alleged that the common habit of thought either diverges from or falls short of the instructions of Revelation.

It appears to me, then, that the ideas suggested to most men's minds, when they talk or hear of "a future state," or of "another world," are very much confined within the circle indicated by the familiar expressions of "having an immortal soul," and of "going to Heaven when they die;" to them the "future state" is the state of the "*soul:*" the "other world" is the *Heaven* to which they hope to go "*when they die;*" a world of Spirits, an abode of Angels, a distant scene of light and

* Although we consider that the objection stated by a Correspondent in our last Number to the view presented by T. D. B. in our Number for January, of the opinions of the Church in general on the subject of "Christian Prospects of the World to Come," are not without foundation, the beauty, power, and piety of this second Paper are such as to make us feel that we should be doing our readers great injustice by withholding it from them.—EDITOR.

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glory, without connection or analogy with this present world, into which elect souls, migrating hence one by one, are admitted, as their proper home, to pass eternity in the presence of God. The resurrection of the body, and the personal coming of Christ, stand as a kind of supplement to this scheme; with which, however, they are not felt to have any living or necessary connection.

On the other hand, the Bible represents to us the future state or world to come, as *taking its commencement from those events*. We may speak great things of those who die in the Lord. They are "blessed, and rest from their labours," they "sleep in Jesus," they "rejoice in their beds," they lie "in Abraham's bosom," they are "in Paradise," they are "present with the Lord." But they have not yet entered into "the kingdom of God," as the Bible uses that expression. In that disembodied state they have not yet received the promise. They are waiting and expecting, as we are; with only this difference, that the day which we look for in the midst of troubles and uncertainties, they await in rest and assurance. So far were the first Christians from regarding their departed brethren as having anticipated them in the great objects of hope, that they had need to be assured that those who were alive and remained to the coming of the Lord *would not prevent* them which were asleep. The expectations then which are taught by the Bible, are directed steadily to "that day," without being arrested by the hour of death, or any other intervening event. Then the success of redemption is to be declared, and the truth of the promises substantiated, not by the destruction, but by "the restitution of all things." The seeming triumph of Death is turned into "Death is swallowed up in victory:" and that by a result far more vivid and complete in itself, and far more conceivable by us, than the happiness of disembodied *souls* in a distant world of spirits. Man, who had been forced away from his connection with the outward creation, returns to it again, "not unclothed, but clothed upon." He is again in the body, though a change has passed upon its nature. It is true that he arrives again upon the scene, as it seems, only to witness its dissolution. It is a day wherein "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." But what is the issue of this visitation of ruin? Why, that the creation itself is delivered from the bondage of corruption into the glorious liberty of the children of God. As it was with man's body, which is the same and yet another, so is it with his dwelling-place: "the first heaven and the first earth are passed away," but have left "a new heaven and a new earth" behind them. And as it is with the dwelling-place, so with the society constituted upon it. The present forms of human society, in theory imperfect, and in fact polluted and disorganised, are "dashed to pieces as the vessels of a potter,"

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and "the wind carries them away from the face of the earth;" but there remains instead a "kingdom which shall have no end." And as a still more distinct type of an ordered community framed on a Divine plan, and pervaded by the Divine presence, there descends from heaven a city, which is at once the abode of the glory of God and the habitation of the "nations of the saved."

These are but the heads of the revealed scheme of the future; and certainly it is a scheme far more distinct and full, far more closely connecting itself with analogies of what is known, far more consecutively developing itself out of the history of the present, far more largely appealing to the imagination, and therefore, to hope and anticipation, than that other scheme, which has, in fact, so generally usurped its place, and which offers us only vague prospects of "going to Heaven when we die," (words which, however they may be used in a true sense, are nowhere found in Scripture,) dismissing the disembodied "soul" into an unlocalised spirit-world as its eternal abode; or at least opening somewhere in the skies a present "New Jerusalem," whose airy foundations float on clouds, and whose unsubstantial scenes dissolve in light.

I proceed to point out some reasons why, in regard to the present subject, we should cling to our anchors and stem the current, seeking rather to revert to a position from which we have already drifted too far away.

And first it is obvious, without a word of argument, that any divergence from the revealed scheme must be unhappy and injurious. Though we may not see how it should be so, though even it may seem to our apprehensions to have introduced more spiritual views, and influences more immediate; still we must feel assured that it will tell in the end for evil, and that the change which has insinuated itself, will prove not only to be in itself a loss, but to have loosened the cohesion, or affected the relations of other truths, and to have opened doors of entrance for errors more positive and more vital than itself.

In the present instance, I think there are many points in which reflection will confirm the truth of this observation. And first I may be permitted to express my conviction, that *our view of the sense of Scripture is hereby darkened and disarranged.*

The river which we see winding through inland meadows and sweeping round populous towns is not more steadily rolling its waters towards the sea, than does the course of Holy Writ advance through all the various scenes which it visits and illustrates, towards the final issue of human history,—the kingdom of God, the restitution of all things which God hath spoken by the mouth of all His holy prophets, which have been since the world began. Not more plainly do we behold in the one case the onward lapse of the stream, than we discern in the other the perpetual reference and tendency to the destined end. If then we have failed to apprehend the Scriptural idea of that

consummation, we are to that extent out of harmony with the whole course of thought which we are following; a multitude of latent allusions will escape us, a multitude of plainer expressions will perplex us.

Let me apply this observation to the Old Testament expectations of the world to come: or rather let me suggest that application to my readers, for the subject is far too large for such a Paper as this. We all know what controversies have raged on the subject, what uncertainties and difficulties still surround it. I am persuaded that it would be difficult to estimate the degree in which those past controversies and present difficulties owed, and still owe, their origin to an entire misapprehension of the nature of the expectations under discussion,—to a want of harmony with the revealed scheme existing in the views, not of the ancient writers whose sentiments are examined, but of the modern writers who sit in judgment upon them. We enquire what the Old Testament writers say of the *state of the soul* on its departure from the body, and of removal to *another* world; and we are met by an astonishing silence, or by expressions strangely at variance with the belief which we demanded. We conclude that they were ignorant of "a future state," and straightway a mist and darkness have settled upon their writings, their characters, and their lives. If, instead of requiring from them a participation in our ideas, we had interrogated them as to their own, the result would have been different, and we should read the Old Testament as the writer of the eleventh chapter to the Hebrews read it. Let us adopt this method of procedure, and then the lives of those whose outward history is recorded, and the language of those who have uttered their feelings in psalms or prophecies, alike yield the same result.

The present scene of disorder and confusion, of moral and material evil, is not to be for ever. God has purposes for forming a city and a country of His own, and for turning the curse into a blessing. One will appear to accomplish these purposes, going forth from the chosen seed. The floods will clap their hands, and the hills be joyful before Him, because He comes to judge the world in righteousness. A new kingdom is to appear, and a divinely-constituted state of society, in which violence shall no more be heard, the elements of disturbance and trouble shall have vanished, and the glory of the Lord be manifested: then the meek shall inherit the earth, the righteous shall possess it, and dwell therein for ever. Such is a slight intimation of those prospects for the world which the Old Testament everywhere proclaims. Though it knows little of that tremendous destruction and unspeakable change which must form the transition from the old world to the new, or of the vast difference of character between the carnal and the spiritual, the corruptible and the incorruptible, it regards the world to come as the renewal of this, redeemed, purified, and perfected, as the legitimate issue to the development of which

the Divine dealings now in progress are all directed. And it is on this prospect that the Old Testament rests all the hope for individuals of which it is cognizant. On the disembodied state it appears to have no revelation, and to see in it only darkness and silence; but it contemplates a "morning" of awakening, when a share in the eternal kingdom shall justify the choice and the character of the righteous, and prove that it was no transitory favour which was pledged to those, of whom it was said that God was not ashamed to be called their God. Now let a person sit down to these writings, whose own idea of a future world mainly consists in the entrance of individual souls after death into a distant heaven; he is out of harmony with the minds of the writers; he finds an earthly character in their anticipations, which forbids him to apply them in their real sense, and puts him upon seeking for secondary fulfilments; he does not understand their manner of waiting for the kingdom of God; a thousand intimations of that hope he misses altogether, and cannot place himself at the point of view which alone affords the true interpretation of their actions and their sayings.

When he comes to the New Testament, the same want of entire accord will still make itself felt. It is true that he here finds a strong light thrown on subjects most prominent in his own mind, but there is at the same time an equally strong light thrown on subjects which he has accustomed himself to overlook. The conscious life and immediate blessedness of the disembodied soul, and also the unspeakable difference of character between the present and the future, the natural and spiritual, are brought distinctly into view; but, at the same time, it becomes clearer than ever that the Old Testament rightly depicted the future world, as if it were the renewal and perfecting of this. The resurrection of the *body*, the deliverance of the creation from the bondage of corruption, and reconstitution of human society, are presented as ensuing on the return of the Redeemer. Then, and not before, we are to look for "the adoption, to wit, the redemption of our body," "the manifestation of the sons of God," "the marriage of the Lamb," "the kingdom of Christ and of God." Then we are to have "our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory." Then the promises will be fulfilled, and we shall see the fulness of meaning which dwells in that old familiar word, "*the redemption of the world.*" It is on "that day," therefore, that, in the New Testament, the eyes of the Church are fixed with concentrated longing—a fact which is felt even more from the constant allusions and suggestions which pervade the epistles, than from the explicit statements on the subject which they contain. Now, it is beyond question that a great number of pious readers at the present day are sensible of a certain want of sympathy with the mind of the primitive church in this respect. They observe that the day of death, which they

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are in the habit of hearing made the great point of reference, is comparatively little dwelt upon in Scripture; and that the great day, which everywhere throws its light on those pages, does not seem naturally and habitually to awaken the same feelings in their own minds. They find themselves (or would do so if they observed their own thoughts) continually applying the passages which speak of the coming of the Lord, and of the kingdom which He is to introduce, to the time of their own departure, and to the scenes to which that hour will convey them; and they find themselves assisted in so doing by what they read and hear, being continually instructed that, "to us the coming of Christ takes place when we die," that "it is the same thing," &c. &c. In fine, the ideas of the present day would naturally express themselves in a phraseology different from that of the Bible; the basis being, in the one case, that "*we are going to the kingdom of Heaven;*" and in the other, that "*the kingdom of Heaven is coming to us.*" As it is, the Scripture phraseology must be used, and a sort of compromise is made, by which a great amount of dimness and confusion is thrown over the prospect, and the Church no longer cries "Thy kingdom come," with that definite and vivid meaning which the prayer originally bore. Words are not needed to shew that if our sympathy with the Scriptural view of this important subject is impaired, a shadow has been thrown upon the holy pages, which must lessen the general light which they emit, as well as pour a positive obscurity over many passages bearing more particularly upon the details of the future; which last fact is sufficiently witnessed by the difficulties into which expositors have got, and the strange things they have said about such passages as Rom. viii. 18—23; 2 Cor. v. 1—4; and Rev. xxi. and xxii.

And now, though there are other points besides the understanding of Scripture, on which I should like to shew that we are suffering loss from the cause to which I have been asking your attention, I see that it is time to give way to other claimants who have, no doubt, better things to say, though they can hardly have a more important subject on which to say them. I am conscious that I have occupied as much of your space as I can reasonably expect, and retire, at least for the present.

T. D. B.

P.S.—Since the preceding pages were placed in your hands, I have seen the kind criticism upon my former Paper, by your Correspondent B. D. T., for which I beg to offer him my sincerest thanks. From his reversal of the signature of that Paper, I apprehended a reversal of its opinions; and was pleased to find that, with regard to the prospect itself, we are substantially of one mind. I must ask leave, however, to say a few words in reference to the three points which he touches in his letter:—

1. The spirit of my Paper appears to him too dogmatical. I

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think it very likely that it was, and only fear I may have continued the offence in what I have written now. All that can be said is, that in trying to stimulate thought on points where it is supposed to need rousing, one is apt to speak more strongly than the case requires, to raise the voice to an exaggerated pitch, and to fall into the style of "an instructor of the foolish, a teacher of babes." Knowing the tendency which exists in such a case, I can only be grateful to one who warns me against it.

2. He thinks that the popular view in regard to the prospects in question is not at all what I have represented it to be; but on the contrary, that "ninety-nine hundredths of all classes of religionists hold and teach" exactly what I have alleged that they ought to hold and teach concerning the relative characters of the intermediate and ultimate states—for I could not express it more exactly than he has done in the paragraph in which he has expounded that doctrine; except perhaps in one point—the supposed employment of Angels, not only in "ministering to the spirits of the just," but *also* in "*disciplining them* for that bright and happy region," &c.; an idea devoid of all authority, and pregnant with the danger of a purgatorial system. Now, as to the just or unjust representation of a popular view, I am afraid that the pleading of the point would be an endless matter, and that he and I must be content with simply delivering our several impressions on the subject. I will only restate the limits within which I contemplated the prevalence of defective impressions. "I do not speak of those whose attention and enquiries have been more or less awakened on the subject, and whose ideas about it have therefore assumed a greater degree of distinctness, but of those who simply imbibe the ideas and adopt the phrases which float around them."

From those who preach or write definitely on the subject, I therefore expect to hear, and generally do hear, the same statements as your Correspondent had just heard from his preacher. But popular impression is a subtle thing, eluding argument, surviving refutation, and often colouring unconsciously even the thoughts of those who are attempting its correction. In the present case, I still think that I have given a substantially just representation of it, as it exists, not in the shape of defined tenets, but of a diffused atmosphere of thought. Indeed, I feel assured, that in reading such observations as I have made in these Papers, a greater number of minds would be struck with a variation from their habitual sentiments, than would be found to object to the misrepresentation of them. I will add but one word more under this head, on the use which I have made of the expression "going to Heaven," on which my respected critic supposes that I have based my impression. No one could more truly explain the ambiguity of its use than he has done, or more accurately give the sense in which I employ it myself, and mean to continue employing it. Far from looking upon it

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as an expression necessarily implying error, I am prepared to maintain and defend it in its true acceptation.

Your Correspondent says, "It is a *vague* way of saying that the *spirit* passes into *some* region of increased happiness." Exactly so; and it is that very vagueness and indistinctness of thought to which I objected. I spoke not of the use of the expression, but of "language *limiting* itself too much to the *general* notion implied by that expression;" and I have spoken of it again in the present Paper, not as necessarily faulty in itself, but as having displaced, in common language, the more definite and scriptural expression of the "coming of the Kingdom of Heaven." The one expression has too much usurped the place of the other, because the personal and immediate prospect in the world of spirits has too much concealed the distinct and glorious prospect which forms the close of Revelation and the consummation of Redemption, and to which the word of God everywhere directs our eyes. I would not aim to remove the one, but to restore the other.

As to the final prospect itself, your Correspondent thinks the lines in which I would draw it are too strongly defined, and would reduce them to that vague, indefinite state in which I have maintained that they are not left by Revelation. Of course, as I observed in my former Paper, the main and essential features of that prospect remain clear in the midst of this unnecessary indistinctness. Only I maintain, that whatever the Scripture does say must be supposed to mean something, and that we must suffer loss in proportion as we pass over any of its statements as if they meant nothing. On such a subject I would not have a word of guessing, but an honest and painstaking endeavour to lay hold of *everything* that is actually delivered to us; a duty in which, it seems to me, that the recent Church has too much failed. But while unable to enter here on the details of interpretation, I cannot conclude without assuring my kind friend that he was entirely mistaken when he supposed me to have advocated the opinion "that an actual city with gates and pavement of gold would be let down from heaven, vast enough to contain all the elect people of God." I spoke of the "city" as symbolising human society, and its being "let down from heaven" as indicating its divine constitution. No person possessed of common sense but must see that the whole description is composed of figures of speech, whether we turn to the throne and the books at the judgment, or the lake of fire for the lost, or the golden streets and tree of life in the New Jerusalem. I only feel sure that the figures *mean something*, and that we are intended in some good degree to apprehend that meaning. And with this correction of an unintentional misrepresentation, I would take leave of my unknown friend, returning him the graceful and Christian farewell which he gave to me.

T. D. B.

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INSULATED THOUGHTS.

The Sermon on the Mount Reversed.

I have often thought that if Christianity were the kind of thing that some men take it for, the beatitudes in the Sermon on the Mount would run in quite a different strain from what they do. We should not, in that case, have "Blessed are the poor in spirit—the mourners—the meek—the peacemakers—the pure in heart." No: something more practical, more of common sense, less visionary and less flighty, would have been substituted in their place. The beatitudes would have stood thus: "Blessed are they that are correct in their dealings and punctually pay their debts. Blessed are they that are loyal and good subjects to the queen. Blessed are they that improve their estates, and are skilful managers of their property. Blessed are they that add house to house and field to field. Blessed are they that lay up for themselves treasures upon earth. Blessed are they that provide well for their families. Blessed are they that secure good places for their sons and rich husbands for their daughters."

On Unreasonable Temptations.

We may in some measure ascertain the moral condition of a man by the kind of things that tempt him. There are some temptations, the assaults of which, if we resist them, imply no depravity of the mind. But there are other temptations which, whether we resist them or not, could not be trials to any but a thoroughly disordered mind. Thus, for an instance, were the task imposed on a class of students to write on some given subject, and were a prize held out to the foremost candidate, and were the youth, who trod the closest on the heels of the winner, to feel some stirrings of envy or disappointment, which he at once resisted and put down, we should feel that he was deserving of our admiration rather than our disapproval.—But if a dull and stupid youth, who had no pretensions even to pass muster in the class, were to hang his vacant head with mortification because he had not surpassed the excellence which won the prize; and were he, by what he thought an effort of right principle, to quell the storm within, we should see at once that the trial, though resisted, could not even have approached him, unless he were a monster of vanity and presumption.

Or take another case. Suppose a person had done me a most important service, and I were to offer him a payment proportioned to his merit, but barely so; and were a transient feeling of discontent to stir within him, which he immediately and promptly checked; who would say that that passing cloud be-

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spoke a dark or thankless mind? But suppose that I had acted with unbounded generosity to a given person, and that while I lavished kindnesses upon his head, and looked for the response of a full tide of gratitude, I could read in his heart that he was even remotely tempted to feel annoyed at my doing so little for him; let him repel that temptation as successfully as he might, I should nevertheless be painfully convinced that I had thrown away all my kindness upon a base and ungrateful subject.

On Years apparently diminishing as we advance in Age.

We are all sensible, in proportion as we advance in age, how much shorter a year appears to be than it did in earlier days. Let a man who has passed his grand climacteric look back upon the time he spent at school or college, and it seems as if a life had been passed at each. Let the same man look back on the last four or five years, and, in comparison with the former, they scarcely appear more than so many months.—Well then, let us suppose a person to have numbered the allotted threescore years and ten, or by reason of strength to have come to fourscore years; or let us suppose him to have continued on this earth for many hundred anniversaries of his birth, and if each year should diminish in proportion to the number already passed, as it is reasonable to think it will, to what a narrow span must a year be reduced! Thus, in all probability, nay to an almost certainty, the antediluvian life appeared to the then inhabitants of the earth far less protracted than we are in the habit of supposing. But this thought may be carried still farther. If our measures of duration continue in the future state, what could a year appear to a spirit who had lived down thousands and millions of the same? Would it not, according to this law, be reduced to a minute, to a second, to less and less *ad infinitum?* And would not this, with other circumstances which I shall not advert to now, induce the notion that time has no independent existence in itself; or that, at all events, the stream of time will not run on beyond the limits of this world, but will lose itself and be swallowed up in the wide ocean of eternity?

On God manifest in the Flesh.

To love the Lord his God with all his heart and his neighbour as himself, is the end and perfection of man's being. And for the exercise of these two affections, or, in other words, for the fulfilment of these duties, and keeping of these two commandments, he was, by the primitive constitution of his nature, formed and furnished with faculties and powers. But by the fall, he lost the first and highest of these capacities, and became insensible to God. How, then, was he to be restored to that, without which his whole soul was out of course, and all within him darkness and disorder? How was he to be brought back to the fulfilment of that law, on which his well-being and happiness

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essentially depended? His philanthropy, impaired as it was by the loss of that higher principle with which it was intimately connected, still lingered in his bosom. His heart was still alive to the touch of human sympathy, and to the love of his fellow-man. And God came down, as it were, to lay hold of and seize that cord by which he could still be drawn. For this purpose, God presented Himself to man in the form of man. He assumed his nature, that he might be a fit recipient of that love which man was capable of yielding. He met him at every point of sympathy. He thus won his heart as a friend, an equal, and a brother: and then disclosed the wondrous secret, that, in Him, were hidden all the treasures of the Godhead bodily. So that, in loving Him, he loved God; and as it respected him, the second commandment was sublimated and transubstantiated into the first. Such was the marvellous contrivance by which our salvation was effected. Such was "the great mystery of godliness, God manifest in the flesh." "Hast thou been so long time with me, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." Such was the language of Him who called us brethren, implying thereby that that brotherhood with Him constituted us the sons of God, and whose parting message to His disciples was, "Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God."

H. W.

RESERVE.

It is one of the many formidable results of those religious controversies which issue in the schism of some of the more bold and vehement spirits engaged in them, that others of a less thorough-going character, who are either less thoroughly convinced, or want equal resolution in acting up to their convictions, often receive and retain a considerable portion even of the worst errors which have drawn others into open secession. They have leapt out of the run-away carriage, and have escaped death, but not without some contusions of their limbs.—Who, for example, can doubt that many who have refused to rush over the fatal brink with Messrs. Newman, Manning, and Ward, are, nevertheless, largely infected with many of the most pernicious of those heretical opinions which have forced these more intense spirits into open apostacy?—I may illustrate this truth, by referring to one of these errors—and this, as I conceive, one of the most serious—I mean, the doctrine of "*Reserve.*" Nothing is more trying to myself, in an occasional intercourse with persons of this class, than to find how deeply seated this moral disease appears to be in the minds of many of them. State the

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most obvious religious truth, and there is not the faintest recognition of it. Give utterance to some strong religious feeling, and there is not the smallest response. A sort of Sardonic smile is often the only recognition of what is said or done. It might be a statue instead of a man with which you are communicating. Let it not be thought, however, that this stagnant pool has no depths which might be stirred, and this snow on the mountain side no fire beneath it. There is often, under this dead and cold exterior, a most intense antagonism to Scriptural and Protestant truth. But the man has on his garment of "*reserve*," and no signs of life and feeling are to be manifested. Nor is this "reserve" always of the passive or negative character which I have described. It knows how to pretend as well as to conceal; not merely to hide what it is, but to assume what it is not. How else does it happen that many of these individuals, as indeed Dr. Newman acknowledged, have proclaimed themselves Protestants even when they knew themselves to be Papists, and have held on their Church preferment long after they have abjured the Church in their hearts? And so in inferior matters. A sort of Jesuitical obscurity has come over us. No man is able to fathom his neighbour; and this once honest country is in danger of becoming anything but honest as respects a large number of its professedly zealous religionists.

May I be permitted to say a few words as to the origin and growth of this spirit in the country?

The grand error of this class of persons is, that, instead of allowing the Evangelists and Apostles to be their teachers, they, from the first, have rendered a sort of idolatrous respect to those who are, by courtesy, called the "Fathers." Now these earlier Christians, if entitled by their antiquity to such a name, have, in our judgment, little claim to the title, as respects the parental benefits they have conferred on the Church of Christ. Comprehended, as this class of persons are, under one generic name, nothing, however, could be more unjust than to confound them in a promiscuous company. They are often as wide apart as Pole from Pole; and if many cannot be studied without injury, many others deserve the deep regard of the inquirers for truth. But this it is not hazardous to affirm, that the prototype of almost every error is to be found among these much overrated instructors. Amongst other errors is to be found, in its fullest development, the doctrine of "*reserve*." Allow me to produce a few specimens from the Fathers in confirmation of this statement.—Take then, in the first place, Clemens of Alexandria, who lived about a century after the death of our Lord, and who justly, on some accounts, occupies a high place in the catalogue of the primitive writers. Let us listen to this oracle. "Whatsoever," he says, "is on *his* [a Christian believer's] mind is also upon his tongue towards those *who are fit recipients*. In speaking and living [with them,] he harmonizes his profession with his opinions. He both thinks and speaks the truth, *except when*

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consideration is necessary: and, then, as a physician for the good of his patients, he will be false, or '*utter* a falsehood,' as the sophists say."—Listen, again, to St. Jerome, when schooling the neophytes in the duties of the Christian Church, as to their mode of dealing with the heathen, and of conveying Christian instruction: "Read Demosthenes," he says, "read Cicero; and if you are not satisfied with the masters of rhetoric, with whom it is a point of art *to say what looks like truth*, rather than what is true, read Plato, Theophrastus, Xenophon, Aristotle, and the rest who have sprung from the Socratic fountain like so many streams;—what is there in them that is simple? What words may not be taken in different senses? Origen, Methodius, Eusebius, Appollinarius, wrote against Celsus and Porphyry. See with what arguments, what deceptive questions, they baffle the preparations of the Devil; and because they are sometimes obliged to speak, they say, *not what they think, but what is expedient* in opposing the Pagans." I might easily produce many similar examples from this class of writers. But it is enough to say, that opinions such as these receive the fullest sanction of Dr. Newman, and, I grieve to add, of Dr. Pusey and many who follow him. And acting under the influence of such authorities, your readers are aware, that the Tractarian writers, and especially Dr. Newman, in the celebrated Tract 90, have contrived to build up a system of prevarication and falsehood, so monstrous that the University of Oxford, slow enough to denounce error, yet came forward publicly to condemn it—so gross as to bring a blush into the face of every honest man; and which, I verily believe, has served, first, to engender, and since, to diffuse and perpetuate, a spirit of "reserve" and "simulation"—not to call it by a far stronger name—which threatens to sap the foundation of truth, honour, and honesty, among a large number of the professors of the Gospel. The authors of the Oxford Tracts, as we know, did not hesitate to class the doctrines of the "Atonement" and the "Divinity of Christ" as among the truths to be "reserved" from the uninitiated. The bulk of mankind, it was considered, were unlikely ever to arrive at a state of fitness for such mysteries. They may, indeed, be taught moral truths; but cannot be trusted with Christian doctrines.—Now, how is it possible that the students in a school such as this should not have their honesty corrupted? The "Father of lies" could desire no better standing-place for the ruin of the world; and supposing the creed to be universally adopted, an honest man would be little short of a prodigy.

But, if all this be true, it is surely a primary duty of the "Christian Observer," and of every other friend of "Truth," to lift up her holy banner again amidst the ranks of professing Christians, and to proclaim that honesty is one of the cardinal virtues. It is a sufficient evil that the corrupt usages of men of the world should sanction a sort of conventional language which, as it is meant to deceive, is nothing better than a lie in disguise; but it is far worse when falsehood borrows the arm

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and authority of religion, and presents herself to the world in her sacred company. Evils thus recommended and sanctioned must have a rapid course. Our corrupt nature easily adopts every corruption; and the habit of falsehood, perhaps first inculcated and practised by only a few leading authorities, soon extends itself, even over whole communities. The Hindoos, taught by their priests, are said to be a nation of liars. The Russians, under the teaching of the Greek priests, are very little better,—from the Emperor on his throne to his meanest subject. And England will have suffered a far deeper calamity than even a discomfiture at Sebastopol, if she contracts this disease either from her antagonists in the Crimea, or from Tractarians at home.

Let the honest part of this last-named body—and no doubt there are some who have escaped the leprosy—set themselves to accomplish the reform of their own community; and let them, moreover, ask themselves whether the prevalence of so deadly a heresy in so large a proportion of the professors of a particular system, is not condemnatory of the system itself? A whole family of bad children cannot but awaken some suspicion as to the moral habits of the parents.

I conclude by suggesting one consolatory thought on this subject. If some of our principal perverts—and unhappily we cannot except Mr. R. Wilberforce from the catalogue—could (under the shelter of the doctrine of "reserve" we suppose,) so long profess themselves Protestants, when they were without the smallest doubt Papists in taste, heart, and principles; what certainty is there that, under the same convenient system, they are not Protestants at this moment, although they are professing themselves Papists? Let the Papists take care—"Timeo Danaos, et dona ferentes." These wooden horses may be full of armed men; and, soon, the sides of the monster machine may burst, and a host of malignant Protestants come forth to batter down Mr. Pugin's cathedral, and drive back Cardinal Wiseman into the Pontine marshes. Nothing can be more obvious than that dishonesty is a two-edged sword, with which he who is rash enough to play, is sure to cut his fingers.

H.

REVIEWS OF NEW PUBLICATIONS.

First Report of Her Majesty's Commissioners, appointed November 10, 1852, *to inquire into the State and Condition of the Cathedral and Collegiate Churches in England and Wales. Presented to both Houses of Parliament by command of Her Majesty.* London: 1854.

THE Commissioners selected by Her Majesty's Government, during the administration of the Earl of Derby, to institute

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these enquiries, were the Archbishops of Canterbury and York, the Bishops of London and Oxford, the Earl of Harrowby, the Marquis of Blandford, Sir John Dodson, Sir John Pattison, Sir William Page Wood, Dr. Wordsworth, Dr. Hook, the Rev. John Jackson, and the Rev. William Selwyn. On the elevation of Mr. Jackson to the Bishopric of Lincoln, the Hon. and Rev. H. Montagu Villiers was appointed (Oct. 31, 1853,) to the seat in the Commission vacant by the new Bishop's resignation.

The duty entrusted to these Commissioners is declared by the Queen's Commission to be,—

"To inquire into the State and Condition of the several Cathedral and Collegiate Churches in England and Wales, and into the duties of the members and ministers thereof, and other matters connected therewith, with a view to the suggestion of such measures as (regard being had to the purposes for which such Cathedral and Collegiate Churches were originally founded,) may render the same more efficient and useful, in promoting and extending the means of Public Worship and Religious Education, and in enforcing Ecclesiastical Discipline, in the several Dioceses in which they are situate, and also (where occasion may seem to require,) with a view to the suggestion of such measures as may make the said Cathedral and Collegiate Churches, and the Revenues thereof, available in aid of the erection of New Sees, or of other arrangements for the discharge of Episcopal Duties."

Within seventeen months from the date of the Commission, this Report was signed, filling 52 pages of the customary parliamentary folio size, attended by an Appendix of about 850 pages more, and an analysis of some of the most important parts of that Appendix, to the further extent of more than 50 pages, making a total of 950 pages of matter, of which we must say that it leaves nothing to be wished by those who desire to possess the materials for judging rightly, on a subject which is of considerable interest to the Church, and which the pressure of public opinion forces into notice, and urges to a satisfactory adjustment.

The Commissioners have been as prudently alive to the "evils which may arise from premature recommendations" (p. i,) as they have been wise in the selection of their sources of information, and prompt in availing themselves of them. They reserve their suggestions for a *Second Report*; judging it best to apply themselves first "to an historical review of the origin of these Institutions, and of the general principles on which they were founded, and to the collection and arrangement of the evidence and suggestions hitherto laid before" them.

We shall await with some anxiety their next Report, as it will contain recommendations which will become the basis of legislation respecting the Cathedrals. Meanwhile, our readers will not, we hope, think their time lost, if we draw them into a consideration of the information and opinions which have been sedulously gathered by the Commissioners, from every quarter where they might hope for such assistance.

Lest too much be expected of us, we must premise that we could not well spare, for this review, more than two of our

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comparatively small pages for every hundred of these well-filled folios. This, perhaps, may serve for an excuse, if one be needed, for leaving almost untouched the financial part of the subject.

The Cathedrals owe their origin to those missionary colleges out of which a Bishop, with a band of clergy, sought to evangelize the heathen inhabitants of the land. There they maintained the regular worship of Almighty God, gave instruction to the people immediately around them, and opened schools with a view of raising up a body of men able to diffuse the truth, and in other respects qualified for the work of the ministry. Thence also they went forth to preach the Gospel in the rural villages. These beginnings were followed by the parochial system; and as its establishment advanced, the Colleges almost necessarily assumed a different character. This stage of progress is thus described in the Report:—

"In the next period, commencing with the Conquest, we find the Cathedral Institutions assuming the form required by the altered circumstances of the Church. Each Cathedral Church, with its Bishop, appears as the spiritual metropolis of a diocese, now divided into parishes, having each its own minister and its separate endowment. The functions of the Cathedral body have now more of an administrative than of a missionary character. Here we meet with the more complete and organized system of Cathedral Churches, which was introduced by the Norman Bishops on their promotion to English sees, and which, with some modifications, has continued to the present day in the nine English Cathedrals of the old foundation,"—

viz., York, St. Paul's, Chichester, Exeter, Hereford, Lichfield, Lincoln, Salisbury, and Wells. To the same class "of the old foundation," belong also the Welsh Cathedrals of St. Asaph, Bangor, Llandaff, and St. David's. The members of all the English Cathedrals on this foundation are as follows:—

"The Bishop, Dean, Precentor, Chancellor, Treasurer, Archdeacons, Canons, Vicars, and other officers."

"The *Bishop*, pre-eminent over the whole body, takes part in the ministrations of the Church whenever he is present," and "confers all the dignities and prebends except the Deanery."

The *Dean* had his share in the daily service, and had the cure of souls in the Cathedral precincts, the chief care of discipline and morals in the Cathedral body, and archidiaconal authority over all the churches in the city.

The *Precentor* was responsible for the regulation of the service, and led the choir, either in person or by his *Succentor*.

To the *Chancellor* was committed the department of Theology, and learning in general. It was his duty to superintend the reading of the Scriptures in the choir, and to see that they were well and distinctly read; to preach, and to arrange the cycle of preachers, both in the Cathedral and elsewhere; to deliver theological lectures, and to nominate schoolmasters, in the city, and in other places. He was also Librarian and Secretary, and had to share some parts of the duties of the Treasurer.

The *Treasurer* was the guardian of the fabric, and of its goods

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and ornaments; he also superintended the inferior ministers of the Church.

The *Archdeacons* kept a shorter term of residence than the other Canons, because they were engaged in visiting their churches; but they were obliged to maintain a Vicar.

"The *Canons* consisted of Presbyters, Deacons, and Subdeacons;" and "a certain number of each order, as the services of the Church then required, were enjoined to be always resident together." Each Canon was bound to maintain a Vicar, skilled in music, to supply his place in his absence.

Besides these, there were eight Churches, distinguished by the name of *Conventual Cathedrals*. These were Canterbury, Winchester, Durham, Rochester, Worcester, Ely, Carlisle, and Norwich. The Commissioners do not enter into details respecting them, but simply remark, that in many respects they resembled, in their constitution, the Cathedrals of the old foundation, only that the Priors and Monks formed the Bishop's Chapter.

In the sixteenth century, no material alteration was made in the constitution of the Cathedrals of the *old foundation*. But when the monasteries were suppressed, the eight *Conventual* Cathedrals were changed into eight Chapters of Dean and Canons, the highest number of Canons being twelve, and the lowest four. "About the same time King Henry VIII. founded five new Bishoprics, and associated with each a Chapter of Dean and Canons, viz., Bristol, Chester, Gloucester, Oxford, Peterborough, endowed with the whole or part of the possessions of the respective monasteries in those places." It is believed that the charters and statutes of these new Cathedrals were of an uniform character in all their main features; and the end of their endowment may therefore be understood from the following passage, from the preamble to the charter of Chester:—

"That the pure worship of God may be maintained, and the Holy Gospel assiduously and purely preached, and besides this, that, to the advancement of the Christian faith and piety, the youth of our realm may be trained up in sound learning, and the poor for ever maintained."

Amongst the principal distinctive features of these new Chapters, the Commissioners notice, that no rights or duties are assigned to the Bishop, except that he is generally appointed Visitor; that "the Dean and Canons are established as a perpetual Corporation, dedicated to the glory of Almighty God; the daily offering of prayer and praise is enjoined to be made perpetually, accompanied with hymns and chanting;"—that the Dean and Canons are required "to be resident continuously, with the allowance of one hundred days of absence in the year to the Dean, eighty to a Canon, with the condition that a certain portion, one-third or one-fourth part, of the Canons shall always be in residence together, and chapters be held frequently;" also that "the preaching of the word of God is strongly enforced; the Dean and Canons are most solemnly charged to be diligent in preaching the word of God, in season

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and out of season, chiefly in the Cathedral Church, and in other places."

In after-times, between the reigns of Henry VIII. and Charles II., especially under the influence of the meddling and restless Laud, many alterations were made in the statutes of the Cathedrals, particularly the term of residence was reduced, and it was required that at the expiration of the appointed number of days, the Residentiaries should "presently repair to their benefices, or some one of them."

After the reign of Charles II., various regulations were made in many of the Cathedrals, both by Royal authority and by Act of Parliament; but no alterations of any great importance were introduced until the reign of Her present Majesty, in which several Acts have been passed, arising out of the recommendations of a Commission issued in the preceding reign. Thereby the Canonries are, in most cathedrals, reduced to four; the residence of the Dean is fixed to be not less than eight months, and that of each Canon than three; the incomes of the suspended Canonries are directed to be paid to the Ecclesiastical Commissioners, and to be appropriated by them to certain defined purposes, for the benefit of the Church at large; the incomes of future Deans and Canons are regulated and limited; and various other, and not unimportant, provisions are enacted.

This sketch of Cathedral history is derived from the first thirteen pages of the Report now under review.

The Commissioners, after taking some notice of those collegiate churches in England, which do not at present contain the *cathedra, sedes,* or *see* of a Bishop, proceed to an "Analysis of information and suggestions," elicited by their enquiries, under various heads, the subjects of which were suggested by the terms of their Commission, namely,—I. Public Worship. II. Religious Education. III. Discipline. IV. The Erection of New Sees. V. Other Arrangements for the discharge of Episcopal Duties. VI. Fabric. VII. Revenue. We shall say little, if anything, on the last two subjects, excepting to express our strong desire that no false economy, or estimate of other claims, may be suffered to divert from these venerable fabrics one single farthing that ought to be dedicated to the purpose of maintaining them in thorough and consistent repair.

We have given careful attention to the contents of the other sections. We have no criticism upon them to offer. We receive the information they afford as worthy of entire confidence, impartially sought, and honestly recorded.

To abridge it, or to gather out its chief features, would, we think, be less interesting to our readers, than to prepare them in some measure for the Second Report, by suggesting what may and ought to be done with the Cathedrals, with their clerical and lay members, and with the additional revenues which an altered management may draw from them.

The objects of enquiry are not stated in the Commission as distinctly as might be wished, with regard to the Cathedral ser-

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vice itself. But under the words which are put in a parenthesis, —" (regard being had to the purposes for which such Cathedral and Collegiate Churches were originally founded)," we may assume an intention of maintaining the choral service.

Whether plainer service may not be introduced with advantage, in some cathedrals, at certain hours of the day, is another question; and whether these adorned services be, or be not, generally conducive to devotion, as some find them, need not here be discussed, as not coming within the scope of the deliberations of the Commission. We regard it as assumed that there are to be, in each Cathedral, effective choral services; and for ourselves we should certainly regret their suppression.

We shall begin at this point; and, for the present, putting out of view all other uses of these Institutions, we shall endeavour to shew what staff appears to be requisite for the maintenance of such a service, such staff being at the same time in entire harmony with the existing constitution of the Cathedrals. We shall only anticipate what may be said in a more advanced stage of the subject, so far as to say, that for the government of any such body some head is requisite, and we shall suppose that head to be the Dean.

The precise strength of the choir ought probably to vary in different cases, according to the area of the cathedral, its acoustic peculiarities, and, we suppose, its revenues. But there appears to be a great concurrence of testimony, in answer to the Commissioners' enquiries, on the part of Precentors, organists, and others, in accordance with the opinion of Dr. Wesley, the organist of Winchester, "that the *least* number of men which can constitute a Cathedral choir, capable of performing the service, is twelve," and that the choristers ought not to be fewer in number. It may also be gathered from this evidence, that the presence of the whole number would not be requisite at every service.

In the Cathedrals of the new foundation, and in some of those of the old, provision is made for the services of lay-clerks; but in most of the old Cathedrals the vocal part was sustained by the Canons themselves, and the Vicars-choral.

We think it to be one of the most important and difficult points for the Commissioners to decide, connected with this part of the subject, whether the vocal service shall be performed by clergymen, by lay-clerks, or by both combined. Of one thing we are satisfied, that whosoever is employed ought to be properly remunerated. The lay-clerk ought to be chosen from a higher grade in society, to receive a sufficient yearly salary, and to be restricted from using his talents in low places, or in any public assemblies without express permission. Some such reform is absolutely necessary, for it appears to be too probable that at present, in many instances, the character and habits of the lay-clerks bring a reproach upon religion, and upon the establishments with which they are connected.

On the other hand, the performance of the service entirely

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by vicars-choral would seem to involve the employment of a considerable body of men, ordained to an office which was instituted for the cure of souls, but hereby set apart for public ministrations only, and chiefly as singers of sacred music.

On the whole, we are glad that the decision does not rest with ourselves; but had we to make it, we believe that we should first endeavour to ascertain whether the office of vicar-choral could be combined with a parochial charge, without injury to the Cathedral service; and, in that case, we should hold that the ministerial office would give some security for consistency of character, and this would incline us to prefer the clerical choir to the lay. But we should rather anticipate finding that the two offices are incompatible, without disadvantage to one or both of them; and then we should prefer a body of lay-clerks, for whose good conduct some security might be taken, and whom no considerations should keep in their office, (no, not the rarest voice and skill,) with a blot on their moral character. In several of the Cathedral cities this question would be already settled by the impossibility of finding parochial work for so large a body of vicars; and hence the employment of lay-clerks would, in those cases, be a necessity.

Leaving this point in some obscurity, we proceed to add to the Cathedral staff the twelve choristers, respecting whom we must observe that Dr. Wesley and others offer many useful suggestions, and to whom it would probably be wise to afford some considerable advantages.

Over this choir of twenty-four, men and boys, the ancient office of Precentor must needs be retained. If the choir be composed of laymen, he would probably need the assistance of a Succentor, to take his turn in chanting the daily service; in which case also they might both be Canons. Whereas, amongst vicars-choral, they might hold the chief places in that body, with some additional emoluments. But to whichever branch of the Cathedral staff they belonged, they ought not to be eligible without a thorough knowledge of sacred music, a refined taste, and whatsoever else may be requisite for the efficient discharge of the service assigned to them.

Thus far we have contemplated the entire cessation of sinecurism. We have considered the workmen with reference to the work. We now hope that the respected fraternity of organists will not suppose that we undervalue their office, if we simply remark that they ought to be properly remunerated; that upon their skill and judgment the efficiency of the service must in a great measure depend; and that the honour of the Cathedral is concerned in the consistency of their character.

Still keeping in view that every office ought to have its really useful duties, we advert to the fact, that every Cathedral has a pulpit. In connection with it, we observe that the Commissioners have to report the deplorable fact, that in no less than half of the Cathedrals there is no more than the single weekly sermon, on the Sunday morning. These are perhaps the Cathedrals of

the old foundation, in whose charters there is nothing special with regard to preaching; for in those of the new foundation, the holy Gospel is to be *assiduously* preached; the Dean and Canons are, say the Commissioners, "most solemnly charged to be *diligent* in preaching the word of God, in season and out of season, *chiefly in the Cathedral church*," though also "in other places."

But there can be no valid reason against providing that there shall be a second sermon in every Cathedral on the Sunday (and why not one on Saints'-days, or on some fixed week-day also?); and it might be productive of good in some places, that the second sermon should be preached in the evening, as we understand to be the case at Durham (p. xx), and perhaps after a non-choral service.

The pulpit in the Cathedral might be so placed, (Westminster Abbey being an example) as to make the transepts available for the accommodation of as many persons as a human voice of average power could reach. Or, should the construction of any Cathedral render such an arrangement impracticable, there is the nave; and a pulpit, and seats, if necessary, (but why might not the congregation even stand for half-an-hour?) may await the "diligent" preacher, and the people willing to be instructed.

For this service, it would be exacting no unreasonable labour, to make the Dean and a Chancellor responsible; while occasional or stated help might be afforded by the Precentor, the Succentor, and the Minor Canons, if any.

The result of considering simply the duty to be done in the Cathedral, and the proper force required for its efficient fulfilment, has brought out for us the following as the proper staff:—

1. A Dean.
2. A Chancellor.
3. A Precentor.
4. A Succentor.
5. Vicars Choral, *or* Lay Clerks, twelve in number.
6. Twelve Choristers.
7. An Organist.

We have shewn that we do not feel called upon to enter into the merits of choral services. We should regret to find them becoming prevalent in parish churches. We should be glad to have them almost limited to the Cathedrals. The Provost of Oriel pronounces a very strong and unfavourable opinion of them, condemning the intoning of prayer (Appendix, 804); and we ourselves find it difficult to pray after that manner. But we are assured by many that such is not their experience. That, however, is not the question; but rather, how the Cathedrals shall be rendered efficient for the fulfilment of their original purposes, and be relieved of sinecurism. Our foregoing suggestions answer this, in what we judge to be the best way.

We must not proceed to any other branch of the subject, until we have adverted to a very important consideration which affects the foregoing scheme. Is it desirable to withdraw the Cathedral clergy from all pastoral duty? We most decidedly think not. Small results may be expected from sermons pro-

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ceeding from men who have not experience, and constant practice, in the cure of souls. Their preparation ought to be made in the parish as much as in the study. Hence, for the preachers at least, we should find, if possible, some pastoral employment. Even for those who are chiefly engaged in the other parts of the service, one of the best helps against gliding into heartless formality would be, under God's grace, the influence of parochial work. Besides this, it is not without reason that some of the members of Chapters have deprecated the existence of a sharp line of demarcation between the Cathedral clergy and the Parochial.

Influenced by such considerations, we have already signified that we should be disposed to make the choice between Vicars Choral and Lay Clerks depend on the possibility of uniting pastoral care with the proper fulfilment of Cathedral duties.

But of the Dean and Chancellor, the Precentor and Succentor, only two need be present at the same time, except on special occasions; and we would assign to all of them the care of parishes in the city, if so many be in existence, an exchange of patronage being effected, if necessary, for the attainment of this object.

By such arrangements we believe that the Cathedral services would be efficiently maintained, without one sinecure functionary; and what is quite as important, without debarring the clergy of these establishments from making full proof of their ministry as a ministry of souls. And here we might have concluded the subject of the Cathedral staff, were it not that the ancient constitutions of these establishments, and the range of the enquiries of the Commissioners, combine to carry us beyond their walls. Having therefore provided, as we suppose, for the service of the Cathedral itself, we now proceed to consider the relations in which it may stand advantageously towards the Diocese at large.

It has been suggested that Canonries should be annexed to all the Archdeaconries, as they now are to about fourteen. It cannot be questioned, that in almost every case where such is not their endowment, the emoluments of that office were, till very recently, even insufficient to meet the expenses directly or indirectly connected with its proper duties; and that they are barely provided for by the augmentation, now generally made, to a net income of £200. a year. Partly for this cause, and partly because of the position which the Archdeacons hold in the several Dioceses, it was recommended by the Ecclesiastical Commissioners, several years since, and made permissive by subsequent enactments, that Canonries should be thus appropriated; and the Appendix to the present Report contains many strong recommendations that this should forthwith be carried into effect. (See Report, xxx.) We do not enter upon the consideration of the merits of these recommendations, simply because the object we have proposed to ourselves is not to point out the various good uses to which any available funds might be appropriated, but to indicate such reforms as, being con-

sistent with the original designs of the Cathedrals, (or with the modifications introduced about the time of the Reformation,) would give to every member of the body, in every grade, a full amount of work. We should hold it undesirable to withdraw the Archdeacons from parochial duty. Often it would be most inexpedient to remove them from the parishes in which they have exercised their ministry perhaps for years, to a new scene in or near the Cathedral city. And certainly their parochial plans would be seriously interrupted, if, besides the absence occasioned by their visitation of churches, they had to spend three months in residence for Cathedral duty. These considerations suggest that some endowment should rather be assigned to them out of the funds available from the Episcopal estates; or that, if they hold Canonries, certain turns of preaching should be assigned to them in lieu of constant residence.

It is more to our purpose to notice, that as the Dean and Canons are "solemnly charged to be diligent in preaching the word of God in season and out of season, chiefly in the Cathedral Church," but also "in other places;" and as some Cathedrals have their Prælector Theologicus, especially appointed to this service, (pp. xi and xxi,) the Cathedrals might render important service to those districts of the country in which infidelity, secularism, and various grievous errors are making way, by having one or more able and well-furnished lecturers and preachers, ready to go forth to meet the emergencies of the Church in the most effectual manner. Such an office would impart to the Cathedrals a widely appreciated character for usefulness, which would go far to secure for them a large measure of approval amongst those whose good opinion is really valuable, but who may now associate the thought of a Chapter with no other notions than those of affluence and apathy. When not engaged in remote service, this Canon might find employment in the Cathedral pulpit.

The Commissioners had also to enquire how the Cathedrals might be rendered more efficient for the promotion of religious education.

"It appears," they say, "that one of the main purposes for which Cathedrals were founded, was to impart Christian instruction, especially to those who were under training for Holy Orders in the Church." (p. xxiv.) Bishop Gibson is quoted, (note, xxiv) saying, that the great design of the new Cathedrals was, to make them "nurseries of young Divines for the service of the Church." Let us consider this subject.

To most of the New Foundations, and to some of the Old, Grammar schools were attached. "In the *Reformatio Legum*, framed under the same Archbishop, [Cranmer,] it is prescribed that every Cathedral Church should maintain a school for the mature education of youth, and that the Bishop of the Diocese should hold regular visitations of the school, and ascertain the progress of the scholars." (p. xxv.) This is evidence of what was then in contemplation. And it might be a good use of

surplus revenues, if any, to attach schools to all the Cathedrals, assigning such stipends to the masters as should secure the services of men of a superior stamp; and to provide them with eligible houses in which to take boarders. At the same time, it is to be remembered that there is less urgent need for this appropriation of resources, which we think might be even better employed, in days when the demand for education is sufficient to ensure a creditable supply, even though not of the high order which some may desire.

The expensiveness of the next following stage of education, at the Universities, seems to us, if funds are not redundant, to present a prior claim to consideration. Results of a most beneficial kind might be expected, if all the Cathedrals had at their disposal Exhibitions, by which to assist young men resident within the Diocese, who would otherwise find, in the scantiness of their private resources, a formidable, if not insuperable, obstacle to their further progress. So might an increase be provided of candidates for Holy Orders, answering to the wants of the Church.

It has been suggested in many quarters, that a Cathedral Canonry, and some further share of the Cathedral property, might be well employed in sustaining a Training College for Schoolmasters in every Diocese. This would not certainly be incongruous with the statutes given to those Cathedrals which date their constitution from the dissolution of the monasteries. But it may be enough to say, that such Colleges already exist in sufficient numbers; and that they are, for the most part, situated where Cathedral duty could not be performed by the Principal in return for Cathedral emoluments.

Another recommendation, emanating from some of the multitude of counsellors who naturally (and, we hope, for our own sakes, not improperly,) adventure their advice on the reconstruction of the Cathedral system, is that a Canonry be employed as the means of maintaining a Diocesan Inspector of Schools. (p. xxvi.) This would be little else than using the Cathedral revenues as a means of finding an income for the Inspector; and we are inclined to prefer that, if more than the present provision for Diocesan inspection be required, and if other resources cannot be discovered, a sum should be appropriated out of the revenues of the Cathedral, (we must repeat, if there be eventually a surplus, after providing for things more important,) rather than place, in possession of a Cathedral dignity, an official person, whose duty it would be to be constantly absent from the Cathedral; and who, when no longer serviceable as an Inspector, would be consuming an Inspector's maintenance.

Another scheme proposed is that of converting the Dean and Canons, or some of them, into the Principal and Professors of a Theological College, for training candidates for Holy Orders in each Diocese. This would be an object not provided for by the existing statutes, but had in view in the *Reformatio Legum*, and certainly not alien from the proper design of these Institutions.

That a better preparation of candidates for Holy Orders is urgently needed, that the minimum of the common standard is far too low, is unquestionable. But it is another thing to decide that Diocesan Colleges would furnish the best method of raising it. The opinions expressed, almost with unanimity, (Dr. Pusey and the late Dr. Mill are the only really weighty exceptions,) by Heads of Houses and Professors at Oxford and Cambridge, are so strong, so explicit, and so reasonable, that we do not for a moment conceive that the Cathedral Commissioners can eventually recommend the establishment of such Colleges in every Diocese. These witnesses anticipate inferior teaching, party and extreme opinions, and (if these Colleges become substitutes for the Universities) an unwise separation of the clerical from the lay student, consequent injury to the status of the clergy, and the weakening of the Universities, without any counterbalancing advantage. They foresee the introduction of a peculiar religious tinge into each Diocese, disadvantageous to the one Church of which they are integral parts;—and difficulties, often of a very trying kind, to newly consecrated Bishops, if their views are not in complete harmony with those of their predecessors, and of the staff of the College. We believe that their evidence will be read carefully by all those who have to consider the expediency of establishing such Colleges; and we rejoice to think that they can produce but one effect, that of putting a decided negative on the proposal.

Happily, from the same sources we gather hope that our wants may be better met, than is now attempted, in the Universities themselves. At Oxford, a very little arrangement would assign to the several Divinity Professors all the required departments of theological instruction. The Bishops would only have to exact a certificate that the candidate for Holy Orders has passed a creditable examination, and the Professors' lectures will no longer be neglected. At Cambridge, a little more arrangement is wanted; yet the way of making it is obvious, and practicable. But there rises up the question of the additional expense to which the students will be put; and here we think that the Cathedral resources might render very valuable assistance. Let them each have their six, or eight, or more, theological exhibitions of £75, tenable for the one year of special study for this examination; let them be granted carefully, after a full consideration of the character and the means, of those who signify their desire of being helped to study theology in the University. Let the principle of co-operation be applied, by the erection of chambers, (the rent low but remunerative,) with a common room, (a Theological College?) so as to reduce the cost of living to the lowest reasonable amount. Or let such chambers be appended to the several Colleges, and under their control. And further, as was suggested by the late Rector of Exeter College, Oxford, let the test be, not attendance upon the Professor's course, but examination; and so let those who

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are constrained to use the utmost economy, be suffered to gain their knowledge by their own research, and be put to no further necessary cost than their journey, and a week's lodging during the examination. The result would be, we think, almost unmixed good; which we dare not expect from these Theological Colleges, though so urgently advocated by many.

Thus, then, we believe that such portions of the Cathedral revenues as might be appropriated to education, would be most usefully employed in affording exhibitions to deserving schoolboys, towards their maintenance in the University,—and yet larger exhibitions, tenable for a year, for theological students, after they have taken their degree. All these we should like to see placed at the disposal of the Dean, or of the Dean and Chapter; rather preferring the former, because a single person, feeling a great responsibility upon him, would be more likely to act with entire singleness of purpose, than any body of men whatsoever.

We know not where to introduce better than in this place, a remark on the Cathedral library, which, as has been suggested to the Commissioners, (p. xxxi,) might be much improved if funds were provided for the purpose, and be made accessible to the Clergy of the whole Diocese, with very great advantage.

The enforcement of Ecclesiastical discipline is another point to which the attention of the Commissioners was directed. But we shall pass over the subject, as one on which we have no suggestions to offer, only remarking that we do not wonder at the Bishops signifying, either in plain language, or by caution almost as expressive, that they do not reckon on finding in the Chapters, as now constituted, (the members of which owe their position to circumstances which afford no security for their being wise in council,) a fit body for the reception of their secrets, and of the details of their difficulties, and to whom they may reasonably look for the best suggestions when they want advice. This subject is noticed in the Report (pp. x and xxviii).

Some remarks, however, "on the relation between the offices of Bishop and Dean," (p. xxvii,) we shall now bear in mind, in connection with another and very important subject,—the erection of new Sees.

As to the expediency of an increase of the Episcopate, there may be a diversity of opinion amongst the readers and the writers of the pages of this Magazine. To us, everything appears to depend on the selection of qualified men for the office; and we fear that the Church has not yet sufficient security for good appointments. There is evidently an increased sense of responsibility on the part of the advisers of the Crown; and public opinion, in a healthy form, has likewise done much; but still when a vacancy occurs, who that loves the Gospel is free from anxiety?—who altogether devoid of fear? Could we venture to expect that apostolic men would be set over the new Dioceses, we should desire the erection of not a few.

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In some Dioceses there is a vast area, and many parishes, with a comparatively thin population; in others, a concentrated population, which might benefit greatly by the presence in the midst of it of a chief pastor and overseer. The diocese of Lincoln, with its 822 parishes, would gain by division into two at least; that of Manchester might also be divided with advantage; while Liverpool, Birmingham, Leeds, Bristol (with Bath), Sheffield, Wolverhampton, with a small district surrounding each of these places, might give ample scope for the very greatest powers of mind, and the highest accomplishments, and the most excellent graces, that could be concentrated in an episcopal adviser and guide. But what wisdom, what excellence, would be required to fill these places for the glory of God! Contemplating, however, an increase of the Episcopate as not unlikely to be made ere long, we have sometimes thought that the emoluments of a Deanery and a Bishopric, being united, and divided into two not quite equal portions, (the larger for the Bishop with parliamentary duties, and the smaller for the one exempt from those encroachments upon his thoughts and time,) would suffice, without extraneous aid, to provide the required incomes. But after considering what is said on the subject in this Report and its Appendix, we think that the Cathedral would suffer by the suppression of the office of Dean, the head of the administration; that the Bishop could not properly discharge the duties of the Dean, or afford such close residence as is desirable for the superintendence of the whole ministry of the Cathedral; and, therefore, that the revenues of the new Bishoprics ought to be sought rather from other sources; as, for instance, from the overplus derived from the better management of the episcopal estates. It is also a question worthy of consideration, whether the incomes now assigned to two Bishops might not provide the endowments of three. But, as concerning the Dean, we see not why he should be precluded from taking cure of souls in the city or suburbs, so as to admit of his constant residence; and it would be well to allow the fulfilment of his parochial duties on Sunday to stand as equivalent to attendance at the Cathedral, provided that he were present at one of the services in the latter, through his eight (or we would rather say nine) months. It is to be regretted that the system of lopping and curtailing has been carried so far, with respect to the income of Deans. We have heard of a worthy Dean, under the new system, who had held a benefice of some £600 or £700 a year in value, who, on being offered a Deanery, reduced to £1000 a year, and foreseeing that it would be less easy to make both ends meet in the Deanery than it had been in the Rectory, observed, that, nevertheless he could afford to accept the Deanery, as he had no family, or a small family, we forget exactly which. If the Dean is to be forbidden to undertake a cure of souls, he ought to have more than £1000 a year, to enable him properly to meet the calls

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made upon his hospitality and charity; and even with the cure of souls, we should prefer to see his Deanery productive of £1500 per annum, and one of the ill-endowed urban or suburban parishes permanently annexed to it,—one which might do little more than supply the stipends of an adequate number of Curates.

The Commissioners have collected some information, (noticed in the Report, pp. xliii, xliv,) on the subject of Suffragan, or coadjutor Bishops. Better far, we believe, than the appointment of any auxiliaries, would be the subdivision of such Dioceses as need additional supervision. The case of a Bishop labouring under protracted bodily infirmity, or whose faculties are impaired, seems to require to be provided for; but whether it would be better that he should retire into private life, on an allowance from the revenues of the see, or an arrangement should be made for affording him temporary assistance, is a question which we are content to leave to the recommendation of the Commissioners; ourselves rather inclining towards the former alternative.

We must add a few sentences on a point which we hold to be of the very greatest importance, but which, if properly treated, will use up a very large portion of the surplus revenues of the Cathedrals.

Spread over the broad surface of England are a lamentably large number of wretchedly endowed Perpetual Curacies and Vicarages, the great tithes of which are held by lease, under Bishops and Chapters. The endowment intended to provide for spiritual ministrations in these parishes, passed, ages ago, into other hands; and when Bishoprics and Monasteries became a prey to the rapacious hands of courtiers, the ecclesiastical landed estates were alienated, and the less convertible tithes were left to be the Cathedral endowments. Now before any fancy work is done, these are entitled to consideration. While some are devising schemes for the augmentation of poor livings in general,—and there is reason enough to deplore their condition, and to alleviate it to the uttermost,—we look to the Cathedral Commission to recommend that justice be done in the first instance to those parishes; and then, when arrangements are being devised for the wise disposal of a surplus, it will only consist of what remains after restoring an income of competence and comfort to those Vicars and Curates, the tithes of whose parishes belong to the Chapters. We are glad to transcribe a paragraph, from which we infer that the Commissioners already feel the strength of this claim:—

"The ancient instruments of Appropriation of Tithes (of which a specimen is given in the Appendix, p. 19,) establish the principle that the possessors of rectorial tithes are bound to provide sufficiently for the ministrations of the Church in the appropriated parishes." (p. xxii.)

Another sentence must be added, to show how much in this way remains to be done,—

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"We find that there are more than 150 benefices, some in cathedral cities, some elsewhere, each not exceeding £150 per annum, where the Chapters possess the rectorial tithes. Many of these poor benefices have no glebe house." (p. xxiii.)

Surely here is a primary case for redress, and a costly one too!

We have forewarned our readers, that we should say but little on the subject of Revenue. There will be an opportunity for doing so, should we review the forthcoming Second Report. We have only now to say, that for some years to come the surplus proceeds of the Cathedral property will be due to the Governors of Queen Anne's Bounty, in repayment of a loan made by them, under an Act of Parliament, for the endowment of what are called Peel Districts; but that eventually a very large annual income will be available for Church purposes, partly from the suppression of Canonries, and the reduction of some of the larger Cathedral incomes, and partly from the more advantageous management of the capitular property. Fifty-nine Canonries have been suspended, nineteen more have yet to fall in. The amount paid over to the Ecclesiastical Commissioners, in 1853, was £55,054. The present Report tells us, that the Cathedral Commission is led to expect, by new management of the property, "from 30 to 50 per cent. on the value now received," (p. li,) which value, in 1853, was £313,005. (p. xlvii.) We most earnestly hope, that after attending to all the primary obligations resting upon this property, the Commissioners may see it possible to recommend an augmentation of the incomes of the overworked and underpaid clergy in populous places. Their condition is such as cannot be overlooked without serious injury to the Church. Another important use of any available resources, would be the increase of the number of clergymen in populous places by the endowment of Curacies, as recommended in an article on the Religious Census in our Number for January last.

We cannot conclude without expressing a very strong sense of the importance of the subject committed to the deliberations of the Cathedral Commissioners; and our very earnest desire that their consultations, and subsequently those of the Legislature, may be overruled to the end of removing much reproach from the Church of England, and of strengthening her hands for the accomplishment of the holy and beneficent designs of Him to whom she looks as her glorious Head.

The Schools of Doubt and the School of Faith. By Count Agenor de Gasparin.

The separation of M. Scherer from the College of Geneva has revived a most important controversy, on the inspiration of the Scriptures, among the Protestants of the Continent. The

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Roman Catholic organs have naturally exulted in these disputes, and appealed to them in proof that the Reformation tends, by direct and inevitable consequence, to universal doubt and unbelief. In the present work, Count Gasparin, well known as the able champion of the French Protestants for many years in the Chamber of Deputies, steps forward to repel the charge, and to fling it back upon the Church of Rome. The two Schools of Doubt, he endeavours to shew, are Popery on one side, and Rationalism on the other. The first rejects the authority of the Bible in the name of the priesthood and tradition; the second, in the name of human reason; while the only School of Faith is true Protestantism, which recognises the plenary inspiration of the Scriptures, their supreme authority, the perfection of the canon, and the infallibility of the text.

Such, in few words, is the occasion and main object of the work we propose to review. If we felt that it was as sound and safe in its reasoning, as it is seductive in style, and upright and fearless in tone, our task would be much simpler than we find it to be. But we have serious doubts whether the volume is more likely to help or to injure the cause which the writer has at heart. Count Gasparin, consciously or unconsciously, is steeped in that individualism to which French Protestants are peculiarly exposed, alike from national character and ecclesiastical position. Catholicity, in the good as well as the bad sense, is foreign from the habits of his mind. Phases of truth, he tells us honestly, is a phrase to which he has a deep and intense aversion. True Christians, and erring Christians, is the only classification he can recognise in the Church of Christ; which, if the remark were logical, would imply that he holds himself, and those who agree with him, to be exempt from error, and strictly infallible. His point of sight is that of a Congregational Voluntary of the nineteenth century, opposed for years to a corrupt and superstitious hierarchy in the high places of worldly greatness. From this corner of the ecclesiastical landscape he looks down upon every school of thought that differs from his own. The Fathers are objects of almost unmeasured contempt. The Reformers are blamed for grievous inconsistency, in not carrying out their principles further. The Church of England is mentioned only for its shameful opulence and heavy grievances (p. 341); and German theology, even in such writers as Tholuck and Olshausen, is ranked in the same class with Semler, Bretschneider, and Strauss, as almost equally alien from the standard of Protestant orthodoxy. All confessions of faith, in his eyes, are so many varieties of partial apostasy. His great ambition is to reconstruct every visible Church on a new basis—the personal assurance of salvation in every church member, and an acknowledgment of the infallibility of the text and canon of the Scriptures, and their plenary inspiration, as now received by the Protestant Churches.

Now, while we trust that our convictions of the excellence of

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the word of God, and the immense importance of submission to its Divine authority, are not less deep than those of the author, we are equally persuaded that many of his statements are exaggerated, and the main course of his reasoning quite unsound; and that while his work may confirm some readers in a superficial and prejudiced view of the subject, there is another and perhaps a more numerous class, in whom its tendency will be to produce a fatal recoil, and to confirm and deepen the very doubts and perplexities it aims to remove. The subject is one of growing importance in our own country, no less than on the Continent. Like the Count, we have felt much, and thought much upon it; and as our conclusions differ very decidedly from his own, we think it may be instructive to our readers to submit the principles of his work to a friendly, but searching and rigorous enquiry.

The first part of the work is occupied with the proof of a position, in which nearly all English Protestants will thoroughly agree, that Romanism is a great nurse of doubt and infidelity. Even here, however, there are traces of the habitual exaggeration which taints the author's statements, and his want of power to appreciate writers of another school or of a distant age. He speaks thus of the literature of the first centuries:—

"It is not altogether without advantage that the abyss between the Apostles and the Fathers should be so profound, since by the grossest folly alone could men, as they have done, establish any kind of transition or succession between the Apostles and the Fathers, or between the canonical scriptures and the writings of men. It was well that the earliest Fathers should be those of least weight, for the contrast of their works to Scripture will stand for ever as a well-defined boundary and defence around the Canon. There is nothing, not even the wearisome insipidity of their doctrinal teaching, which may not serve appropriately to define the field of inspiration. It is deplorable, no doubt, that in falling from the Divine to the human, from heaven to earth, the Church should have received such deadly wounds; but the fact is as undeniable as it is deplorable. We will not reply, There has been no sensible change; the doctrine of the Apostles has been found almost entire in the Fathers. No, thanks be to God, our Reformation is not a return to the Fathers, but to something far better and far different—a return to the Apostolic model. Such is the profession of faith of the Reformation. Why has it not always been faithfully adhered to? We should not to this day have had still to contend with a traditional invocation of the Fathers, with a recitation of the pretended Apostolic Creed, and with a kind of partial consent to the first centuries and the first Councils. In Scripture there is not the least trace of development, and the right to examine more closely what is written has nothing in common with the right of adding beliefs, forms, and observances to what is written."

In these observations we can by no means acquiesce. They appear to us false in principle; for if the interval between the Apostles and their successors be a wide abyss—an infinite fall from heaven to earth, from the purely Divine to the purely human—then the Mormonites are the only consistent sect of Christians; and the promise of our Lord, that the Spirit should never depart from His Church, and the gates of hell never prevail against it, must have failed entirely. The teaching of the Scriptures them-

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selves is flatly opposed to these epigrammatic statements. We are there taught that the whole living Church is "builded on the foundation of the apostles and prophets, Jesus Christ being the head corner stone;" and it is impossible to conceive the architecture of a temple, in which the foundation and superstructure have a wide abyss, an infinite separation between them. These gross exaggerations revolt men of thought from Scriptural orthodoxy, when it is set before them in such outrageous travesties, which really contradict a plain doctrine of the Scriptures themselves.

But facts are equally adverse to these sweeping assertions. Count Gasparin himself is at pains to prove how far the early Christians were from pronouncing spontaneously, and with one consent, on the limits of the Canon. He tells us that "the books of Hermas and Clement, wretched affairs as ever were, especially the first, are apparently treated as well, if not better, than the Epistle of St. James and the Second Epistle of St. Peter." So that, if the views of the Count are just, the best and wisest Christians of the three first centuries were all guilty of "the grossest folly," and could not discern a wide abyss, which yawned before their eyes, and fix the true limits of the sacred Canon. The writer who brings such a charge against the whole Church of the three first centuries, ought at least to be consistent in his accusation. But the Count deliberately cuts the ground from under his feet in a later passage. "Obvious," he tells us, "as is the superiority of the Bible as a whole, the same does not and cannot hold good of all its details; in each book there are portions which have not this mark of superiority, while there are even entire books where this characteristic is not so obvious as to be undeniable." We will go further, and express our conviction that any writer who can speak as he does of the Epistle of St. Clement, that companion of St. Paul, whose name is in the book of life, and call it "a wretched affair as ever was," is scarcely competent to give judgment on a question of this kind. That Epistle, with the exception of one solitary physical error, of a very excusable kind, is a gem of Christian truth, wisdom, and faithfulness; and approaches nearer than any other writing that we know, to the tone and character of the Apostolic writings. We could not have a clearer proof than this one criticism affords, that conflicts with M. Montalembert, in a French Chamber of Deputies, form a very bad training for an enlarged and enlightened comparison of the various works of the Spirit of God, in the writings of holy men through the successive ages of the Church of Christ. The description is so far from just, as to force on us the suspicion that Count Gasparin's eulogiums on the superiority of the Canonical Scriptures are, to a far greater extent than he is aware, the effect of a traditional reverence, rather than of real sympathetic discernment of the severe and simple beauty of the Apostolic style.

But we must hasten to the main subject of the work, the con-

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trast of Rationalism and Scriptural faith. Of the former, the Count distinguishes three varieties: Vulgar Rationalism, which appeals simply to the understanding; Mystic Rationalism, which appeals only to the feelings; and the new school, which combines the two elements, and sets up for the final authority "the religious consciousness." In contrast to all these varieties of error, he lays down the following position:—

"The authority of the Bible rests on two facts, the Divine guarantee for the Canon, and the Divine guarantee for plenary inspiration. If the Canon be uncertain, if the collection of sacred books be subjected to our judgment, which is necessarily variable, the absolute authority of the Bible disappears. It disappears, because, after this, every one has the right to modify its contents: a deadly uncertainty hovers over the whole of it, and begets universal distrust. Trust in Scripture becomes henceforth impossible for plain men, who know that a multitude of critical questions are being raised, with which they cannot directly grapple; and they end by feeling that the whole foundation of their belief is shaken."

"On the other hand, if inspiration be incomplete or discontinuous, the absolute authority of the Bible disappears in like manner. Who shall say how far the errors extend? Who shall hinder suspicion from spreading, and the most generally received portions of the Bible being attacked in their turn? In books where the true and the false, the human and the Divine, are mixed in different proportions, I may put some portion apart, and fancy I submit to that; but even then I make only a partial submission. Why may I not have been mistaken in my choice? The divinity of this portion is perhaps only of my own making. We can never thoroughly adore a God in whose fabrication we have had a hand. The authority of the Bible, then, I repeat, exists only on the twofold condition that the Canon be certain, and that inspiration be plenary. I lay down this point, without pretending that this necessity is equivalent to a demonstration of the Bible's authority. There are many things which perhaps seem useful and necessary to us, but yet are not given us. Authority might be one of these. All I maintain is, that, beyond the two conditions I have mentioned, there can be no authority." (pp. 135, 136.)

"I fear orthodox Rationalists, or those almost orthodox, far more than those of the new school. There exists throughout the world a system [creed?] of spurious inspiration, the supporters of which fancy themselves most submissive to the Bible; many of them deserve respect for their real piety, and yet they are none the less the very *greatest* adversaries of the authority of Scripture. There are so many people who dread the absolute, and make all wisdom to consist in the adoption of a middle course. The complete authority of the Bible frightens them, and the complete overthrow of the Bible frightens them. Give them a Bible of which the canon is nearly certain, and the books nearly infallible; tell them that there are errors in Scripture, but that there are not many; restore their confidence by the distinction between passages that are doctrinal and those that are historical—they are content, and ask no more; the main point being that the authority of Scripture should seem, not that it should actually be, preserved."

A frequent and natural objection to the views of the writer, on the necessity of starting from a perfect written revelation, meets the following reply:—

"They ask us whether the first Christians, who certainly did not possess the New Testament, were absolutely without faith, or any rule for their guidance? They ask us whether the men who are converted in Africa and Asia begin by admitting the canon and plenary inspiration, in order to come at a later period to the faith of Christ?

"Arguments of this kind might be multiplied to infinity, without having

any more weight on that account. The primitive Church had the Apostles, but its safety required it to remain close to the immutable rule afforded by their institutions and their writings. The Pagans have evangelists and missionaries; but converted by the contents, they take care not to neglect the book which contains the lessons they have learned. So soon as they should cease to seek their absolute rule in Scripture, they would begin to lose those beliefs which they had received by preaching, only because those who preached to them were convinced of the infallibility of Scripture. Faith in Scripture must precede faith in Christ, and constitute its real source and true security."

"The first article of the confession, in virtue of which a man became a member of the Apostolic Church, was faith in the Lord Jesus Christ; the second, which was taken for granted as a thing of course, was faith in Scripture. The Apostles knew none in the Church but men professing to be the redeemed of the Lord, and to bow before the words 'It is written.' I hope the day is not far off, when at length we shall be able to throw off, not only the formularies of the sixteenth century, which, thanks be to God, is in great part already done, but our modern, less theological, and more popular formularies too. The whole collection of them is neither Scripture, nor Divine truth, nor binding authority. We have all long ago signed Confessions of Faith. Why? Because the two articles of the apostolic confession are not yet firmly established in the souls of many Christians. From their way of speaking, one would suppose that to believe in Jesus Christ must mean something else than to believe one's-self redeemed, a child of God, and converted. You would suppose that to believe in Scripture must mean something else than to believe in the Divine word, which stands pledged for the canon and for inspiration. So long as we are at this point, we must needs accept an imperfect authority, till that which is perfect be restored to its place. I have accepted it under protest.

"Our present condition is, that we have but two sorts of Churches: those which, rejecting the infallibility of the Bible, reject confessions too, and are given over to every imaginable contradiction in doctrine; and those which, not wholly admitting the infallibility of the Bible, and still allowing some of their members to fondle the systems of biblical criticism or spurious inspiration, do yet seek to protect the orthodox doctrine, and so take refuge in Confessions of Faith."

From these extracts, it will be plain that Count Gasparin boldly advocates an entire reconstruction of all existing Churches, on a basis which has never existed since the days of the Apostles, and which evidently could not have existed then, since the Canon was still unfinished; the rejection of all explicit professions of faith, except the solitary article—"I believe in the perfection of the received Canon of the Old and New Testaments, and the infallibility of the text." A view so paradoxical gives birth to other paradoxes. To justify the entire change, it needs to be shewn that this perfection of the Canon is a truth more elementary than the Apostles' Creed, so as to be open to the certain knowledge of the meanest and most unlettered Christian. This, accordingly, Count Gasparin attempts to prove; and, with characteristic boldness, begins by urging the total insufficiency of the various proofs by which the ablest writers on the Canon have endeavoured to establish its truth. He takes up in order, from Gerhardt, the *à priori* argument, or proof from necessity; the mystic argument, or proof from feeling; the so-called Scriptural argument, or proof from prophecies and miracles, and the gifts of the Holy Ghost conferred on the Apostles; the internal argument, or acknowledged superiority

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of Scripture; and the external argument, or testimony of the Church, and the writers of the first centuries; and briefly dismisses each in turn, as quite inadequate.

"Were we to accept as proved everything which seems to us necessary, there is no end of the absurdities unto which we should be led." "Men may make what they will of the proof from feeling, it never will apply to those parts of the Bible which awaken no feeling; and mere feeling will tell you absolutely nothing about the possible introduction of uncanonical books into the canon, or the complete inspiration of those which are inspired." "How does the inspiration of the Apostles bear upon the collection of the books, since it was not they who formed that collection?" "Obvious as is the superiority of the Bible as a whole, the same does not and cannot hold good of all its details. In each book there are portions which have not in themselves this mark of superiority; while there are even entire books, where it is not so obvious as to be unquestionable." "The Fathers, tradition, and councils, have all alike erred in their testimony; yet this is the security which so many Protestants, for want of a better, are content to accept. I can understand how people can accept it, when they want to get rid of Scripture; but in no other way is their conduct intelligible." "Where, indeed, should we be, if we had no other proof than historical testimony? In what a state of dreadful doubt and suspicion should we be compelled to remain!"

Having thus reduced all our faith in Christianity to depend on one fundamental doctrine, the infallibility of the text and canon of Scripture, and endeavoured to shew that all the usual proofs of that Canon are inadequate and delusive, the whole question between faith and utter unbelief is made to depend on one cast of the die. Count Gasparin is persuaded that he has proof to offer, so plain and decisive, that all others may be safely cast aside, and condemned by anticipation. Though he allows that it is wrong to conclude, *à priori*, that there must be an infallible canon, or any canon at all, he thinks it safe to argue that the proof of it, if it exists, must be perfectly simple.

"It is obvious that God has not placed the proof every one needs beyond the reach of every one. There is only one proof which every one, learned and unlearned alike, can at once understand, and that proof is the testimony of God. From this fact, I am persuaded beforehand that the proof in question is the true one, for the true proof should be one within the reach of little children."

The steps of this proof are then given, with a clearness of style that will conceal from many the radical inconsistency and confusion of thought which lurks under the whole course of reasoning. We are, first, to take the books of the New Testament as mere documents, and let the Evangelists be "as fallible as we please." From these we derive the most absolute certainty regarding the life and death of Jesus Christ:—

"Among the facts on which they could not possibly be in error, I entirely reckon the general character of our Lord's teaching; and the one striking and distinctive feature which each day exhibited afresh, and which the most ignorant recorder of the history could not fail to recognise, was his constant appeal to Scripture as of absolute authority, and his unfailing confession that the canon was Divine and the text infallible; all summed up in that formula, 'It is written.'"

"Again, the Jews of that period were uniformly convinced of the infallibility of Scripture. Had our Lord advanced any other doctrine, the discre-

pancy between His views and those of all around Him would have been strongly marked, and must have been easily proved. And since Jesus Christ could not have been mistaken, nor have accommodated His teaching to prevalent falsehood—and the meaning of His words is quite plain,—the perfection and infallibility of the Old Testament canon is proved. But the proof really extends to the New Testament also; since to suppose a contrast in which the New is inferior to the Old, involves an absurdity." "Yes, most seriously are we asked to classify the two parts of the Bible thus; the Prophetic part, infallible both as to the text of which it is composed, and the books it contains; and the Apostolic part, fallible both in its text and its books;—the first, the Prophetic part, of God; the second, or Apostolic part, of man;—between the first and the second the whole distance which divides heaven from earth. I am not fond of appeals to common sense, but in this case I cannot but ask whether such a declaration seems reasonable to any one? Whether there is one who opens the book of Esther saying, God is about to speak; every word is from Him; and who then turns to the Gospels, saying, This work is full of mistakes, and is erroneously received into the Canon?

"At this point we may well give thanks with enlarged heart. Our chain of reasoning is complete; no link can be broken, and its first ring is made fast to the throne of God himself. The great testimony on which we base our cause is historically unchallengeable; it is clear, it is worthy of all acceptation, and is applicable to the whole Bible. Here is the proof meant for us by God, for it is at once popular and unassailable; and clinging to it, we are safe in the hand of God, escaped out of the hands of men."

The first maxim in this train of thought, on which the whole depends, is that *all authority* ceases the moment we allow any uncertainty in a single book of the Canon, or anything short of plenary and verbal inspiration in the text. We must have everything, or we can have nothing. "The authority of the Bible exists only on the two-fold condition, that the Canon be certain, and the inspiration plenary, in the highest sense of that term. The Holy Scriptures are completely infallible. Infallibility is the right word for plenary inspiration." Hence every deviation from this standard is classed in the same category; and from Olshausen and Tholuck to Strauss and Emerson, "the watchword that runs through the whole line is, Errors in the Bible."

The principle thus confidently advanced, we have no doubt whatever, is practically mischievous, and wholly untrue. It confounds together moral and spiritual opposites; and mistaking a pinnacle for the foundation of the temple, can tend only to perplexity and darkness.

Is it not a strange contradiction, at the outset, to make the verbal inspiration of the Bible the first and sole article of faith, and then to assert that the proper term to describe it is one which the Bible never once employs for that purpose? Infallibility properly belongs to persons, not to writings. These may be free from error; but infallibility is freedom from liability to be deceived. Applied to writings, it is a figure of speech, and quite unfit to be the definition at the basis of a vital doctrine of the Faith.

The maxim appears to us still more faulty than the term. To say that authority must cease with the slightest admixture of error, is surely opposed to common sense and all experience. The

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only authority with which men are familiar, and from which the use of the term is derived, is of that mixed and imperfect kind, which the present work affirms to be none whatever. We do not use it in reference to the demonstrations of pure science, but to the decisions of judges, the testimony of competent witnesses, or the deliberate judgment of well-informed men. We might as well say that testimony ceases to be testimony, as that authority ceases to be authority, as soon as there is the least admixture of what is doubtful or untrue.

Applied to the case before us, the inaccuracy of the assertion is equally plain. Were the Scriptures no authority to those early Christians who doubted the canonicity of the Epistles of St. James and Jude; or to Luther, when he spoke of tossing the Book of Esther into the Elbe; or to Pye Smith, when he disowned the Song of Solomon? Is a man's Christian faith at an end, and his submission to the word of God destroyed, the moment he rejects the last verses of St. Mark, or stands in doubt whether to receive or reject the verse of the three Heavenly witnesses? Such rash statements are equally rash and mischievous. They bind heavy burdens upon the weak faith of infants in the family of Christ, which crush them into blind credulity, if passively accepted; or repel them into dangerous incredulity, if hastily flung away.

There are several books, and many verses of the Bible, in which it has not pleased God that the evidence of canonicity should be as clear, as that which attests the main facts and fundamental doctrines of the Gospel. A faith in the plenary inspiration of such portions can never rank among the vitals of Christianity. Men ought to ask themselves whether they are not tampering with their conscience or their reason, before they can look on it in this light, and persuade themselves into a conclusion which is obviously ill-founded and mischievous.

On the principle advanced in the present work, it follows that a Church on the only right and true basis, has never yet existed. For a faith in the actual Canon could not exist till the last book of it was written; nor till the various parts of it had been brought together, and made accessible to the Churches in a collective form. Before this time, it is clear, from all the remains of antiquity, that several apocryphal books were widely received, along with the Septuagint version of the Old Testament. Till the Council of Laodicea, a full and complete Canon was no part of the ordinary creed of Christians. Down to the Reformation, no part of the Church was based on either of our author's doctrines, the positive acceptance of all the Scriptures inclusively and exclusively, and the rejection of all other creeds and formularies. The Reformed Churches recognised them just as little; and, with regard to creeds, were based on the opposite principle. No later sect, to this day, has adopted them. Nay more, if a Church were

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to be founded on the author's principles to-morrow, his own work would exclude him from its purified and reformed communion. His own Canon is the whole Bible, except 1 Cor. vii., which he believes to be a specimen "how St. Paul wrote, when his word ceased to be that of the Lord." His translator justly dissents from this statement, and says that "a very slight reference to the facts of the case will shew the incorrectness of the meaning given above to this passage." We have no doubt at all that he is right. But what a *reductio ad absurdum* is this of the basis proposed for the whole Church, in a new Reformation of the nineteenth century! If faith in a perfect Canon is the first essential of orthodoxy, and its acceptance the only right test for Church members, Count Gasparin has proved himself a Rationalist to rank with Strauss and Semler, by this unhappy slip of expunging nearly a whole chapter from the code of inspiration, and must be excluded as a heretic by the test of orthodoxy which he is eager to impose on every part of the Church of Christ.

But the objection is urged, that if a possibility of the slightest error be admitted, who shall hinder suspicion from spreading, or say how far the errors extend? This, however, is only the childish folly of Pyrrhonism, dressed up in a theological form. If we are not certain of everything, how can we be certain of anything? If I am not sure whether Jupiter is inhabited, how can I be sure that the earth turns on its axis, or goes round the sun? Dishonest minds, that only seek to escape from submission to a Divine message, will always find some excuse for doing it, and no theory of inspiration will hinder them. If they cannot reject the Bible piecemeal, as far as they please, they will do it wholesale; and say that such a miracle as the continuous and perfect inspiration of thirty or forty books, now bound together, cannot be reasonably credited, without far clearer and more convincing evidence than has ever yet been offered. The very importance to which the doctrine is raised will, in their minds, become a further presumption against it, since not one formal and distinct statement can be found in the Scriptures themselves, that these books, and no others, properly belong to the Canon. On the other hand, those who honestly desire to be taught the will of God, will attain the knowledge of it without very serious loss, though they were, with the Count himself, to disbelieve the inspiration of 1 Cor. vii.; or to reject the Song of Solomon, with Dr. Pye Smith; or Ecclesiastes, with Cellerier; or the Epistle of St. Jude, with several others; or the Book of Esther, with Luther; or to receive the Epistle of Clement into the Canon, with many early Christians. All departure from truth tends to evil. But few things are more mischievous than to confound variations of judgment in minor details, which are almost inseparable from an honest dealing with the evidence God has actually given, and

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the arrogance which tramples underfoot both the law and the Gospel, because the proud heart cannot brook subjection to the authority of a real message from the Supreme Governor of the world.

Indeed, if a perfect code, exempt from the slightest measure of error, or the least haze upon the horizon, were essential to the nature of a Divine Revelation, we should be compelled to contradict the plainest facts, and assert the infallibility of every version of the Bible, and every copy of every version. Those who read it in this form are millions to one, compared with those who could have access to the original autographs. In the case of the whole Bible, it is certain that no one person can ever have enjoyed this privilege. The degree of error, then, which is disclosed by various readings and imperfect versions, is plainly quite consistent with the great practical object of a message from God to man. There can thus be no *à priori* reason why the same degree of error in the autographs themselves might not be consistent with the purpose and character of a Divine message. We may infer, it is true, that the same gracious Hand which has watched over the preservation of Scripture, and suffered no serious errors to creep in through the carelessness of copyists, would still more preserve the prophets, evangelists, and apostles, from any error of great importance in writing or dictating the messages they had received, or recording the facts of which they were chosen witnesses for all ages of time. But when we argue, on *à priori* grounds, that Divine messages, given *through* sinful men, and *for* sinful men, must be free, either in the copies or the originals, from every trace of human infirmity, or cease to have a just claim on our submission and reverence, we venture on dangerous ground. This is really to prescribe to the All-wise in what particular form His messages shall be conveyed to mankind. The Scriptures are a moral message, a message of redemption. They are not given to mathematicians, to enlarge the range of their studies in pure science; but to sinful mortals, beset with the shades of death, who have often to journey by twilight, and whose plain duty is to use the light they have, whether dim or clear, and not to stand still and shut their eyes, until the noonday-sun enables them to count every leaf on the hedges by the wayside. It may be that God has given us all which the most rigorous theorist could possibly desire. But to make this a condition of our faith in Revelation, and place a blind, passive acceptance of the fact, before enquiry, as a flaming sword at the entrance of the Church, combines in one the presumption of unbelief, and the dangerous tyranny of superstition.

The steps by which the author would land us in this certainty of faith, to which he attaches such vital importance, are these. From the histories of the New Testament, we must infer that our Lord was infallible, and that one main character of His daily teaching was an appeal to the certain truth of the Old Testa-

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ment. Hence all His disciples must own the Jewish canon perfect, and its text infallible.

The circle in which his false principle has involved him comes out here in full relief. In page 164 he affirms, that "faith in Scripture must precede faith in Christ, and constitute its real source and true security." But when this faith itself has to be established, the proposition is reversed; and faith in the Divine mission and personal infallibility of our Lord is the basis on which faith in the Old Testament, and, by inference, in the New, is made to depend. Far from "escaping out of the hands of men," by accepting the Count's self-applauded line of argument, we fall at once into the hands of an open contradiction. Of these two opposite assertions we cannot hesitate which to choose. Except in the case of the Jews, who have believed in Moses and the prophets before they have embraced the Gospel, men must usually become believers in Christ before they can attain a well-grounded faith in the Divine authority and inspiration of the whole Bible. One truth is the foundation of Christianity, the other is rather its topstone. We may receive the Bible from childhood with implicit faith, as the Mahometan the Koran, or the Hindoo the Vedas; and even such a traditional belief is a great blessing. But a clear, well-defined faith in the Protestant canon, and the historical accuracy and spiritual consistency of every portion, can only be the fruit of diligent research, a fair measure of historical knowledge, and of some deep insight into the analogies of Scripture, and into the special design which runs through all their messages, and binds them into one harmonious whole. We believe that few Christians, comparatively, travel so far, or climb so high, up the mountain side of truth. The simplest can feel the substantial truth and wisdom and the Divine authority of the Bible, as a whole. Those who inquire further have their faith increased and confirmed; while doubts will sometimes, perhaps often, arise, with regard to books less fully attested, or the readings of particular passages, and the precise limits of inspiration; and it is perhaps only in the latest steps of prolonged inquiry that these doubts are resolved, while the cases are rare in which they pass away without some reserve on points of inferior importance. Every specific for obtaining a firm and manly faith in Scripture, at a cheaper rate, we are fully convinced, is a mere delusion.

But even when this circle of reasoning has been set aside, the argument before us rests on a serious exaggeration. "Our Lord has proclaimed," we are told, "that the Canon of the Old Testament, formed by God alone, independently of the help of man, possessed the character of most perfect infallibility. The collection of the Law and the Prophets is perfect, for Jesus Christ assures us of the fact." But if we ask, where this full testimony is found, we look in vain for an answer. The simple phrase, "It is written," cannot alone define for us the limits of the Canon.

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There are many books of the Old Testament from which the Gospels do not offer us a single quotation. We are thrown back on "contemporary history," which shows that our Lord's appeal was to "a collection of books universally received, which was precisely that accepted by all his fellow-countrymen." Here, then, the evidence is plainly shifted from the ground of Divine to that of human testimony. And besides, the assertion is untrue. The Sadducees were our Lord's countrymen, and they accepted the authority of the Pentateuch alone. Yet our Lord reasons with them on their own premises, from the words of Moses. If the Pharisees had erred by addition, as the Sadducees by mutilation, how can we be certain that He would not adopt the same course, and simply argue with them by appealing to Scriptures really Divine, without any express notice of such an interpolation? To strain His words beyond their unforced meaning can only be injurious to the cause of truth. They are a direct evidence of the highest kind for the inspiration of the passages quoted, and, substantially, for that of the books in which these passages occur; but only a presumptive and imperfect evidence in favour of the others. The phrase, "It is written," can neither prove the plenary inspiration of books never once quoted, nor the infallibility of the present text in those which are plainly recognised as of Divine authority.

To complete the argument, we are therefore thrown upon the testimony of Philo and Josephus, and the views of inspiration current among the Jews at the Christian era. But their evidence is not favourable to Count Gasparin's theory, which denounces as a heresy the notion of degrees in inspiration. The Jews recognised three degrees: the highest, that of Moses, who saw God face to face; the second, that of the Prophets; and the third, the Spirit of holiness, under which the Hagiographa were supposed to be written. In the Gospels there is no condemnation of this view; their statements have even some analogy with it. Of the Law alone we are assured, that not one jot or tittle shall pass away, till all be fulfilled. The Divine authority of the Prophets is often recognised, and made to extend to brief sentences, but is not the object of so full and comprehensive a statement. But the Hagiographa are mentioned only by the name of Psalms, which properly belongs to the first book of them alone; while the other works included under the title are not once quoted in all the four Gospels.

Now, if an exact faith in the limits of the Canon were so fundamental as our author maintains, this partial silence appears unaccountable. In that case we might reasonably expect at least one reference by our Lord to each separate book in the sacred volume. This seems the minimum of a testimony that can be called properly Divine. But this minimum is not given. The books of Proverbs, Job, Canticles, Ruth, Lamentations,

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Esther, Ezra, Nehemiah, and Chronicles, all the Hagiographa except the Psalms, are not confirmed in the Gospels by one single reference to their authority as inspired writings. Even if the mention of the death of Zechariah alludes to the history in Chronicles, this only confirms the argument; for the name of his father is different in the two narratives, and leaves them in seeming variance with each other.

What is the natural inference to be drawn from this remarkable fact? Clearly this, that while faith in the main integral parts of Scripture is of vital importance, a definition of the limit, where special inspiration ends, and the ordinary guidance of the Spirit, or faithful, honest testimony, begins, is of far less moment, and has, for wise reasons, been left to depend on more dim, imperfect, and constructive evidence.

A further step, essential to Count Gasparin's argument, lies in the transition from the Old to the New Testament. Supposing the Hebrew Canon to be settled by the joint evidence of our Lord's sayings in the Gospels, and the popular creed of the Jews, how does this enable us to fix the limits of the Canon of the New Testament? The reasoning of Count Gasparin on this point resolves itself into eloquent, but loose declamation. On the opposite theory, he thinks,—

"We must make a grievous fall in passing from the Old Testament to the New. We never pass from a Divine to a human book without perceiving it. Those who have read Maccabees after Nehemiah, or Barnabas or Clement after Peter, will understand what I mean. No words can express the rapidity and depth of such a fall."

There are two steps in the proposed argument. We infer, *à priori*, that there must be inspired writings under the new dispensation, since they existed under the old; and the details, which our Lord's words cannot supply, are to be settled by the accuracy of our spiritual intuitions. How unwise, then, to spend pages in decrying the *à priori* argument, and the mystical argument from feeling, when the demonstration offered in their stead is really composed of these two elements alone!

We cannot understand, with our best efforts, how the writer conceives the New Testament Canon to have been settled. A little reflection on the steps of the process must have shewn him the inherent contradiction of his own theory. It is certain that there was no voice from Heaven, no message of the Spirit to enlighten the whole Church by a miracle, at the opening of the second century. The *à priori* argument, he says, is insufficient. The evidence from feeling, he takes pains to shew, is equally illusive. The attempt to lay down principles for the guidance of the judgment, such as true or false doctrine, or Apostolic authorship, is called "ceasing to decide the question on its own merits," and occasions a fling at "the lame science of the Fathers." The gifts of the Holy Spirit conferred on the Apostles "have nothing to do with the certainty of the

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Canon, and with plenary inspiration." (p. 211.) The superiority of the Scriptures is not conspicuous in every detail, or even in entire books. The testimony of the Church is a reed which none will use but those "who want to get rid of Scripture;" and tradition "has contradicted itself about the Canon to an enormous extent." How, then, could the Canon ever be formed at all; since there was no miracle to define it, and, according to our author, no other evidence but what is ridiculously inadequate? Count Gasparin, in his zeal against tradition, plays the part of Pharaoh towards the Fathers and early Christians. He calls them to make bricks without straw, and chides them, in no gentle terms, for not performing what is impossible. He blames them for not leaping suddenly into the infallible possession of a perfect Canon, after proving laboriously, to his own entire satisfaction, that no evidence whatever was within their reach by which its limits could be reasonably ascertained! He enters without scruple on the rich inheritance they have bequeathed to all later ages, by their care and diligence in separating, as best they could, the genuine from the false, the precious from the vile; and taunts them for the very labours by which alone he has obtained it in undisturbed possession!

The whole argument, so highly praised by its own author, is only a transparent sophism. In the vain hope of discovering, at this time of day, a new and original proof of the Canon, he has cut from under his feet the only proof possible in the very nature of things, without a multitude of new, miraculous revelations. There is a strong presumption, *à priori*, that since there were inspired writings under the Law, there will be also under the Gospel. This alone, however, cannot serve to identify them. We must here resort to internal and external evidence. Both of these were clear and decisive in the more important books of the New Testament; and hence their reception by the first Christians was unanimous. There were others, again, resembling the later books of the Old Testament, in which the evidence was less palpable and complete. Respecting these there was some divergence of judgment, and some delay before their claim to a place in the Canon was generally recognised. The caution thus exercised tends to confirm our faith in the conclusion to which the early Christians were finally led; and still more, in the Divine authority of those books which they received without hesitation. But the last persons who should condemn their caution as a fault, are those who deny that they had any means at all of coming to a right decision, unless they were to rush to a conclusion without premises, and to rest a doctrine, supposed to be one of supreme importance, on a foundation of sand.

In fact, we must almost reverse the two main principles of Count Gasparin's theory, if we would avoid the blind faith which accepts flat contradictions for impregnable reasoning, or would

keep honest doubters from sinking into a hopeless quagmire of infidelity. The first step of true wisdom in this controversy is to distinguish widely what the writer strives to identify—faith in the main central truths of the Gospel, and in the perfection of the Canon and the infallibility of the text. One of these is the foundation of Christianity, the other its topstone and completion; and the building will never rise from the ground, if we clamour for the topstone, when we ought to be laying the foundation. The next step is to shew, that with reference to the more important books of Scripture—the Law, the Psalms, and the leading prophets of the Old Testament; and the Gospels, the Acts, and the Epistles of St. Paul, in the New Testament—the proof which he labours to depreciate is powerful in its separate elements, and invincible in their union, to prove their Divine authority and inspiration. We may then shew that, with regard to all the rest, the external evidence which associates them with the Canon is historically sufficient; and that while we may thankfully acquiesce in the accuracy of the Church's judgment, on the respective limits of the Old and New Testament Scriptures, an error of opinion on this point holds a secondary place, compared with many false interpretations, and defective schools of Christian doctrine and practice, which have prevailed even where the whole Canon has been implicitly received. It is great folly to turn our faith in Christianity into a Rupert's drop, which must fly into shivers the moment the book of Obadiah or of Esther, or the second and third Epistles of St. John, or even a few disputed verses, are broken off from the Canon by an error of judgment. Such confused, ill-judging defences of the truth must naturally breed scepticism by wholesale, whenever they do not fall on the rich soil of a Protestant Popery, which receives any reasoning with implicit faith that leads to a foregone conclusion.

Another maxim, closely connected with the fundamental error of the work, is the denial of all degrees of inspiration.

"A necessary consequence of this infallibility of Scripture is its equality throughout. There may be many degrees of ordinary inspiration, but there can be none where the inspiration is plenary. The fully inspired work of an Apostle is equal to the word of Christ; and the same holds true of the writings of Luke and Mark, who were not Apostles; nay more, of the theopneustic work of some anonymous author, who is absolutely unknown, and who perhaps never enjoyed the prophetic gift, as the author of the Book of Chronicles, of Judges, or of Ruth. The word of God is throughout equal to itself, being everywhere the word of God."

The principle thus broadly laid down will prove on examination to be nothing more than a superstitious error. It contradicts the express declarations of Scripture. For inspiration refers directly to the inworking of the Spirit, and must have an intimate correspondence with the spiritual work, and moral beauty and glory of the truths conveyed. Now the Law had its greatest and its least commandments, and the passage which contained the one must plainly be higher in spiritual worth, dignity,

and importance, than those which contained the other. It was a great part of the sin and folly of the Pharisees to confound these distinctions, and to put the tithing of mint, anise, and cummin, on the same level with judgment, mercy, and faith. The messages given to the fathers by the Prophets are expressly set in contrast to the higher excellence of the Gospel of the Son of God. The written Decalogue, engraven with the finger of God on the two tables of stone, is said to have no glory, by reason of the higher glory of the ministration of the Spirit, through the Apostles of Christ. John the Baptist is placed above all the Prophets, from Moses to Malachi, by virtue of his nearness to the Redeemer, and the voice which said, Behold the Lamb of God; and still the least of the inspired Apostles and Prophets of the New Testament is said to rank higher than the Baptist himself in spiritual honour and dignity.

The maxim does equal violence to the instincts of every Christian, confirmed by the daily experience of the Church of God. The New Testament is felt to be more precious than the Old; the Psalms and Isaiah than the minor Prophets, or the appendices of the Sacred history. What Christian, unless under some strange bias, can read Ezra ii. 43—54, and John iii. 16, in succession, and seriously affirm that they are of equal dignity and spiritual excellence? Every analogy in Nature and Providence refutes a notion so palpably untrue. All the works of God are His works; but the degrees in which His goodness and wisdom are imprinted upon them vary immensely, from the potter's clay, the chosen image to express what is mean and worthless, to the seraph who worships with veiled wings before the throne in heaven. This gradation of gifts is seen equally in the kingdom of grace. It is conspicuous in those which are directly associated with the Divine messages; and Apostles, Prophets, and Evangelists are distinguished from each other, with immediate reference to their unequal gifts of inspired wisdom, as the chosen messengers of Heaven.

The root of this error is a false view of the real prerogative of the Canonical Scriptures. Count Gasparin places it in their infallibility—an ill-chosen term to denote the absence of the least error. But this is a purely negative definition, which perishes with the first mistake in a copy, or error in a translation. Its result is to leave all common Christians, and even all Greek and Hebrew scholars, who cannot restore a perfect text, without any inspired Scripture whatever. Besides, the property is shared by many other writings. There are doubtless many copies of works on architecture and geometry, and registers of natural phenomena, in which no error can be found. The definition is doubly fallacious; since it excludes from inspiration most versions of the Bible, and includes many human writings.

Even if we join a second characteristic, with the absence of error, a spiritual purpose in the truth revealed, the main

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objection will still apply. Inspiration would cease with the first error in a copy or translation; and there are other writings, not canonical, which fulfil both conditions. But the amended definition, though faulty, is fatal to the view that plenary inspiration must set all parts of Scripture on a level. Truths equally true are not all of equal importance, and may differ widely, both in the fulness of spiritual wisdom from which they emanate, and their tendency to maintain the spiritual life of the Church of God. It contradicts a main doctrine of the Gospel, to say that the Holy Spirit dwelt with the same fulness of grace in the Prophets of the Old Testament as in the Apostles of our Lord; and yet the fulness of the Spirit by which they spoke must be one main element in a true estimate of the relative worth and dignity of their various messages.

The prerogative of Scripture consists neither in entire freedom from error, which must perish with the first false reading, nor in the reality of a Divine origin, which it shares with a thousand unwritten messages of God, and writings excluded from the Canon; but in a special selection and adaptation, among those Divine messages, to form a permanent code of Divine truth, and a written standard revealing the will of God and the main steps of His moral government, for the instruction and guidance of later generations. The feature which chiefly distinguishes it from all other writings is the union of condensation with Divine authority. That expansion of style, which might be suitable in messages that were local and temporary, can here have no place. The discourses of our Lord, during the three years of His ministry, must all have been full of wisdom and holiness; but the record of them in the Gospels might all be spoken, in continuous discourse, in one day. A single book includes the history of the chosen people for nearly four hundred years, and a few chapters of Genesis contain all that is told us of two thousand years of the world's history. This fulness belongs alike to all the inspired writings, in their simplest narratives, as well as in their revelation of deep and hidden mysteries of doctrine. It is the internal mark by which they are best discerned from the purest and noblest writings, however full of spiritual truth and power, which were never designed by the Spirit of God to fulfil this special purpose, nor to be included in this permanent code of Divine Revelation.

Another maxim, on which Count Gasparin insists, is, that inspiration and infallibility belong, not to the sacred writers, but only to their writings. "To ascribe to plenary inspiration its seat in the individual man," he says, "is to deny it altogether." This assertion is either an abuse of ambiguous terms, or a direct contradiction of the Scriptures themselves. It is an abuse of terms, if it be meant only to say that the sacred writers were secured against error while fulfilling this special work, but not at all other times. The simpler statement of this fact would

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be, that these writings are actually free from error, but the writers of them were not always infallible. Viewed as a definition, the contrast is wholly untrue. Inspiration, the inbreathing of the Spirit of God, must plainly apply to the writer, rather than to his writing. When the Almighty wrote the Ten Commandments on two tables of stone, there was Divine revelation and infallibility, but no inspiration whatever. Had all Scripture been given in the same way, it would have been infallible truth, but still without a trace of inspiration. This must refer directly to the messenger, and only indirectly to his message. Hence, on consulting Scripture itself, the reverse of the doctrine is more nearly true; since inspiration and Divine authority are ascribed, twice as often, to Moses, the Prophets, and Apostles, as to their writings. Freedom from error is a negative, but inspiration is a positive excellence. The former may belong to a treatise on arithmetic; but the latter implies a direct revelation of Divine truth in the soul by the secret and mighty influence of the Spirit of God. Who is the inspired author of the Epistle to the Romans? Is it Tertius, the amanuensis; or Paul, the chosen apostle? Clearly the latter. But if the doctrine now examined were true, the amanuensis would have the better claim. The Spirit of God has here distinguished the mechanical process by which that letter became Scripture, from the Divine wisdom dwelling in the great Apostle, which constitutes its title to be viewed as an inspired message of Heaven. This alone proves clearly that it is in the writer, rather than in the writing, that the true seat of inspiration must be found. These holy oracles were just as Divine in their spoken as in their written form; and the description given of them is, that "holy men of God spake as they were moved by the Holy Ghost."

The claim which Count Gasparin advances most frequently is, that he adheres simply to Scripture in asserting a fact, while all who differ from him, confounded under the common title of "advocates of spurious inspiration," lose themselves in vain speculations on the mode of the fact, which is inscrutable. But this, however sincerely and zealously affirmed, is a total misrepresentation. He does not adhere simply to Scripture, but modifies and distorts, and sometimes almost reverses its statements. It speaks of inspiration. He tells us that the proper term is infallibility, which never occurs in the word of God, and is an entirely distinct idea. He tells us that the action of the Spirit on the mind of the writer has nothing to do with the doctrine, while, in truth, this action constitutes the essence of real inspiration. He tells us that inspiration is not in the writers, but their writings. It affirms that the Spirit of God spoke by Jeremiah the Prophet, though Baruch was the scribe who wrote down his prophecies; and that St. Paul spoke the Epistle to the Romans by the wisdom divinely given him; while Tertius had apparently no spiritual prerogative beyond any copyist of later times.

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He says that inspiration admits of no degrees. The Scriptures tell us that there are great and small commandments written in the Law; milk and strong meat in the messages of the Gospel; various degrees of wisdom given to the sacred writers, according to which they have written to the Church of Christ. He tells us that the words of Solomon in Ecclesiastes, or the catalogues in Ezra, are equally Divine with the words of our Lord himself. Yet even the officers of the Pharisees may teach us the truth, that "never man spake like this man;" while a higher authority assures us that a heavier guilt than theirs who despised the words of the Prophets, rests on those who neglect the higher and still Diviner messages of the incarnate Son of God. In short, the theory in question denies real inspiration altogether, since it forbids us to form any judgment on what passes in the mind of an inspired prophet; and substitutes infallibility in its place, of which the Scriptures make no mention. But infallibility, or perfect freedom from all error, must perish with one faulty reading or erroneous version; consequently, the logical result of the whole process, which the author commends as the only entrance to the School of Faith, is to leave our faith without any foundation whatever. It becomes an inverted pyramid, resting on its point; and this point itself is lost and buried in the sands of a hundred versions and ten thousand various readings.

The new basis which the Count proposes for the Church of Christ in a second Reformation, and in which faith in a perfect Canon and text is to replace the Apostles' Creed and every other Confession, has been effectually disposed of, by anticipation, in a few lines of Baxter, whose close, accurate, and profound style of thought is a refreshing contrast to the brilliancy, without solidity, which marks the present work. The view of Count Gasparin was started by some of the sectaries of the Commonwealth, and receives this clear and decisive refutation:—

"By subscribing to the Scriptures you mean, either generally and implicitly, that all in them is true and good, though perhaps you know not what is in them; or else, particularly and explicitly, that every part is by you understood, and believed to be true.

"In the first sense, it is not sufficient to salvation. For this implicit faith hath no act in it, but a belief that all that God saith is true; which is no more than to believe that there is a God, for a liar is not God. And this he may do, who never believed in Christ, or a word of Scripture; yea, that will not believe God forbiddeth his beastly life.

"In the second sense, of an explicit faith, the belief of the whole Scripture is enough indeed, more than any man living can attain to. No man understandeth all Scripture. Therefore that which no man hath is to be exacted of no man, in order to ministration or communion. No man can subscribe to any one translation that it is not faulty, being the work of defectible men. Few have such an acquaintance with the Hebrew, Greek, and Chaldee, as to say they understand the original languages perfectly. And no man that understands the words does perfectly understand the matter. Hence no man is to be forced to subscribe to all things in Scripture with explicit faith, and an implicit is not half enough.

"*The true mean, therefore, is the ancient way.* First, to select the essentials for all Christians, to be believed explicitly and particularly. Secondly, to

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collect certain of the most needful integrals, which teachers shall not preach against. And, thirdly, for all men moreover to profess in general that they believe implicitly all which they can discern to be holy canonical Scripture, and that all is true which is the word of God, *forbearing each other even about the 'number' of canonical books and texts.*"

The real order of thought, we believe, by which Christians may attain to a full and well-grounded conviction of the authority of all Canonical Scripture, is the following. First, from the historical evidence of the New Testament, viewed simply as early records, and compared with and confirmed by all other writings of the first ages, we may be assured of the great facts of Christianity, embodied in the Apostles' Creed, and of the main practical lesson they teach us, that Christ Jesus, the Redeemer promised before by prophets of God, came into the world to save sinners. We may learn, with full evidence, from the same sources, that the Apostles were divinely commissioned to convey the message of the Gospel to all nations, with a special promise of the Spirit of God to be their guide in the fulfilment of that commission. We infer, next, from the general current of the teaching of Christ and His Apostles, that there were already sacred writings, real messages from God to men, of which the facts of the Gospel were a fulfilment in their predictions, and a completion of their doctrinal revelations; and from the voice of reason, and the precedent thus supplied, we conclude the high probability, if not the certainty, that the facts and doctrines of the Gospel would also be embodied in a written form, for their permanent transmission, to later ages. The Gospels of St. Matthew and St. John, the Epistles of St. Paul, the First of St. Peter and St. John, and the Book of Revelation, claim their place at once, both by external and internal evidence, among these Divinely attested and Apostolic records. The Gospels of St. Mark and St. Luke, and the Book of Acts, already accepted as valuable and credible histories, are proved, by their unity of character with the other Gospels, the close linking of the last with the Epistles, the spiritual standing of the two writers, as next the Apostles among the prophets and teachers of the Church, and their early acceptance as sacred writings by the whole Church of the first ages, together with that fulness of truth and compression of style, which is like a stamp of the Holy Spirit upon them, to claim a place by the side of the others, and form part of the written code of the New Testament.

The six remaining books, Hebrews, James, second of Peter, second and third of John, and Jude, have a preponderance of testimony, though in favour of their Apostolic origin less decisive; while every advance of spiritual discernment, through familiar acquaintance with the other books of the Canon, will strengthen the conviction of their Divine authority. Deep and hidden harmonies of thought link them with the other Scriptures. The Epistle to the Hebrews unites, like a golden

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chain, the histories in Genesis and Exodus, and the Levitical ordinances, with the higher revelation of the Gospel. The Epistle of St. James is a similar link between the highest doctrines of Christianity, and those universal laws of moral duty which are common to it with all earlier revelations; between the law of Moses and the Christian law of liberty; between Elias and the prophetic gifts of the New Testament; between the history of the patriarch Job, and the experience of all suffering Christians. The Second Epistle of St. Peter harmonizes, by an explicit testimony, the teaching of the two chief Apostles. That of St. Jude links together the earliest unwritten and the latest written messages of God. The two short letters of St. John, and that of St. Paul to Philemon, seem designed to bridge over the gulf by which superstition would separate too widely between the extraordinary and ordinary guidance of the Spirit. They shew us that the truths of the Gospel are not to be shut up within the sacred books, in awful isolation; but are to be intimately united with the minutest details of the Christian's daily life.

The course of inquiry is the same in the Old Testament. From the plain statements of our Lord, agreeing with the deep convictions of the whole Jewish people, we may be sure that "God spake to Moses," and that the Jewish Pentateuch is, substantially, that law of God, of which one jot or tittle cannot pass away. From the same Divine and human testimony combined, we infer that the Books of the Prophets and the Psalms of David are also the records of Divine messages, faithful narratives of God's dealings with His people, or utterances of holy men, under the teaching of the Holy Spirit. This sacred character is assigned to the five books of Moses, the second of Samuel, the first and second of Kings, to Isaiah, Jeremiah, Daniel, Jonah, Zechariah, Malachi, by the voice of our Lord Himself; and to Joshua, Judges, second of Samuel, Hosea, Joel, Amos, Micah, Habakkuk, Haggai, and the Book of Job, and Proverbs, by similar testimony of His Apostles. The others we have to receive into the Canon on the evidence of the Jewish nation for many ages, and especially of early testimonies in the time of our Lord; till the spiritual senses have been so trained, by a perception of the part they bear in the general design of written revelation, as to turn a reasonable presumption, grounded on the actual course of God's providence, into a well-assured and manly faith.

But when our convictions with regard to the books which compose the Canon have been firmly established, questions respecting the accuracy of the text, the authenticity of disputed passages, and the true meaning and nature of its inspiration, still remain. These cannot be settled by a mere phrase, or even by our own impressions of what is most desirable in a written revelation. They require a careful comparison of the various statements of Scripture, and of all those features, both human and Divine, which fit them to be the lasting vehicle for communicating

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heavenly truth to a sinful world. The notion that, because all are messages from God, all are equal in spiritual worth, or in the measure of inspiration from which they proceed, is opposed, as we have seen, to express statements of Scripture, to the proper meaning of the term, to the experience of Christians, and to every analogy in the kingdoms both of nature and of grace. In this firmament of Divine wisdom, one star differeth from another star in glory. No part may be safely despised or cast away. The least commandments, and the least prominent facts, have their use and value. But to confound the great things with the small, and to place belief in a miraculous communication of the narratives in Ezra and Nehemiah, on a level with the great truths of the Gospel embodied in the Apostles' Creed, which form the foundation of our hope, is only a mischievous superstition, which Scripture and sound reason combine to disprove. The Church of Christ never has rested, and never can rest, on a basis so unnatural. The question of inspiration must be treated in a different manner, more discriminating and profound, and the honest inquirer helped more wisely up the steep ascent of truth; before we can meet the assaults of keen-sighted adversaries, or establish the authority of the sacred Canon, when suspicions have once dimmed the brightness of childhood's unreasoning faith, on grounds that are firm and sure, of which the truth may be confirmed by every advance in critical discernment of historical evidence, and of deep insight into the design of Revelation, and the ways and counsels of the Most High.

We deplore, as deeply as our author, the ravages which Rationalism has made, or threatens to make, among the foreign Churches, and to which we ourselves in England are almost equally exposed. We deprecate strongly the licence which Neander has used, and which even Tholuck follows, though in a much less degree, in their criticisms on the word of God. On some other occasion we shall hope to treat the subject from this opposite point of view, and to lend our aid in resisting that dangerous laxity, which some confound with honesty of Scriptural criticism. Our chief reason for entering so strong a protest against the present work, is because the position of its author, and the French brilliancy of its style, with the instinctive reverence of Christian minds for whatever seems to exalt the Bible, may give a currency to rash statements and false reasonings, that must produce a dangerous recoil, and aggravate the evils which the author's sincere aim is to resist and overcome.

The grand practical evil which is involved in the theory we have examined, and which tends, by inevitable consequence, to spiritual self-conceit and religious anarchy, is the wide gulf which it places between Divine truth in the form in which it is embodied in the sacred volume, and the same truth in all those varied forms of living instruction and written exposition,

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in which it is the purpose of the Great Head of the Church that it should be applied continually to the hearts and consciences of His people. The truth of God is thus worshipped with a superstitious reverence, while it remains shut up in the words of Scripture. But the moment it comes forth from its palace-prison, and is applied to the conscience, however faithfully and wisely, by the lips and the pen of Christ's living messengers, it is treated, almost with contempt, as the mere word of man. Each private Christian is left at liberty to depreciate and despise it; as if the same truth, in any other words than those of Scripture, were as far beneath it as earth is from heaven, and a wide abyss, to use the words of our author, existed between them. We can conceive no error more fatal in its consequences to the spiritual life of the Church of God. The Scriptures convey to us a heavenly treasure in earthen vessels. Every part of the vessel is filled with the treasure, to overflowing; but it is not the outward form which we are to reverence, but the full treasure within. The alabaster box must be broken, before the house of God can be filled with the odour of the ointment. The truths of Scripture must be so apprehended, that we can recognise them as the same truths in other phrases, condense them in creeds, expand them in commentaries, and apply them confidently in a thousand forms of practical wisdom, and still feel them to be, as much as ever, the truth of God. Until this can be done, our faith in a perfect Canon will be nothing else than a vain superstition; and may leave us, while we boast our Protestant orthodoxy, a prey to the wide-wasting ravages of spiritual anarchy, and guilty of practical unbelief in the simplest and plainest lessons of the word of God.

Memoirs of Celebrated Characters. By ALPHONSE DE LAMARTINE. In Two Volumes. London: Richard Bentley. 1854.

THERE are few Englishmen with whom the history of the last few years has not made the name of Lamartine familiar. Born in the year 1790, he has been now for a considerable period before the public. His first political feelings were those to which the term Legitimist has of late been applied; but if we may judge by a little work published by him anonymously in 1843, and republished with his name attached to it in 1847, entitled, "France and England, or a Vision of the Future," he seems to have gradually imbibed Republican notions. His great powers, and especially his unusual command of language, were such as to make him a most desirable political friend, and an undesirable political opponent. Accordingly we find that, on the overthrow of Louis Philippe's government in 1848, his services

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were eagerly sought after by the Movement party. Nor were they sought in vain. He appears to have thrown himself heart and soul into the work, and to have served his party with a devotion worthy of a better cause. He is almost the only member of the Provisional Government whose character has not been impeached. His eloquence was such as to force attention from the most unwilling audiences, and to charm their ears, if not to persuade their judgment. It will not be forgotten by our readers, how successfully he pleaded with the Communists against the adoption of the Red flag instead of the Tricolor, or how eloquently he urged the abolition of the punishment of death for political offences.

We might expect that a man thus powerful in speech would not be otherwise than eloquent when he committed his thoughts to paper. Nor shall we find such anticipations disappointed. M. De Lamartine has always held a foremost place in the literature of his country. As a poet, and as an historian, he has sought and earned his laurels. We will venture to say, that the work now under our consideration will greatly enhance his former reputation, not perhaps so much as an historian as a picturesque writer. There is a sort of enchantment about his style. He waves his wand, and subjects, which in the hands of ordinary authors would be of the driest possible character, are by him invested with such an air of romance and poetry, that the reader is unconsciously carried on, and speeds almost breathless to the *denouement* of plots which have been familiar to him from his nursery days.

Such is the power of true genius. Such new light and beauty are shed over old faces, that we scarcely recognise them. Characters which we had looked upon as mere uninteresting puppets of the historical drama, are presented to us clothed in life and dignity—real beings of passions, sentiments, feelings, similar to our own. We are gradually drawn into a personal interest for them. We rejoice with them in success; we sympathize with them in sorrow. They seem, by some preternatural process, to pass before our eyes. We gaze on their forms; we unite with them in their actions; we are made one with them by the mere power of eloquence.

The celebrated characters whom Lamartine regards as worthy of a place in his work are, Nelson, Heloise, Christopher Columbus, Bernard de Palissy the potter, Roostam, Marcus Tullius Cicero, Socrates, Jacquard, Joan of Arc, Cromwell, Homer, Guttenberg, and Fenelon. It will be seen by this list, that our author has not been unmindful of the charms of variety. There is no sameness in the successive lives. At one moment our sympathies are enlisted in a naval struggle. Nelson, to whose great powers Lamartine renders a willing tribute, is our hero. We are led to Aboukir and Trafalgar. The boom of the cannon sounds in our ears; flash follows flash, as each vessel successively rushes upon the enemy; one and all, in that fleet, struggle,

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in honourable rivalry, to obey their Admiral's celebrated signal. Soon we stand, in melancholy thought, and amidst doubts not sufficiently recognised by the author, at the bedside of the dying hero. We witness the last struggles of a brave man, and long, almost intensely, for some whispered testimony that the dying hero was a dying servant of God, and had lived as well for himself as for his country.

The next scene to which we are introduced is a very different one. The celebrated Heloise is produced as a type of a faithful woman's love. With all the charms of beauty and position, she is described as giving herself up, with such devotion as only a woman's heart is capable of, to Abelard, whom she has secretly espoused. It is a miserable history. The selfishness of the philosopher obliges her even to sacrifice her name by denying her marriage. United before God, they consented to part, lest the power of love over the heart of Abelard should tarnish his fame as a philosopher. Abelard dies first; and Heloise, faithful during his life to her absent husband, and for twenty years after his death, to his memory, waits with patience within the hallowed precincts of an abbey, until God removes her from the scene of her trials. There is not one single ray to lighten the dark history of misplaced attachment. An English poet especially has contributed to throw something of a false lustre around the character of Abelard. The honest record of his whole career is one calculated to cover him with disgrace and infamy.

No sooner, however, have our thoughts been thus saddened, and our tenderness awakened to sympathy with sorrow, than we are carried by M. Lamartine to Spain. Love gives way to genius; the sentimental philosopher to the enterprizing navigator. Kings and queens are brought upon the stage. New islands, and an unknown world, now occupy our thoughts. The discovery of America by Columbus gives great scope to M. Lamartine's powers. The difficulties which the great navigator had to encounter before he was fairly launched by Ferdinand and Isabella—the hopes and fears which alternately cheered and depressed him—his earnest patience—his success—his misfortunes, and his unhappy death, form a groundwork on which such an author finds no difficulty in raising a most romantic tale. On the whole, we think that the history of Columbus is the most successful in the volume.

But it is not only while discussing such lofty themes as the discovery of a new continent that Lamartine shows his powers as a writer. He is able to give deep interest to the humble life of Bernard de Palissy, the potter. The following is a fair specimen of his manner of writing:—

"Bernard de Palissy is the most perfect model of the workman. It is by his example, rather than by his works, that he has exercised an influence on civilization, and that he has deserved a place to himself amongst the men who have ennobled humanity. Though he had remained unknown and listless, making tiles in his father's pottery; though he had never purified, moulded, or enamelled his handful of clay; though his living groups, his crawling

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reptiles, his slimy snails, his slippery frogs, his lively lizards, and his damp herbs and dripping mosses, had never adorned the bottoms or edges of those dishes, ewers, or salt-cellars, those quaint and elaborate ornaments of the tables and cupboards of the sixteenth century; it is true, nothing would have been wanting to the art of Phidias or of Michael Angelo; to the porcelain of Sèvres, of China, of Florence, or Japan; but we should not have had his life for the operative to admire and imitate. He is the patriarch of the workshop, the poet of manual labour in modern days; he is the potter of the Odyssey, the Bible, and the Gospel; the type incarnate to exalt and ennoble every business however trivial, so that it has labour for its means, progress and beauty for its motive, and the glory of God for its end.

"Such was Bernard de Palissy. Untaught, save by himself, he feels that he has a genius in his fingers' ends. He does not trample the fine earth under his feet; he despises not the common material which his situation has placed in his hands; he endeavours to purify and ennoble it by an infusion of his own spirit; he travels over the country with his trowel and knife, earning his bread honourably from kiln to kiln; and when his business has nothing more to teach him, he goes into the wilderness to examine nature, the teacher of teachers, by unveiling her mysteries; he acquires love and enthusiasm for her by dint of contemplation; he rivals her in form, in colour, and in playful ease; he transports the leaf, the herb, the fly, the reptile, the insect, the brook, the dew, the dampness, the freshness, and the gleam of light, to a piece of clay. In seeking the perfection of art, which hides itself that it may be discovered, and which holds itself back that it may be mastered by force, he meets with misery, unbelief, and the scorn of his neighbours; he follows his pursuit obstinately, and even savagely; he burns his house to feed his last furnace; he forces his inventive genius; he exhausts the folly of hope, and the heroism of labour:—finally he is rewarded; he triumphs, he becomes illustrious, and enriches his children. But these earthly rewards, for which he gives thanks to Providence, are yet as nothing to him; the labourer is satisfied, but not the man; he thirsts after the beauty and glory of the Eternal. The most precious discovery of his solitary contemplation of nature is not his art, but God, the object and end of every perfect art. In his leisure hours he writes his wonderful meditations; he gives full scope to his intellect in his hymns, the produce of his piety, far more than in his vases, the work of his hands. Without study, and unlettered, his soul bursts forth with a holy enthusiasm. He attaches himself with stedfast faith to the persecuted worship of his brethren. He devotes his youth to his trade; he sacrifices his house for his art; he gives up his old age, his liberty, and his life to his God; he flies from his dungeon to heaven on the wings of celestial hope; he leaves behind him masterpieces—vain works, doubtless, like the grottoes of earth, sand, or shells, that children leave forgotten where they have played with their companions—but he bequeaths impressive lessons and immortal examples of labour, of patience, of perseverance under difficulties, of mastery over matter, of gentle dignity, piety, and virtue, to workmen of all professions. His life signifies labour; his works, invention; his death, martyrdom. His book becomes the manual, not only of the manufacture of earthenware, but also of the more sublime profession of speaking right, doing right, and living right: his name is a beacon to all unkindly, stubborn, yet successful operations." (vol. i. pp. 262—264.)

The biography of Roostam, a Persian biography of the year of the world 2900, is the production of *Madame* De Lamartine; and this fact will not allow us to say more than that it might, with considerable advantage, have been omitted from the volume. It required the eyes of a very devoted husband to discover any qualities which fitted it for its present position.

The transition from Persian fables and Eastern fairy tales to the stern history of Rome, is somewhat abrupt. The pantomime precedes the tragedy. But, be that as it may, Lamartine

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seems to us to have drawn the character of Cicero with a master hand. It is very difficult thoroughly to estimate the varied powers and foibles of the Roman orator. It is difficult to understand how he, whose theories of virtue and of politics, in the highest sense of the word, were so far in advance of his age, should, on more than one occasion of his life, have so far descended from his high position, and have acted with such moral cowardice. Lamartine, while giving Cicero credit for the many lofty qualities, which by the confession of all, belong to him, does not attempt to hide his weaknesses.

"Only two faults (he says) could be laid to his charge—vain-glory in his opinion of himself; and real weakness, or rather a lamentable want of decision, towards the end of his life, in his dealings with the tyrants of his country. But these two errors, if his history be well studied, appear to be not so much the faults of the individual, as the general failings of the time.

"Vanity was one of the virtues of great men at this period, when a religion more magnanimous, and more free from human follies, had not yet taught that abnegation of self, modesty and humility, which take away from us earthly fame, but render us more than an equivalent in the mute satisfaction of conscience, or in the approbation of God.

"And with reference to the compromises with events and tyrants, with which, at this distance of time, Cicero is reproached, we must bear in mind the state of the Roman Republic, the corruption of morals, the vile cowardice of the people, and the social enervation of his age, to be just towards this great man. At no epoch of his administrative career did he ever flinch from his duty. If he quailed before Cæsar, he did not shrink before death; but in order to apply that lever of moral strength which has been expected of him, and for him alone to sustain the Republic against Cæsar, he required a resting point in the Republic itself. Such a point no longer existed. It was not the lever, but the fulcrum, which Cicero wanted. We may pity the times, but we must not accuse the citizen." (Vol. i. 342, 343.)

We shall pass over, without any special notice, the lives of Socrates, of Jacquard, of Homer, of Fénélon, and of Guttenberg; merely remarking with regard to the last, that Lamartine, in calling him the inventor of printing, seems slightly to have overstepped the exact truth. John Guttenberg first invented *cut metal* types, which were used in printing the earliest edition of the Bible. This was commenced in 1444, and finished in 1460. But in 1438, according to Adrian Junius, Laurenzes John Koster, of Haarlem, "printed with blocks a book of images and letters, 'Speculum Humanæ Salvationis,' and compounded an ink, more viscous and tenacious than common ink, which blotted." Lamartine mentions Guttenberg's connection with Koster, but does not state the above fact.

There are two more lives, with reference to which we must be allowed to say a few words, before proceeding to a more general view of the work,—Cromwell and Joan of Arc.

In both of these histories, Lamartine's power of writing exceeds itself. We have seldom read anything more interesting than the life of Cromwell, seldom anything more affecting than that of Joan of Arc. Our author's great forte seems to be, in investing the death of his heroes with an halo of most romantic interest. It will be seen, by the celebrated characters he has

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chosen, that there has been an ample field for the exercise of his powers in this respect. Nelson, Heloise, Columbus, Cicero, Socrates, and Joan of Arc, each in their different way, have afforded great scope to his tragical powers. In addition to this, he has been unable to resist detailing the last moments of Strafford, Charles the First, and of Pompey. We subjoin a few extracts from the history of Strafford's sad end.

"He requested to be allowed a short interview with the Archbishop of London," (for London read Canterbury,) "Laud, imprisoned in the Tower on a similar charge with himself. .... This interview, in which the two Royalists hoped to fortify each other for life or death, was refused. 'Well,' said Strafford to the Governor of the Tower, 'at least tell the Archbishop to place himself to-morrow at his window, at the hour when I pass to the scaffold, that I may bid him a last farewell.' The next day it was pressed upon Strafford to ask for a carriage to convey him to the place of execution, fearing that the fury of the people would anticipate the executioner, and tear from his hands the victim denounced by Pym, and the orators of the House of Commons, as the public enemy. 'No!' replied Strafford, 'I know how to look death and the people in the face; whether I die by the hand of the executioner, or by the fury of the populace, if it should so please them, matters little to me.'"

"In passing under the Archbishop's window in the prison-yard, Strafford recollected his request of the previous night, and raised his eyes towards the iron bars which prevented him from seeing Laud distinctly. He could only perceive the thin and trembling hands of the old man stretched out between the bars, trying to bless him as he passed on to death. Strafford knelt in the dust, and bent his head. 'My Lord,' said he to the Archbishop, 'let me have your prayers and your benediction.'

"The heart of the old man sank at the sound of his voice and emotion, and he fainted in the arms of his jailors while uttering a parting prayer.

"'Farewell, my lord;' cried Strafford, 'may God protect your innocence.' He then walked forward with a firm step, although suffering from the effects of illness and debility, at the head of the soldiers, who appeared to follow rather than to escort him.....

"Having ascended the scaffold with his brother and friends, he knelt for a moment, as if to salute the place of sacrifice..... The revolutionary fanaticism of the English at least did not interrupt the last moments of the dying man; but Strafford, hearing a dull murmur either of pity or impatience in the crowd, rose, and addressing those who immediately surrounded him, said, 'All will soon be over. One blow will render my wife a widow, my dear children orphans, and deprive my servants of their master. God be with them and you!'.....

"He then made a sign to the executioner to approach, pardoned him for the blood he was about to shed, and laid his head upon the block, looking up and praying to Heaven. His head rolled at the feet of his friends. 'God save the king!' cried the executioner, holding it up to exhibit it to the people." (Vol. ii. pp. 150—154.)

Such is a very brief analysis of the historical sketches of M. De Lamartine; and if we have done anything like justice to the author, we shall have conveyed to our readers a high impression of his abilities. We wish that we could honestly say as much for the moral tone which pervades the volume. On his offences, as a moral writer, we must add a few words. His notions are certainly a little loose on this point. We are constantly hoping, as page follows page, he will rise to something of a higher level, and

prove himself an eloquent moralist, as well as an eloquent historian. But such hopes are constantly disappointed. It is curious to be told by the author himself, in his "Introduction," that his highest literary ambition, in connection with the publication of this work, is "that it shall be carried about as a sort of devotional friend, and recited by fragments *on Sunday*, in the walks which the family and the neighbours may take amongst their corn or their blooming grapes." (Introd. xxix.) Even those the least rigid in this opinion, as to the observance of the Lord's-day, will scarcely respond to his wish that the present work should be regarded as a Sunday Vade Mecum, and that only such emotions should be awakened in the mind as these thoroughly earthly, secular, and far from devout narratives are calculated to inspire. A Sunday spent with Lady Hamilton would seem to fall very short of the requisitions of the Scriptures, or of a devout mind. And this leads us to notice his biography of Nelson.

Deeply interesting as it is, how lightly does he pass over the fatal connection of our great naval hero with this disgusting woman. It is true that he incidentally speaks of their intercourse as a crime, but in all the main features of his treatment of this portion of Nelson's history, we greatly miss a lofty standard of morality. On the contrary, he speaks of Lady Hamilton as "one of the *children of love*, of crime, of mystery;" of her first fall as "not a descent to vice, but a gliding into imprudence, arising from too yielding a nature." Her life in London, when she resorted to practices with the mention of which we will not pollute our pages, he describes as "living in the shades of respectable retirement." Having endeavoured to throw a strong and most unmerited interest over Lady Hamilton's character, (which, we must say, appears to us to have scarcely a redeeming point,) and making her appear to be as much sinned against as sinning, it is true that, in the last page, our author changes his tone, and condemns her as the cause of Nelson's errors. It is therefore more of the general character of his biography, and the general impression it is calculated to leave on the reader's mind, that we have to complain. Writers can scarcely commit a greater offence against society than by slurring over the distinctions of right and wrong, by dealing with vices as foibles, and exciting our sympathy when they should awaken our disgust and displeasure.

Nor is the case different with regard to Columbus. Lamartine's praises of him have scarcely the least qualification. After having described his character, he adds, "Such was the man. We know of none more perfect." And yet, only a few pages before, when speaking of Columbus's "will," he states that the dying man assigned one-fourth of the revenue guaranteed to him by his treaty with Ferdinand and Isabella, to his brother Bartholomew, and two millions a year to Fernando, his second son. "He remembered the mother of this child, Donna Beatrice Enriquez, *whom he had never married*, and with whose abandonment

during his long wanderings on the ocean his conscience reproached him." (i. 225, 221.)

But if our author's notions as to morality seem to be somewhat loose, we can still less acquit him when he enters the field of theology.

If we may judge by some accidental expressions, Lamartine seems to think that, so long as a man acts up to his creed, it matters not what that creed is. Indeed, in one passage he goes beyond this, and speaks of Mahommedanism as though it were from God.

"When He desires, some centuries afterwards, to snatch Arabia, Persia, and their dependencies from barbarism, and to make the resistless doctrine of the Divine Unity prevail over the idolatries or indifference of these remote or corrupt portions of the world, He arms Mahomet with the Koran and the sword: He permits the religion of Islam in two centuries to conquer all the space comprised between the Oxus and the Tagus, Thibet and Lebanon, Atlas and the Taurus. An immense unity of empire is the sure forerunner of unity of thought." (i. 125.)

Surely it is a strange perversion to speak of God Himself arming Mahomet with the Koran and the sword. Of course the events of human history must be referred to the permission of God. Sin itself cannot be taken out of that category; and yet we are assured that God is not the author of evil. He permits much which He does not cause; allows much which He does not sanction. But the theological language of Lamartine has a deeper origin than an extravagant tolerance or spurious charity. From one end to the other of his volume, he seems to deal with the Christian Religion as an improved philosophy, rather than as a Revelation wholly distinct from all other modes of faith and morality—as coming from God, and sealed with His authority. Thus, in writing of Socrates, he says, "For ourselves, while, with Xenophon, we admire the wisdom of the Grecian philosopher, we do not hesitate to prefer, by a thousand degrees, the more divine inspirations of India, of China, and above all, of the Christian revelation." (ii. 12.)

Christianity will submit to no such levelling principle as this. The image of Dagon falls where the True God enters. Falsehood and Truth have no common standing-place. Philosophy may draw up a code of morals, and suggest high thoughts to the mind of man; but it knows nothing of God, of His will, of eternity, of the way of salvation. It is the religion of the Blessed Jesus alone which meets the spiritual necessities of man, and which alone can pour oil upon the wounded spirit, and lead the contrite sinner to the true fountain of hope and joy. And it was this religion which Christ revealed. It was this Gospel which, as a living seed, was planted in Judæa, and has sent forth its branches to the uttermost parts of the earth. It is indeed an improved philosophy, but it is also a distinct Revelation, drawn from the depths of the Divine mind, and bringing, by a Divine communication, life and immortality to light. With Lamartine Christianity is only

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one of a species. In the word of truth it stands alone, unrivalled, unapproached, as the mystery of God, coming down from heaven, and leading the contrite sinner up to it.

In like manner, we must protest most earnestly against the theory put forth by Lamartine with respect to this Gospel being only a *pis-aller*, to be resorted to *by the old*. "There is in man," he says, "a natural tendency to servitude; when he can no longer serve princes, he desires to serve God." Is it this inability to serve princes which draws a man to God? If we seek for truth at the fountain-head itself, surely we shall answer with loud voice, that it is the conviction of sin pressed home by the Spirit of God to the heart of man, which leads him humbly to seek for pardon through his Saviour, and to love much because he is forgiven much. That is but a poor Christianity which is only resorted to when every thing else has failed. God has a claim to the "first fruits" of the field of a human heart—not to the sorry gleanings, which Time, the great reaper, has left. Scarcely anything is more offensive than to see the man who has yielded every hour of strength and vigour to the pursuits of ambition or avarice, yielding to God the last drivellings of an exhausted mind and body, and seeking Him only when the pleasures of sin are impossible, and the dreams of ambition have passed away.

We should not have thought it necessary to have entered so minutely into these errors of opinion, were it not that they seem to us to be the prominent faults of a certain class of French writers. The lower steps of the literary stage are filled with those whose genius consists principally in pandering to the vitiated taste of the refined sensualist; while those who, like M. De Lamartine, wing a much higher flight, are unable wholly to get rid of this immoral epidemic. With them, Christianity is at best but the philosophy suited to the present enlightened age; the Gospel of Christ only the most advanced scheme of civilization. Such opinions are not to be found only on the other side of the water. They oftentimes work on this side too. Hence it is that we desire most earnestly to raise our voice against them.

In estimating the pretensions of M. Lamartine as an historical writer, we are sorry not to be able to speak of him as free from strong predilections, tending to a perversion of the truth of his narration. Thus, for example, in his view of the character of Julius Cæsar, he scarcely speaks of him but with unmitigated disgust. He sees in him the destroyer of the Roman Republic, and whenever he mentions him it is to load him with invective. He admits him, indeed, to be "a man gifted by nature and fortune with all the endowments of birth, rank, riches, education, eloquence, courage, and genius;" but speaks of him, unjustly, we think, as one "who prostituted them all in his youth to vice, in after-life to glory and ambition." He charges him also with having a secret connection with Catiline, and therefore as concerned in his conspiracy—as having, in the criminal passage of the

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Rubicon, declared war against his country, and that too with an army composed of the ambitious, the factious, the seditious, the corruptors and the corrupted, the youth of Rome, the populace, and the soldiery, and even the barbarians enrolled in Gaul. Throughout the history Cæsar is uniformly wrong, and Pompey as uniformly right; the one a traitor to his country, the other all that is lofty and noble. Pompey is said to have "loved the Republic; and in making himself the champion of the laws, the senate, the people, and the liberty of Italy, it was not only his own glory, but his country, his ancestors, and the posterity of Rome, that he defended while defending himself."—Now we are no apologists for Cæsar's crimes, but the truth is sacrificed when the two rivals are compared, and the one, on all occasions, is exalted at the expense of the other. It seems to us that the vices which debased the one had their counterpart in the other; that both too often pursued personal objects at the expense of the Republic. Neither the one nor the other hesitated to appeal to the people to grant that which the Senate refused. Neither the one nor the other hesitated to unite authority in the Provinces with the power of office at Rome. Both alike aimed at monarchy, in fact, if not in name. Cæsar succeeded where Pompey failed; but had Pompey been the conqueror at Pharsalia, have we reason to think that the one would have prepared a less bitter cup of servitude and degradation for his country than the other?

Nor do we think that the author has done justice to Cæsar abstractedly, any more than relatively. His connection with Catiline, although an open question, has been, by the great mass of unbiassed judges, considered to be the mere invention of his enemies. The first Catiline conspiracy was formed B.C. 66, at a period when Cæsar had already every prospect of obtaining the highest public offices. He was in great favour with the people; Pompey was his friend, and united to him by family connection; he had actually been elected to the Curule Ædileship; and those who maintain that Cæsar was innocent of any treasonable knowledge of the conspiracy, ask with reason whether he would have been likely, at such a time, to risk all on so uncertain a die. His whole character and judgment point to the opposite conclusion. Every reader of Roman history is aware that Cæsar was accused of this crime by one L. Vettius, who even offered to produce a letter to Catiline in Cæsar's own handwriting. But Cæsar, unlike others, boldly met the accusation, calling in Cicero as a witness to prove that he himself had given early intelligence of Catiline's designs. This fact, we think, is important, because Cicero actually refused to undertake the defence of P. Autronius, an old school-fellow, although entreated to do so by him with many tears, because he believed him to be guilty. Can we then resist the conclusion, that Cicero at any rate believed Cæsar to be innocent? The end of

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the trial was, that Cæsar was triumphantly acquitted, and his accuser punished with ignominy. It is not just, then, that Lamartine should affirm as an unquestioned fact, that Cæsar and Catiline were secret allies. It is true that in a subsequent sentence he adds, as though penitent for the assertion, that "if Cæsar was not a participator, he was at least a silent and perhaps approving spectator and confidant of this conspiracy." —Again, with reference to the final encounter between Cæsar and Pompey, Lamartine leaves wholly out of sight the fact that proposals for peace came not from Pompey, but from Cæsar. In the beginning of the year 49, Curio came to Rome as ambassador from Cæsar, with the distinct proposition to be laid before the Senate, that Cæsar would resign his command if Pompey would do the same. The proposal was treated with scorn. The encounter came, and Cæsar was victorious. As against Pharnaces, so against Pompey—he came, saw, conquered. But it was not through Cæsar that the Republic fell. Its vices were its destroyers. Internal dissensions, personal enmities, unrestrained vices, constant appeals to popular passions, rendered any other than a strong military dictatorship well-nigh an impossibility. Cæsar ruled with a mild though firm hand; whereas, had the weak and irresolute Pompey prevailed, his party would have driven him to cruelty and bloodshed. It seems to us, therefore, that it was well for Rome that Cæsar was the victor at Pharsalia. His vices admit of no apology. His great talents rendered them the less defensible—as they ought to have raised his tastes above the most degrading sensualities. But there is, on the whole, little to choose between the two rivals. Cæsar was the greater of the two, and it is difficult to say which was the worst.

It is, however, far pleasanter to praise than to condemn, and it is impossible, in justice, to deny that there is much in the volume before us which calls out the feeling of approbation. We may remark, in conclusion, that the author's manner of writing has that characteristic often to be found in great writers, and which is found in them alone—viz., the habit of letting fall incidentally, as it were, in their course, profound sentiments, to which the occasion does not naturally give birth—just as where fairies tread, flowers are said to spring up. Take an instance or two of the work before us:—

"Providence conceals itself in the detail of human affairs, but becomes unveiled in the generalities of history."

"All that surpasses humanity, even to conquer an idea, a truth, or a world, makes it complain."

"Ambition is the craving of emptiness; a full heart is seldom disquieted."

"Sad is his lot, who once at least in his life has not been a poet!"

"Destiny seemed to bestow upon him all at once, at the beginning of his life, that share of happiness and calm, which it measures out to every one at some time in the course of his career; as if to make him feel the more keenly, by comparison and memory, the years of trouble, tumult, vexation, and anguish, through which he has to pass to the grave."

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A crowd of similar extracts might be produced. Such sentences are highly suggestive. Take one of them;—"Sad indeed, is his lot, who once at least in his life has not been a poet!" Here we are led at once up to the true source of poetry. What makes a man a poet? The natural power of rhyming?—the facility of adapting words to thoughts? Surely not. Some of the finest passages of poetry are to be found in the pages of great prose writers. It is the poet's mind that makes the poet. He must have keen sensibilities, highly wrought feelings, an appreciation of the beauties of nature, a discriminating insight into men's minds. He must unite in himself many opposite qualities; sternness and tenderness, grandiloquence and homeliness, wit and pathos. He must be able to generalize where large views of a subject are demanded, and particularize where a more intimate detail is desired. Truth and imagination have equal claims upon him. Now we do not assume that a man, to be happy, must be endowed with all these faculties. Many of us manage to be happy without them. But we do say, it is difficult for him to be happy who is wanting in every one of these endowments. He is unhappy who passes through the world a misanthrope, discovering no beauties in the works of God around him; tied down by a rigid stubbornness, to facts, and never carried away by momentary enthusiasm. Sad is his lot who has destroyed within himself all the keen sensibilities, all the feelings and aspirations of a poet!

This, we are quite sure, is not M. De Lamartine's lot. He is a real poet. The work now before us is, in many parts of it, poetry in the highest sense of that word. It has all the "breathing thoughts" and "burning words" which "fancy" delights to "scatter from her pictured urn." The author speaks of this work as his "farewell" to the world of letters. If this be so, we sincerely hope that, in the honourable retirement which he has earned for himself, he may be permitted to find those true sources of happiness to which mere genius will never conduct him. It is not at the Castalian hill-side he must be contented to drink. "There is a river which makes glad the city of God;" and it is there alone that the thirst of an immortal spirit can be satisfied.

BRIEF NOTICES OF NEW BOOKS.

Sermons preached in St. Thomas's Square, Hackney. By the Rev. H. F. Burder. London. 1854.

It may be of use to many Episcopal Divines to learn that good, temperate, and holy sermons are often to be found upon the desks of Divines who belong to a different communion from their own; and we are happy to point to the Sermons before us of Dr. Burder,

as justly entitled to such commendation. Dr. Burder was forty years the respected and beloved minister of a large congregation of Independent Dissenters; and these Sermons are a selection from the discourses addressed to them. While we often hear with pain, of the anti-ecclesiastic spirit and unevangelical tone which pervades some of the addresses of our Dissenting brethren, it is a comfort to know that the stream of orthodox religion runs wide, and clear, and deep, in many of those dark and foul spots of the land, where no Episcopal church or chapel lifts its mitred head.

Christ, as made known to the Ancient Church. An Exposition of the Doctrine of Divine Grace, as unfolded in the Old Testament Scriptures. By the late Robert Gordon, D.D., F.R.S.E. Edinburgh: Johnston and Hunter.

FEW ministers of religion, we believe, have enjoyed a wider influence over a body of devout hearers than Dr. Gordon. And all who were brought within the sphere of his ministry are aware that a large part of this influence arose from the depth and earnestness of soul with which he commended, in the great bulk of his ministerial addresses, the Divine Saviour of the world to the consciences and hearts of His creatures. Christ was all and in all to his own heart, and his one great object was, to bend the heart of every other man to Him. And in such volumes as these, we discern the secret of that intense devotion of heart to the Saviour, which constituted the master passion of the man. We mean, the patient, diligent, loving search for Him, in every corner, however remote, of the sacred word. In some instances, this devout spirit has almost risen to a monomania. We can remember a body of devout men, who assembled to examine the Scripture, and laid it as their basis of interpretation that Jesus Christ was to be found in every *verse* of the sacred volume. We need not say to what straits and dishonesties such a body of commentators would be driven. But if the enthusiasm for his theme may sometimes be suspected of rendering Dr. Gordon a little more long or quick-sighted as to this point than some of his readers, he is incapable of any such forced construction as the hypothesis to which we referred; and, on the whole, these Sermons may be honestly commended to all who are in search for Gospel truth, conveyed in correct language, and sustained by the reasonings of a large and devoted mind. It is always a satisfaction, in contemplating the history of the Church, to see that popular regard had a sound foundation, and that men were highly esteemed because they deserved to be so. And such appears to have been eminently the case with Dr. Gordon.

The Bungalow and the Tent. By Edward Sullivan. Bentley.

WE notice this work only to denounce such passages as the following, which we think both very discreditable to the writer, and injurious to the reader.

"I had now, as a beginner, had the singular good fortune to kill two elephants—I might almost say right and left, without any assistance, and with about as much danger to myself as there would be in shooting a fat ox in Smithfield-market. I was quite satisfied with my exploit, and, being joined

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by my tracker, who had only run far enough to be out of any possible reach of danger to himself and service to me, I sat down on the victim of my destructive propensities and lighted the cheroot of contemplation, intending to wait till my companions found us out, or till the tracker discovered them. My attendant had been hacking away at the tail, and I had been puffing at the weed for some few minutes, when suddenly we heard a crushing in the jungle at the distance of about a hundred yards or so. Quite elated with my former success, which a few minutes before I had had no desire to increase, I now felt it would be incomplete without following the fresh game that was afoot; so, seizing the empty gun, I made signs to the Moonnan for the powder-horn, but, to my disgust, found it had been left with my other gun-carrier. The loaded gun was soon shouldered, and, followed closely by the Moonnan with the empty one, I rushed off in the direction of the crash. I had gone about a hundred yards when I caught a glimpse of an old she-elephant, with a punchy or young one between her legs, hurrying off at a good pace. I went after her as fast as I could, but the jungle suddenly became very bad, and I found I was gaining but little upon her, when after about five minutes, she 'yawed' slightly in her course, which gave me the opportunity of making a short cut, and getting in front of her shoulder, I fired at the distance of thirty yards; but she was going too fast, and I was too much blown to make an effectual investment of powder and lead. The ball, however, struck her on the head, and had the effect of stopping her immediately. She faced round, and I hurried up till within twelve yards, when I gave her the remaining barrel. This staggered her and brought her to her knees; for a second I thought she was falling, but, suddenly collecting herself, and trumpeting fearfully with rage and agony, she charged upon me."

Mr. Sullivan darts up a tree, and escapes the wounded animal.

Now we suppose that a verdict of lunacy, or of some state between folly and madness, would be issued against us, if we ventured to assert that no elephant was to be slaughtered, except by an ivory hunter, or some other professional executioner. But if we hesitate to say this, we have no hesitation in affirming, that the cold-blooded badinage of this extract, is to us nothing short of disgusting; and, far from rejoicing in the success of the sportsman, we are half tempted to wish that the victory had been on the side of the least responsible of the two agents. Pope calls the elephant "half reasoning." By what epithet would he have chosen to describe the above passage?

The Gospel Revealed to Job; or, Patriarchal Faith and Practice exhibited in Thirty Lectures on the principal Passages of the Book of Job. By C. A. Hulbert, M.A. Longman; Macmillan.

No man can have studied the Book of Job without an earnest desire both for a map and an interpreter,—a map by which he may follow more accurately the whole course of the argument, and an interpreter who should unfold to him the meaning of the many obscure passages which are mingled with others of the most unusual beauty and power.—That Book stands perfectly alone in the sacred volume. The man acquitted of God appears often to give utterance to sentiments of a doubtful, if not culpable, character. His friends, who fall under the Divine displeasure, often express themselves in language which, from its truth and power, carries along with it an air of inspiration. A multitude of questions perpetually press on the mind of the student. Such as, Who was Job? At what time did he live? Where did he live? What is the moral of the poem which bears his name? Is he himself the

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author of it? Are the alleged glimpses of the Gospel dispensation real or imaginary? What is the meaning of certain obscure passages?—what the true force of those which are more intelligible? What are the moral and spiritual lessons conveyed by this perhaps the oldest known teacher since the creation of man? Now we do not say that Mr. Hulbert has supplied a full and satisfactory reply to all these questions. But we may confidently assert, that he has approached nearer to a reply to some of them than any other commentator on the Volume. His acquaintance with some of the Eastern languages; his industry; his strong desire to give full force to every moral and spiritual truth; his devout wish to find in these ancient records the anticipation of the coming Saviour, without, as we think, dishonestly endeavouring to *make* the truth which he does not find; his familiarity with the German commentators, and his reasonable distrust of their multitudinous fancies and theories,—all these qualifications cannot but constitute him a valuable contributor to the stores of sacred literature. Perhaps our own view as to the anticipatory knowledge of the scheme of Redemption, and of the coming Saviour, may be somewhat less distinct than that of the author. We are, however, quite as far from acquiescing in the dull, cold-hearted sceptical interpreters of this portion of Scripture, who discover in it no anticipations of brighter and more glorious days. And especially we should be very loth indeed to surrender to such expositors one of the noblest passages in the sacred Volume, which our own Church, by its incorporation of it in her Burial Service, has adopted as a prophetic annunciation of the coming of their distant Lord.—If our readers should not be convinced absolutely by Mr. Hulbert's interpretation of the passage, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth," they will, we think, find in the author's argument much to prove that the Evangelical interpretation is not, as it has been thought, a mere religious delirium. Our own temptation, we confess, is to cling to old-fashioned interpretations of Scripture as long as we reasonably can. Mr. Locke says, that his taste is for men who "build up," and not for those who destroy. The German critical taste is for the latter. The English has been for the former. The one is too revolutionary, and the other too conservative. Perhaps both have erred; but our national error has, we think, been on the right side; and we have little doubt that in the end it will be found that, whereas the first effect of increased theological learning may be to suggest a doubt, the second will be, in many cases, to settle it; and so the same hand which opens the wound will be the hand to heal it. We cordially recommend Mr. Hulbert's volume, both to our critical and our devout readers.

Reminiscences of the University, Town, and County of Cambridge, from the Year 1786. *By the late Henry Gunning, Senior Esquire Bedell. Bell and Daldy: Fleet Street.*

IT is a most affecting circumstance in the history of these volumes, that a man should have set himself to prepare them, as he himself instructs us, "after he had passed his eightieth year," unless, indeed, his moral perceptions had so sunk under the pressure of longevity, that he must be regarded as irresponsible for his own

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facts and sentiments. The friends of many of those whose portraits he presents to us in these volumes, will not, we think, be anxious to suspend them on their family walls. Most certainly, *if the view which he gives of the University of Cambridge in his own days is in the smallest degree faithful,* it was high time that the besom of reform should be applied to it; and there must even now be infinitely more to be done than any moderate reformation can accomplish. The scenes of vulgarity, gluttony, and drunkenness displayed in these pages, not merely among the Undergraduates, but among many of the Fellows, Tutors, Professors, Masters of Arts, and those often not merely engaged in University work, but exercising the Christian ministry in the unfortunate parishes around Cambridge, are such as really to awe and confound us; and to make us feel to what a tremendous influence we have exposed our children, when we placed them in the hands of her, so fantastically, but falsely, called the "Alma Mater." All we can venture to hope is, that circumstances had thrown Mr. Gunning into the worst society of that learned body; but it is impossible not to admit that, among them, are to be found those who occupied the very highest positions in the University. We have many croakers about the state of deterioration in morals and manners in our own times; but surely these volumes would supply a most unfair picture of Oxford or Cambridge as they now are. Parents need not now apprehend that they are exposing their children to the same wretched influences. Large is our debt of gratitude to the Great Head of the Church for this undeniable improvement. And great, we must add, is the admiration to be felt for Mr. Simeon, and his friends, who, with such men to encounter, were enabled to raise up a higher standard among them. Our respect for the fabulous Hercules of ancient story is much increased by a careful survey of the various monsters whom he was happy enough to destroy. And, in like manner, Mr. Gunning's book, by an exhibition of all the monsters in vulgarity and grossness which University Reformers had to encounter, is much calculated to deepen our respect for them.

OBITUARY.

THE LORD BISHOP OF SIERRA LEONE.

[While we were engaged in endeavouring to render our tribute of praise and regard to the memory of the Bishop of Sierra Leone, the following Minute of the "Church Missionary Society" reached us; and we prefer placing before our readers a monument to his honour, raised by the hands of many friends who knew and loved him, to any single testimony which we ourselves could offer.—Editor.]

"The Committee have received the intelligence of the death of Dr. Vidal, Bishop of Sierra Leone, with profound grief. His deep spirituality of mind, his gentleness and Christian humility, united with great decision of character and uncommon philological attainments, seemed to have marked him out as an instrument of eminent usefulness in the evangelization of Africa. He has been removed, in the inscrutable providence of God, after the brief exercise of his office for eighteen months in his Diocese, but not till he had won

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the respect, confidence, and affection of all classes, and had gained much information respecting the wants of Africa, and digested various plans for its benefit.

"The Bishop had evinced his deep interest in Missions as soon as he entered into Holy Orders, by acquiring the Tamul language, in order that he might correspond with the native Christians in Tinnevelly in their own tongue. When a mission was about to be established in Borneo, he contributed to the undertaking by editing a Malay Grammar. He afterwards directed his attention to the languages of East and Central Africa; corresponded on this subject with Dr. Krapf; and published a pamphlet to shew the facilities which existed, especially of a philological kind, and consequently the providential calls upon the Church Missionary Society to undertake the establishment of a chain of missions between the East and West coasts of Africa.

"These labours and interests were pursued while he was acting as the devoted pastor of a rural parish, in which he was singularly beloved and valued.

"When the Bishopric of Sierra Leone was first proposed to him, he did not hesitate to receive it as a call from God, and he at once prepared to undertake the office. While still Bishop designate, he rendered great service to the Rev. S. Crowther, at that time in England, in the preparation of a new edition of his Yoruba Vocabulary, and prefixed a learned and very valuable Preface upon the structure of the Yoruba language, and the position which it occupies amongst the other African languages.

"He was consecrated on Whit Sunday, 1852, and reached his Diocese at the close of that year; but after fourteen months' residence he was compelled to bring home his wife, who was in a state of extreme illness. As soon as her health was sufficiently recovered, he left her to visit the Yoruba Mission alone, and that she should rejoin him upon his return to Sierra Leone. Full accounts have not yet been received of his Visitation, but sufficient notices have been given to shew that it was attended with important results by settling several linguistic questions which had arisen, and by the ordination of two native ministers, and the confirmation of nearly six hundred converts in that interesting infant Church.

"The Bishop left Lagos in apparently perfect health, but was attacked with country fever, and died within forty-eight hours of his reaching Sierra Leone. He was interred in the church-yard of Kessy, to which spot he had touchingly alluded in his first Ordination Sermon, preached soon after his arrival in Sierra Leone, in these terms:—

"'Hitherto the African Mission has been conducted in the midst of dangers and of death; trials have been the portion of the African Missionaries above all others. The churchyard at Kessy, with its multiplied memorials of those "not lost but gone before," is a silent but eloquent witness to the kind of schooling which the Missionary for Africa requires. Oh! faint not, brethren, in the hour of your coming trials, but look upon them as the training for your future usefulness and eventual success.'

"The Committee record their earnest prayer that the great Head of the Church may raise up a successor, animated with the like faith and love, and endued with the same graces; and they beg to offer the expression of their sincerest condolence with the parents and

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other relatives of the late Bishop, and of their hope that the Lord may support and comfort them under this heavy bereavement."

To this touching statement any addition would be superfluous; and we are therefore content to say that, in this instance, as in the whole transactions of that Committee, no body of persons could, we believe, more fully and satisfactorily have expressed the feelings of those whom they represent. We trust that a fit successor to the lamented Prelate will soon be found; and we have sometimes doubted whether he ought not to be sought for among men of the same complexion with, we suppose, Cyprian and the other four hundred African bishops.

VIEW OF PUBLIC AFFAIRS.

All the thoughts of the European Commonwealth, like a large part of its armies, appear at the present moment to be concentrated on the Crimea. Whenever a conversation begins, it is almost sure, in the end, to conduct us to that craggy rock, to the shattered armies lying before it, and to the enormous fortifications which bristle upon it. The other countries which make up the map of the civilized world, with the exception of the few principal ones, seem, as it were, to have checked their course for a time, and to stand with folded hands to watch the issue of the great conflict.

Spain, for example, has not had a new Revolution during the month, and its Ministry have not changed.

Of *Italy*, as the pageant of the Immaculate Conception is completed, little is heard.

Prussia has, no doubt with our connivance, obtained the great object of her ambition, a sort of federal union with France, the terms of which have not transpired, but which is supposed to have for its object, on the part of Prussia, an admission into the councils of the belligerent nations, without any obligation to take part in the conflict: and on that of the Western Powers, the security of Austria from annoyance, and the getting rid of a contraband trade, by which Russian goods were conveyed over the Prussian frontier, with great advantages to Russia. Whether the one or the other objects will be secured, it is difficult to say. The surface of Prussian politics is in so slippery a state, that all fixed opinions seem to slide off from it; and we can predict nothing more from protocols and treaties, than that Prussia will render not an atom more of assistance than she can help to the common cause. If the people were of the same mind with the Court, and if the Court were not afraid of two such formidable neighbours as Austria and France, we should, no doubt, soon find Prussian troops marching under Russian colours. The course which Prussia has taken would appear to be utterly inexplicable, if an extreme jealousy of Austria did not shed a colour over every subject of her policy, and she was not, in fact, thinking of Vienna when she speaks about Petersburgh.

Austria appears to be every day making sure though, as is usual with her, slow movements towards an open conflict with Russia. In the meantime, however, a conference for peace is to be held at Vienna, at which, wonderful to say, *we* are to be represented by

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Lord John Russell. The ex-Premier had, a few weeks since in Parliament, endeavoured to cast in some shades of doubt on the real significance and importance of our opening convention with Germany. After that, indeed, in meek submission to the will of the "Times," he somewhat qualified a sarcasm on the subject. But he appears to have now gathered up fresh hopes on the subject, and we shall rejoice indeed if they should be realized. With that usual dexterity, like the clown at a fair,—who, tumble as he will, always lights on his legs,—Lord John has managed to get out of a most awkward position at home, and to secure himself a most pleasant retreat in another land. He goes to Vienna by the way of France and Berlin, and appears there, with the olive-branch in his hand, and as the counsellor of kings, and the mediator between the nations of the world. Vienna, with its pleasant gardens and noble river, and with the splendours of its Court, will be a delightful change after the conflicts of the House of Commons, the battering-rams and forty-nine pounders of Whigs, Conservatives, and Radicals, all armed to the teeth against him. And we heartily wish him success, if he will strive to obtain for us such a peace as will secure us from future trouble.

Turkey is making considerable efforts to plant and sustain an army, under Omar Pacha, in the neighbourhood of Eupatoria, which is, no doubt, meant to co-operate with France and England, when, if ever, the assault is to be made on Sebastopol. We are not able, as stoutly as some, to deny the justice of the Emperor of Russia's celebrated comparison of the Turkish Empire to a "dying man." Who that listens to what every traveller says of her—for example, to Lord Carlisle in his recent tour—can doubt for a moment that Turkey, unless she had fallen into the hands of such vigorous and sympathizing nurses, and had been abundantly dosed with cordials, would have sunk into her grave within the last year? Her effort under Omar Pacha was, indeed, a noble one. But it was spasmodic, and appears, as yet, to have so exhausted her strength, that she has lain nearly prostrate ever since. We trust that her present apparent resuscitation may not be rather apparent than real.

France is never dull or idle; and she has been busily at work all the month in sending out troops—till she is said to have 120,000 in the Crimea—and in preparing for her "Great Exhibition." But she has had a new *divertissement* during the month in the alleged resolution of her Ruler to go himself to the Crimea, to be present at the siege, and we suppose to give his own name to the captured city. It is scarcely too much to say that there is scarcely a friend to order in Europe but would have mourned over any such Quixotic enterprize. He watches over a barrel of gunpowder, which a single unwatched spark would explode; and, then, woe to the rest of Europe! Never, as far as we can see, did the quiet of the world rest to a greater extent on the mind of one man.

There is a report that his presence is rendered more important in the Crimea at this moment by some differences between Generals Canrobert and Bosquet, and by those excellent persons—the Zouaves, who have not discovered all the taste that was desirable for the quiet and disagreeable duties of a long-protracted siege.

There is scarcely any news from our own *Colonies*. The Monarch of *Burmah* has, it would appear, made the very modest request, that all the country we have conquered from him may be restored—

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a request with which it has not been thought wise to comply. The *Australian* Colonies are beginning to make free contributions to the war. Melbourne, we suppose, might almost send us golden bullets. At the *Cape*, there are rumours of a new Caffre war, and, if so, we suppose the only soldiers in the field will be Caffres, as we plainly have none to spare. *India* is threatened with the loss of her Supreme Governor, who, as it is rumoured, is coming home to fill Lord Panmure's office, should either his gout or any official disease grow upon him.

At *Home*, the nation has been painfully alive and agitated. We do not pretend to give anything like the history of all the ins and outs, the battles, defeats, successes, of the rival chiefs in Parliament — to tell how, after the abrupt secession of Lord John Russell, her Majesty, pursuing the rule of applying first to the head of the party commanding the largest number of followers in Parliament, first called on Lord Derby to form a Government—how the noble Earl appeared for a time to succeed in his application to Lord Palmerston, but was afterwards disappointed—how the Queen then turned to Lord John Russell, with whom, on account of the national indignation of all parties as to his late abrupt secession, scarcely any of them would have anything to do—how she finally addressed herself to Lord Palmerston, at the present moment the undoubted choice of the nation—how the noble Viscount set to work to construct a Cabinet, which assembled, and broke to pieces in a few days—how the Administration, now patched up with substitutes for Sir James Graham, Mr. Gladstone, Mr. Sidney Herbert, is struggling into life and activity, promising much,—but about, perhaps, to accomplish no more than its variously coloured predecessors.

The explanations of Sir James Graham, Mr. Sidney Herbert, and Mr. Gladstone, have, since the last paragraph was penned, been given to the House of Commons. They are all founded on the fact of their conscientious inability to agree to the appointment of a Committee of Investigation. It is most difficult to see why these gentlemen should not have settled a question which stared them in the face before they agreed to serve under Lord Palmerston; nor can we see why, having entered the Administration, they should not, in common with Lord Palmerston himself, have, under protest, consented to an investigation for which the nation, through its Representatives, imperatively calls; and we cannot but think that, especially, Mr. Gladstone has exhibited another instance of that sort of morbid and fidgetty conscience which compels men to resist what is right, though it does not always constrain them to repel what is wrong, and which we have had before to deplore in his public life.

On the whole, the exhibition in and out of Parliament is not a little painful and dishonouring. But it may teach us many useful lessons; for example, the evil of Party, which constrains a man to refuse to help his country without dragging along with him a train to support him in the Cabinet;—the feeble character of the patriotism of those engaged in the great struggles of ambition;—the dangers of confounding conscience with self-will;—the resolute determination of many public men rather to shelter abuses and neglect of duty than to avow them;—the necessity of higher principles of action in Cabinets and Parliamentary Assemblies.

And if such lessons are taught by recent events, with regard to those acting the loftiest parts in the theatre of life, other events in

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common with these may read valuable lessons to the nation at large, and especially on the side of self-humiliation. What poor creatures, after all, we appear to be! Our public men are to a certain extent the reflection of the national mind. If strong patriotism, disinterestedness, simplicity, honesty, self-devotion were actively at work in the vast middle mass of society, something better would be sure to rise to the top. But it is impossible to force our way through life without encountering perpetual and most painful disappointments of the earlier anticipations of what we were to find in society at large. Our present perplexing and most discouraging circumstances, however, are not to be traced altogether to the *vices* of the national character, but to what is indeed closely akin to a vice, our national vanity and presumption. The triumphs of commerce abroad, and of mechanical and railroad skill at home,—our quiet and orderly submission to a Sovereign, with whom, after all, it is impossible to quarrel,—these, with other circumstances, have betrayed us into overweening conceptions of our own excellence. How completely has this bubble burst! We have grossly misconducted a war. We have to look right and left for sufficient officers for its prosecution. Our Cabinet Councils appear to be little better than hotbeds of struggling ambition and party spirit. May we learn the lesson so forcibly taught by this page of history—that of humbling ourselves to the very dust. And can there be a more important lesson? We remember in our boyish days to have read an Eastern apologue of some Prince born with the deformity of an immeasurable length of nose, of whom it was predicted by the fairies that he should never prosper till he had confessed and deplored his deformity; but such was his vanity that nothing would extort the confession from him. At length, a strong passion for some Princess laid hold of him, and, having occasion to whisper some tender message into her ear, and finding the inconvenience of the projecting member, he broke into the exclamation—"Oh! that I could get rid of this horrible nose"—after which, the nose dropped off, and all went well with him. And *we* must be brought to feel and acknowledge our deformities, before we are likely to have any cure, either for them or for our perplexities at home or abroad.

To pass to a more serious view of the subject. National humility is the true foundation for national greatness; and when we have been led to seek for mercy, instead of "thanking God that we are not as other men are," it may be hoped that He will, in His infinite compassion, regenerate the public mind and "exalt" the nation, which it would seem to be His present righteous purpose to humble and to afflict.

ANSWERS TO CORRESPONDENTS.

We are sorry to perceive in the Review of the "Bishop of Winchester's Charge," in our last Number, the complete misplacement of a quotation on the subject of "Book Circulation."—We have also to regret an error committed some time since, of having stated that much of the information with regard to the Mediterranean, in Messrs. Conybear and Howson's "Travels of St. Paul," to have been derived from a work of Admiral Smith; whereas, in fact, the first work was published before the other.

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THE

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MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

"TOO GOOD FOR THIS WORLD."

A YOUNG person of amiable temper, of agreeable manners, and giving indications of a pious disposition, seldom passes into eternity but the exclamation is uttered, "He was too good for this world;" and this is supposed to be the chief, if not the only, reason of his apparently premature removal to another.

Much misapprehension, not altogether of an innoxious kind, lies at the root of this somewhat popular sentiment. Perhaps some justification of it is supposed to be found in Holy Scripture, which, speaking of departed saints, says, "of whom the world was not worthy." But this does not prove that they were too *good* to make it proper for them to remain any longer on earth, but that the men of their generation were too *evil* to render their stay of any real use. We also read, that "good men are taken away from the evil to come;" but the meaning of that expression seems to be, that they are removed to spare them the pain of witnessing and enduring those divine judgments with which a righteous God is about to visit a guilty people.

But I should be unwilling to admit that any man, whatever his excellences, his qualifications, or his ability, is too good to live and to be a blessing in the world. To allow of such a theory seems to be a tacit reflection on the benevolence of God. He who sent His own Son into the world to live and labour for its benefit, would not be likely to snatch away some promising youth of either sex, on the ground of being too good for the place on earth which he or she was likely to fill with profit to others. Should any be disposed to suggest that the shortness of the Saviour's life might be adduced on the other side of the argument, we may answer, that the Saviour's life was short because He came to benefit the world by something more than His beneficent life and His bright example. The great end of His

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Incarnation was the sacrifice which He came to offer, in His own person, for the sins of the world; and therefore it was fitting, that when He had fulfilled the law by a perfect obedience, and had continued long enough to be fairly and fully understood, He should hasten to the consummation of His great work of mercy by offering Himself up as "the Lamb of God which taketh away the sin of the world." We may, however, safely grant that the Son of God was too good to remain on earth, because His nature was Divine, His home was the bosom of the Father, His right was the throne of glory by His Father's side; and, therefore, it was not fitting that He should sojourn in this guilty world a day longer than was necessary for the accomplishment of the counsels of Eternity. But in granting this, we are not required to allow that the same or similar reasoning can be applied to any other human being.

It is saying too much in praise of the loveliest character that ever breathed on earth, that he is too good to live among his fellow-sinners. There are, however, features of character which we are naturally disposed to estimate beyond their real worth. There are qualities which shine with meteoric brilliancy in early life, but are wanting in that firmness and stability which will stand the test of time, and survive the storms of adversity; and many a youth, whom kind friends pronounce too *good* to live, is taken away by the hand of Love, because Infinite Wisdom sees him to be too *frail* to live consistently and well. What man deems excellence, God knows to be weakness. The youth is removed in mercy to himself, because if he lived he would not justify the promise of his early years in being a blessing to the world.

Considerations of this kind should teach us to use discrimination in forming our estimate of character. You see a lovely plant in your garden; it grows with great rapidity; a few sunny days and showery nights cause it to produce green and flourishing shoots. But from the luxuriance of its growth, if from nothing else, you are sure it can never become a firm and sturdy oak, which will defy alike the winter's blast and the summer's scorching heat. There is a limit beyond which your tender plant cannot grow, and a period beyond which it cannot last; that limit is narrow, and that period short; but the slowly growing oak survives a long succession of those ephemeral productions which have died, not because they were too good, but because they were too fragile and too useless to live. Such is the condition of many young Christians; their minds are not firm enough for the rough work which the servants of God have to do, and for the assaults of temptation which they have to endure, in a world of trials, dangers, and temptations.

We are here supposing only cases in which a real work of Divine grace has been begun, for we see nothing in the best purely natural disposition which can fit the soul to stand in the presence of a holy God, and to enjoy the happiness of a holy

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heaven. But even where we have scriptural ground to believe that the heart is under the quickening influence of the Holy Spirit, we may easily understand that the peculiar natural temperament and constitution of the mind may disqualify it for usefulness among elements utterly uncongenial to its taste, and among persons incapable of making allowance for its weaknesses or singularities.

Undoubtedly it is the duty of all persons subject to such infirmities or singularities, to contend against them, and to endeavour to overcome them; and much may often be done to modify and subdue them. But this is not the point of my present Paper. I am supposing the case of those to whom the opportunity of such resistance is scarcely, if at all, granted. They perish, like a lovely garden flower, beneath the first tempest which sweeps along the sky. And we ask, "Why is the world deprived of so much that is attractive in person, manner, and disposition?" Shall we say, "They were too good for this world;" as if we thought our Heavenly Father begrudged the world which He has made, the treasure which He had lent it for a moment, and then taken it away, before it could become of any real use? Ought we not to view such dispensations of His Providence as mercies rather than as *judgments*—as *mercies* to the individual removed, rather than as judgments on those who remain? Nay more; they are mercies even to the survivors. A father weeps over a lovely daughter, whom he sees with cheeks flushed by hectic fever, and eyes sparkling with the brilliancy peculiar to pulmonary disease, and wonders why he is so soon and so certainly to lose the earthly solace of his declining years. Is she taken away because she is too good for him? Perhaps he will be tempted to think so; but there are other reasons of a far weightier kind. Perhaps she was drawing insensibly his own heart down to earth; she was retarding instead of furthering his progress towards heaven; she kept his spirit from soaring towards his eternal home; and it was needful to break the tie. Or she might have grown up to be a source of trouble and anxiety to his mind; her increasing age might not have brought forth fruit corresponding with the promise of her opening spring; and therefore, for her sake, her removal had become necessary. We may believe that our Heavenly Father will take His children at their best, not because they are then too good to live, but because a longer stay would but render them less fit to die. This we would regard as the rule, without denying that exceptions to it may exist.

I cannot but think that there is something in this mode of reasoning which more directly tends to "justify the ways of God to man," than in that to which I have ventured to object.

In the infinite variety which God has been pleased to produce throughout the immensity of His works, we see human minds as differently constituted as the bodies in which they reside. Some are of wider, others of narrower grasp; some of more

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vigorous, others of more delicate structure; some fitted for lofty flights of genius, others able only to creep upon the ground, and, leaving topics of adventurous speculation, to deal alone with plain matters of fact. We might judge, *à priori*, that when the Holy Spirit descends, in His converting and sanctifying power, upon these minds of diverse character and capability, His operations will be admirably adapted to the peculiarities of each. What is wrong will meet with a corrective spiritual influence; what is weak, with an influence tending to give strength and firmness; what is naturally amiable, with an additional loveliness which nothing but the grace of God can impart. Yet, with all this improvement, the natural temperament remains, as the *substratum* of the whole character. Religion does not endue the feeble intellect with masculine strength, nor change a mild Melancthon into a resolute and irresistible Luther; it does not convert the shrub into an oak, or the bending reed into a towering palm-tree. Within certain bounds, grace improves and perfects natural character, but does not divest it of its original and native qualities.

Now the great want of the world is that of firm, uncompromising maintainers of Divine truth, in all its integrity, vitality, and power. Examples of gentleness and amiability of spirit are valuable in their place; but theirs is not the highest place. They have their sphere of usefulness, but it is not the widest sphere. They do good to the world, but on a confined and limited scale. There is something, no doubt, deeply affecting in the sight of a Christian youth slipping out of the world at the moment when youthful hope is generally most sanguine, and yet meekly bowing to the stroke, or even rejoicing to depart and be with Christ; and perhaps many may be induced, by witnessing such a scene, to seek for themselves that grace which is found to be thus supporting and tranquillizing in the dying hour. But they who are really good enough for the world—men fitted for the necessities of the times, servants of God willing to spend and to be spent in their Master's hallowed work—are formed in a firmer intellectual mould, with more energy of character, with stronger will, with greater capabilities of thought and of action. And though, in some sense, the world is not worthy of them, yet seeing that the world *needs* them, the Great Father of His earthly family raises them up as He sees good, sends them forth endued with His own might and attended by His promised blessing, and causes them to go on their way, sowing precious seed, which they water with their tears as they cast it into the earth; yet not fainting nor turning back because of their trials and their discouragements, but proceeding in their work of faith and labour of love, till at length they return with joy to their Lord, bringing with them the sheaves of a glorious harvest.

Many Christians are, perhaps, too ready to take a desponding view of the state of the world, and of the designs of God

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towards it. They cast the gloom of their own desponding thoughts over the landscape which lies before them, and therefore they hastily conclude that anything really good is too good for this world. But is such a view Scriptural? Is it the effect of true faith? Is it not rather the offspring of unbelief, which paralyzes the soul, and unfits it for all effective exertion for the benefit of mankind? There is no need to deny that the world is bad enough; that if God were to deal with it as it deserves, judgment without mercy would be its fearful doom. Nor is it to be questioned, that the Church, notwithstanding all the privileges with which it has been favoured, is in a deeply humiliating position. Respecting many portions of it, God may say as He did of His vineyard of old, "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" These are causes for profound self-abasement in the presence of our God. Well may we confess our sins, and bewail our manifold national and individual transgressions. But is there nothing on the other side? Was there ever a period in which the sound principles of religion were so much respected?—when the morals of whole classes were so high?—when national sufferings were more patiently borne, and when Divine knowledge seemed to be more widely diffused?

Or if we look to the Church of Christ, we may ask whether, notwithstanding all its recent agitations, controversies, and defections, it ever possessed an equal number of devoted Pastors, or of genuine Christian members? Though we have evil enough to silence all self-confident boasting, we have yet good enough among us to demand our fervent gratitude, and to sustain our spirits amidst all temptations to despondency. Let us learn to reason as the wife of Manoah did, when she would silence the unbelieving fears of her husband: "If the Lord were pleased to kill us, He would not have received a burnt-offering and a meat-offering at our hands; neither would He have showed us all these things, nor would He at this time have told us such things as these." She did not deny her people's guilt, she did not plead personal exemption from the generally prevailing iniquity; but she pleaded God's acts of kindness as proofs that He had not forsaken them, and did not intend to destroy them. The same plea is open to ourselves. We may ask for the preservation of that ark in which the Word of God has been so long kept inviolate; of that people whom God has so long blessed and preserved, and among whom He has many more thousands of praying people than dwelt in Israel when Ahab imagined that he had destroyed all the worshippers of the true God except his enemy Elijah, and when the prophet himself supposed that he was the solitary remnant of the chosen seed, in the midst of a nation devoted to the most abominable idolatries.

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INTERCOURSE WITH THE WORLD.

[The substance of an Address delivered to a Clerical Meeting.]

IT is difficult to determine the *extent* to which the Christian should carry his intercourse with the world. It is equally difficult to give to that intercourse a thorough Christian character.

The first difficulty varies with the development of irreligion and immorality. If in general society these be strongly developed, it will be easy—if feebly, it will be difficult—to determine the boundary beyond which the Christian should not voluntarily venture.

The servants of Christ in this country, a century ago, may have had less difficulty in fixing on the limits of their intercourse with general society, than they have at this time, when, in those branches of society with which the Clergy are likely to have voluntary intercourse, grossness and profanity are confessedly diminished. It may be, that so far as we are deprived of this self-evident barrier, we are in danger of forming an arbitrary boundary. Such would neither commend itself to the common conscience of Christian men, nor be justified by what is real and true. In practice, it would be injurious to those who might adopt it—and to general society, which, by its adoption, would be deprived, to a certain extent, of the salutary influence of their presence.

It is my wish to direct your attention to the *views* of the world, and to the *character* which the Christian ought to sustain in it, which are furnished by Divine Revelation. We may, I think, discover principles sufficiently general and luminous to suggest to individuals the course which they should adopt on each special occasion; and such as may be adopted, in a manner so natural and true, as to avoid injuring the persons themselves, and giving just offence to their fellow-men.

Without further preface, I will ask you to bear in mind that the *world* (κόσμος) itself is the work of God. It is certain, therefore, that *man*, who is a part of the world, and those *domestic*, social, and national relationships which spring from the elementary principles of our nature, and from the exigencies of our position, may be used freely and without limit, provided, in the *use* of them, we avoid the *abuse* of them. (1 Cor. vii. 31.)

Now what is the proximate cause of this abuse? It is, I presume, *lust* and *pride* operating in the soul of man, in connection with the world. (1 John ii. 15—17.) The abuse which is thus introduced, constitutes a part of "the corruption which is in the world through lust." (2 Pet. i. 4.) If "having escaped" this corruption, we were able to conduct our intercourse with the world so as not to be spotted by it (Jas. i. 1); and at the same

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time to "walk in the spirit," and "not to fulfil the lusts of the flesh" (Gal. v. 16), I do not see that there would be any limit whatever to this intercourse.

Of course, to deduce from this consideration principles for our guidance, we must look somewhat closely at the effects wrought in the soul of man by "Lust" and "Pride." And any such examination will, I think, warrant me in suggesting, that in our intercourse with mankind—in the domestic, the social, and national relationships,—the temper of our spirit, and the character of a man's conduct, ought to be marked by the following *negative features.*

(1.) He must not feel and act as though the interests of this world, its pursuits, its relationships, and its possessions, were not passing away—as if they had a reality, and a permanency, and a capacity of bestowing satisfaction and happiness, which they have not, and which God alone has. (This disposition is rebuked in 1 John ii. 17; 1 Cor. vii. 29—31.)

(2.) From the general tone and frame of our hearts we must expel, as much as possible, the infections of lust and pride; we must repress those feelings, desires, hopes, fears, and active impulses, which owe their proper life, power, and character, to the instincts of lust and pride. (This is required in 1 John ii. 15, 16, 17; Eph. ii. 3, compared with Eph. iv. 22, &c.)

(3.) In short, in the inward frame of the soul, and in the outward character of the life, we must not be *conformed* to the historical development of the world, to what the Apostle calls *this age* (τῷ αἰῶνι τούτῳ, Rom. xii. 2), so far at least as it owes its character to the predominancy of lust and pride.

Our intercourse with the world will be characterized by these negative features, if, by the grace of Christ, we feel and act in accordance with Gal. ii. 20, v. 24, vi. 14. Then we shall give heed to the Apostolic admonition (μὴ συσχηματίζεσθε, Rom. xii. 2). Neither in the tone of our inner consciousness, nor in the development of our historical character, shall we take our place, as a harmonious part of the actual system of the world, so far as it owes its form to the plastic action of lust and pride. —But what is the shape of that character which we shall assume? We must, by that grace of Christ which raises up the new man, obey the apostolic admonition again (μεταμορφοῦσεσθε, Rom. xii. 2), and be *transformed*, not after the plastic tendency of an age, but by the power of a new life, developing a character shaped after the single and definite model, and furnished by the Man Christ Jesus, when He exhibited, in living action, the "good, acceptable, and perfect will of God." (Rom. xii. 1, 2.) The Son of Man was free from the infections of lust and pride;—He fully realized the spiritual and the future; therefore He did not *abuse* the world. But, endowed with the vital principles of a pure human nature, He thoroughly *used* the world. This He did by the independent power of a life which, developing itself after its own law, produced historically the Man

Christ Jesus. As the second Adam, He stands in contrast, marked and definite, with the men of this age, who are the offspring of the "old Adam," and owe their distinguishing features—not to the regular action of a life, but to the abnormal disturbance of lust and pride, which destroy and pervert the true life of man's nature.

And now what are the *positive features* which distinguished the use which the Son of God made of the world? They may be deduced from the Gospel narrative. It will be sufficient for our present purpose, if we confine our attention to those insisted on by the Apostle. (Titus ii. 12.) In positive and palpable contrast with the abuse of the world wrought by lust and pride, in the use which the Christian makes of it, He must be *sober*, *righteous*, and *godly*.

He must be Sober.—The Christian must be sober in the tone of his inner life. He must set on earthly things, and on all the interests which cluster around them, only that estimate which is their due. He must set his best affections on things above—on the system of which Christ, in His glory, is the Head—on objects which are spiritual, and on interests which are eternal. Hence, in all his intercourse with the world, he must exhibit, with reference to things present, a spirit of marked forbearance and sobriety. He must speak and act like one who regards the fashion of this world as shadowy and passing away. That, on the contrary, which is felt and seen by others to exert on his hopes, fears, and desires an unlimited influence—the full power of a positive, sufficient, and final good—must be the coming of Christ, and the development of His kingdom in glory. (Tit. ii. 13; Col. iii. 4.)

He must be Righteous.—The Christian has a standard, high and fixed. This is the example of Christ,—a living illustration of the moral law,—which exhibits human nature in that state in which, before God, it is "very good." As one who is under this rule, must the Christian conduct "his intercourse" with the world. The spirit, therefore, which animates him must be characterized by a regard to principle in small as well as in great things; and by an instinctive shrinking from sentiments, habits, and objects flavoured by impurity or deformed by moral obliquity.

He must be Godly.—The Christian lives "as seeing Him who is invisible." (Heb. xi. 27.) He walks up and down this visible world, as one who realizes the presence of the world which is spiritual and unseen. While he conducts his intercourse with the former, the tone of his mind and the temper of his character must be such as becomes one who is a citizen of the latter.

I apprehend that if it be our object to maintain a spirit and line of conduct characterized by these features, we shall seldom be at a loss to determine, on each occasion, the precise limits of that intercourse with the world which is lawful and expedient.

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Of course, we shall not be without the guidance suggested by those positive objects and interests which supply us with motives in our intercourse with mankind. These will be such as occupy the heart of one who is delivered from the tastes engendered by lust, and possessed of the mind of Christ. They are referred to with sufficient clearness by the Apostle, Phil. iv. 8.

It will be found, that in some instances we shall be repugnant to the men of the world; and their aversion will throw up impediments, which will operate as limitations to our intercourse with them.

In some branches of social intercourse, we shall find that we have no time which may not be spent more for the glory of God, and for our own good, in some other way.

In other branches, lust or pride, operating in some shape, will be found to constitute the very essence of that motive which organizes and animates the social gathering. It will be impossible to become a willing and sympathizing member of that social meeting, without yielding to an interest excited by the instincts of lust and pride, and violating inwardly, in our own hearts, if not in our outward character, the rules above laid down.

I am disposed to conclude, that so far as these, or other considerations suggested by the above general principles, may not throw up hinderances, the Christian is at liberty to gratify those social instincts of his nature which, however purged and sanctified, do still move him to have intercourse with mankind.

The world is open to him in all directions. Certainly he is free to use the fashion of the world, as his Master did. He entered freely into social intercourse; He supped with those who invited Him—with the Publican as well as the Pharisee. In the streets of Jerusalem, and wherever men were drawn together by the various occasions or attractions occurring in the social system, there He might have been found, ever sympathizing with His fellow-men, mourning with those who mourned; and, no doubt, rejoicing with those who rejoiced, so far as they had an occasion for real joy—joy which did not owe its life to the action of lust and pride.

Besides, the followers of Christ have an express mission. It is to co-operate in making Christianity, in its doctrines, and by its effects in living Christians, a witness to the world. By means of this testimony, "the kindness and love of God our Saviour towards man," is to appear to every one, that the elect people of God—the sheep of Christ scattered abroad—hearing the message, and recognizing in it the voice of the "Good Shepherd," may believe and be saved. In the discharge of this mission, Christians, I presume, are not at liberty to form for themselves arbitrary limits to their intercourse with mankind. The largeness of interpretation which St. Paul gave to the Christian's

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liberty of intercourse with the world, is strikingly illustrated by the fact, that he contemplated, apparently without disapproval, that the early Christians would join in the social feasts of the Heathen, only avoiding everything like a communion with their Heathen characteristics. In this, Christianity did not introduce a new rule. It appears that Obadiah, a servant of God, under the old dispensation, did not forsake the household of Ahab, when that king became an idolater.

I have made as yet no special reference to the clergyman in these remarks. The only difference between him and the layman is found in the circumstance, that the former is to teach the latter; and to do so, not only by words of exposition and of exhortation, but by example. It follows that the efficiency of the minister of Christ must be more or less dependent on the extent and character of his personal intercourse with general society.

If he violate the principles already laid down, by failing to observe the negative and positive features which should characterize his intercourse, or by venturing beyond the bounds which should limit that intercourse, he will weaken and disturb the principle of religion in his own soul. It may lose its vital heat, its spiritual and heavenly character, and the vigorous impulses of faith, hope, and love. If so, he will degenerate into a formalist; he will be overcome of the world; he will be as the salt which has lost its savour, virtually relinquishing his office as a reprover of the corruption which is in the world, and his duty as that of one who, in season and out of season, at every turn in life, is to be aiming, with discretion, but with reality of purpose, at the conversion of the sinner, or at the edification of the saint.

Again, he is not at liberty to disregard the standards by which the world on the one side, and the flock of Christ on the other, form their respective judgments of what may be expected of the minister of Christ. By the latter, he is supposed to have attained a higher measure of the grace and character of Christ than the common Christian, and therefore to be able to illustrate more perfectly, in his intercourse with others, the doctrines and precepts which he publicly expounds and inculcates. By the former, he is supposed to have less time, less disposition, and less occasion for general intercourse with mankind. It follows that any failure on his part, in the observance of the above principles, will meet with less allowance, and will be more mischievous to himself and others.

I will add, that being a public servant, it is the influence of his own spirit and conduct, on not only the most enlightened of his flock, but also its bearing on the weakest and least instructed conscience, which he must regard. If, in the spirit and character of his social intercourse, he exhibit, according to the judgment of either, any departure from sobriety, righteousness and godliness, or an undue estimate of earthly things, his ministry, though

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otherwise distinguished by eloquence, learning, truth of doctrine, and even zeal, will, to a certain extent, fail in its specific power, so far as that is dependent on the individual minister; and be like the machine, which, perfect in the machinery, is weakened in the main-spring. And yet he must exercise discretion, as well as tender regard to the weak conscience, in his deference to the judgment of others, and not draw his general intercourse with his brother men within too narrow limits.

I have not referred expressly to the passages of Scripture, 2 Tim. ii. 16. 25; iii. 5; iv. 2; Tit. i. 2, 8, &c. &c., which give more definitely some of the features which should distinguish the minister before the Church and the world. These are of the utmost importance, but I apprehend that, in the effort which he makes to follow out the general principles already suggested, his attention would be necessarily led to these.

E. H. C.

ON GOING TO HEAVEN WHEN WE DIE.*

Having for many years thought much of "going to Heaven when I die," and having felt that, though infinitely unworthy of such an issue to a life chequered by evils and mistakes of which God only knows either the number or the magnitude, I had yet a good hope, through Christ, that I should reach ere long the haven where my soul would gladly be; I cannot dissemble the disappointment with which I have read the communications of your excellent Correspondent T. D. B., on the "Christian's prospects of the world to come."

Had I perceived, however, that his views, so far as they are definite, and different from those of his fellow-pilgrims who hope to go to heaven when they die, were supported by any firm basis of Scripture authority, I would as quickly as possible divest myself of all my cherished prejudices, to give free admission to the clearer light which he professes himself able to throw upon the subject.

It would appear that T. D. B. rather expects that heaven should come down to him, than that he should go up to heaven. If this were the whole difference between us, we might well compromise the matter thus: should I find it so, for myself, I should rejoice as much as he would, though the event I had desired were accomplished in a manner contrary to my anticipations; and I have not the slightest doubt, that if it please God to remove him from earth to heaven in the manner I

* Having given admission to two Papers, in which somewhat new and peculiar views are displayed on the subject of the "Christian's prospects of the world to come," we have thought it but just to allow the advocate of an opposite opinion to present his views to our readers; but, on the whole, we do not think it desirable to invite any further discussion on a subject on which our correspondents appear to us to differ less than they might be disposed to admit.—Editor.

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anticipate, he will be equally rejoiced to find himself there;—an event which, for the sake of his Master's cause on earth, may, I hope, be long delayed.

I have no fault to find with the tone of confidence which he assumes, and which, to another Correspondent, seems to be too dogmatic. My objections are to what appears to me the looseness and inconclusiveness of his reasoning, and to the injurious effect which, as I conceive, his views may have upon the minds of many readers.

It is scarcely possible his reasoning should not be in some measure loose, because he sets himself to contend, not with any clearly defined objection, but with various shadowy imaginings respecting a future state, many of which are not maintained by any one worth arguing with. The persons he combats are those who talk or hear of "a future state," or of "another world." This "future state" is the "state of the *soul*:" the "other world" is the "*Heaven*" to which they hope to go "*when they die*;" a world of spirits, an abode of angels, a distant scene of light and glory, without connection or analogy with this present world, into which elect souls, migrating hence one by one, are admitted as their proper home, to pass eternity in the presence of God.—"The resurrection of the body, and the personal coming of Christ, stand as a kind of supplement to this scheme; with which, however, they are not felt to have any living or necessary connection."

Now, I happen to have spent many years in happy intercourse with a considerable number of pious and devoted ministers of Christ, who both hoped, and taught their hearers to hope, that they should go to heaven when they die; yet I have not known any who spoke of the resurrection of the body, or of the personal coming of Christ, as a kind of complement to their scheme. There is an old hymn, which I believe is often sung in many of our churches, beginning, "Lo! He comes with clouds descending," written long before the recent revival of the controversy on the Second Advent, which expresses the warm feelings of many a Christian heart still resting on the hope "of going to heaven" at death; and this hymn has been followed by many a sermon, preached in a congenial spirit to that of its composer, though not often with equal force of language and fertility of imagination. And with regard to the other topic alluded to, namely, the resurrection of the dead, I am not aware that it is ever treated as a mere supplement to the evangelical scheme of doctrine. There is nothing more easy than to represent a system you are opposing in caricature, and then to pronounce it absurd. This, I believe, is done, though most unconsciously, by your eloquent and devout Correspondent.

It is not my intention to enter here on any formal discussion of the general scheme of interpretation which lies at the basis of the argument of T. D. B.; but I wish to justify the hope I

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entertain in common with many of my brethren, of "going to heaven when I die." St. Paul expected it for himself, and looked forward with joy to the event of his death. Not only does he speak of being "absent from the body and present with the Lord," as something most desirable in itself; but in the midst of scenes of usefulness enough to inspire him with the wish for a lengthened life on earth, so high were his conceptions of the felicity of that *state* and place to which he was hastening, that he was "in a strait betwixt two," knowing that to depart would be far better for himself than to remain—in other words, to die would be far better than to live. And it was from the presence of Christ that he anticipated the joy of his desired removal. I cannot but think that all the statements of T. D. B. on this point are cold and feeble compared with the language of St. Paul in the first chapter of the Epistle to the Philippians, and in other places.

But was the place in which he was to be with Christ, heaven or not? It was Paradise undoubtedly. The Saviour promised the dying thief, "To-day shalt thou be with me in paradise." But paradise here means the place of separate spirits, which may be distinguished from heaven; and as Christ came back to earth, it may be argued that He had not gone to heaven itself in the interval between His death and resurrection. Let us then turn to another portion of Scripture which speaks of paradise. In 2 Cor. xii. St. Paul gives a remarkable account of his own rapture into paradise. So marvellous was the whole transaction, that he knew not whether he was in the body or out of it. Yet he there "heard unspeakable words which it is not lawful for a man to utter." The scene was overwhelming to the mind of a mortal man; the things heard and revealed were too sublime for human thought to reach, or human language to express. Was this paradise Heaven? Yes, "the third heaven." (See ver. 2.) The Apostle had been there, but when he came back he did not open his lips on the wondrous theme for fourteen years; and it seems that he never would have spoken of it but in vindication of his own authority, the questioning of which was likely to lead to serious results in the Church of Corinth. Can we wonder that, with this scene vividly before his mind, the Apostle should desire to depart and to be with Christ, though he knew that the resurrection of the body and the Saviour's second advent was a remote event?

I cannot agree with your Correspondent's assertion, that those who die in the Lord (St. Paul among the rest) "have not yet entered into the kingdom of God as the Bible uses that expression." In many passages the kingdom of God includes the kingdom of grace on earth, as well as the kingdom of glory in heaven. But I should not be willing to concede, that even when the latter only is spoken of, the term is exclusively applicable to the period commencing with the second advent of the Saviour. St. Peter, in his Second Epistle, speaks of soon putting off his

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tabernacle. It is no violent assumption to suppose that he was looking forward with joy to the day when he should "die and go to heaven." He was following his Lord in the path which his Lord had shewed him. Speaking under the powerful impression of this thought, he says:—"Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Connecting this passage with what he adds about his own departure, it seems natural to infer that this was the kingdom which he himself was about shortly to enter.

I have said the more on this point, because I think T. D. B., and many who adopt his views, fall lamentably short in their conceptions of the felicity of the redeemed from the moment of their death. He, on the other hand, charges persons holding (I will not say my opinions, but) the opinions of our best divines, and our most evangelical teachers—such as Venn, Newton, Cecil, Scott, and a host of others, together with that prince of allegorists, old John Bunyan—as very unscriptural, for not giving greater prominence to the resurrection, and the second coming of Christ. I do not mean to assert that there are no errors on both sides; but I rather regard this difference of opinion as resulting from a common infirmity of nature, above which it is impossible, in our present state, entirely to rise.

The truth is, the whole subject is too grand for any human conception to realize. We can here see but "in part;" some of us look more at one part, some more at another; and we are all apt to exaggerate what we see, and to undervalue what we do not see. Each is taken up too exclusively with his own point of view, and that necessarily a very limited one, because of the feebleness of his capacity on the one hand, and the designed reserve of Holy Scripture in treating of subjects so far above our comprehension, on the other.

There are obviously two states of great glory and happiness set before us in the word of God;—one nearer, the other more remote, and the more remote confessedly the greater of the two. The object of T. D. B. is, I suppose, to fix the reader's view almost entirely on the latter of these states; for he seems scarcely to allow us to "consider our latter end," or to number our days and to think of death, or of what immediately follows. What, then, is the effect which such a mode of contemplating the future will naturally have upon the mind of the Christian? He feels that he is amid scenes which no human thought can reach. He uses the strongest language to express his thoughts; he has exhausted his resources of conception and of language, and can do no more. Let him return in thought to that scene through which so many of God's faithful servants have passed, and how shall he describe the glory which immediately awaits the faithful dead? How shall he deal with the language of

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the Apostle, as he stood on the verge of Jordan, exclaiming, "I am now ready to be offered, and the time of my departure is at hand? *Henceforth* there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." It is true the crown was to be laid up till "that day;" but the exultation at the prospect of immediate departure is not to be accounted for, except on the ground that an early death was to be the introduction to an earlier and most desirable felicity; because whether he remained on earth one year or one hundred could make no difference to him at the ultimate period anticipated.

We find, therefore, as might be expected, that there is, in persons holding the views of T. D. B., a tendency to depress far below the level of Scripture statement, and of the view taken by the holiest of God's faithful servants, the happiness of the redeemed at the moment of their departure from this world of trial and of sorrow. And this arises from the necessity under which they have laid themselves, of coming backward from the contemplation of the loftier to the lower height to which Christian hope aspires. Whereas, had they taken the other course, and fixed their thoughts first on the point which was the nearest, though not the highest, they would have found in this sufficient to exhaust all their conceptions of what is great and lovely and satisfying; and then, by adding the thought that, at the predicted period of the resurrection, this already inconceivable happiness should be greatly augmented in every way, they would entertain and impart (as it appears to me) a far more affecting and just conception of the true Scriptural representation of the Christian's prospects of the world to come.

If some of us say less respecting the full amount of the change which the dead in Christ shall undergo at the period of the Resurrection than others contend for, it is because we feel how little light all that they have said or can say on the subject, throws upon that scene of wonders. If the breast of the hill up which we are climbing hides the summit from our sight, yet we may be content to know that when we reach that breast we shall have a much nearer and fuller view of the summit than we can now attain. Let us labour to enter into the rest which remaineth unto the people of God, and when once we have dropped the garments of mortality, we shall know how to look forward to the period when our mortal shall put on immortality, and when death shall be swallowed up in victory. And till we have passed the first stage of our journey, and have crossed the swelling flood of Jordan, we can but speak in the lispings of infancy respecting that further and final stage of which our own sublime Burial Service speaks, when it teaches us to offer up to God the prayer, "That it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; that we, with all those that are departed in the true faith of Thy holy Name, may have our perfect con-

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summation and bliss, *both in body and soul,* in Thy eternal and everlasting glory."

For such views of the happiness of the heavenly state previous to the general resurrection, as I should gladly see more prevalent, notwithstanding all that can be advanced by T. D. B., I would refer to the spirit-stirring Life and Letters of the late Rev. Henry Venn of Huddersfield, who seemed to breathe the air of the Heavenly Jerusalem during a considerable portion of his earthly pilgrimage, and to enjoy a foretaste of its pleasures in the lively exercises of faith and hope.

These remarks have extended further than I meant when I began; yet other thoughts crowd upon me which press for utterance. But I forbear, lest I should *undo by overdoing,* and subscribe myself your constant reader,

N.

POPISH EXTRACTS.

THE following extracts from a work entitled, "New Month of Mary," a posthumous work of the Abbé Louis Debusse, published (with approbation) at Malines, 1844, serve so effectually to vindicate the charges brought against Popish writers, and to repudiate their denials of them, that I venture to ask a place for them in the "Christian Observer."

This work has the approval of the Bishop of Amiens, 1828; Bishop of Orleans, 1828; Archbishop of Aix, 1828; Archbishop of Avignon, 1828; Bishop of Ghent, 1830. Z.

"*To the most pure and immaculate Virgin Mary, the Mother of God, the Queen of Angels and of Saints, the Refuge of Sinners.*

"Holy Virgin,—You know that for long I have been desirous to do something in your honour, whereby I may render thanks to you for all the goodness which, as a mother, you have manifested in regard to my poor soul. It is to you, Holy Virgin, after your Divine Son, that I can say with joy and gratitude, 'Your mercy has been great to me.' I wish that it were possible to relate in detail the incredible obligations by which I am bound to you. The history of my great misery and of your great mercy, would engage all just souls to bless you, to praise you more and more, and would encourage poor sinners to throw themselves into your arms.

"In the meantime, permit me, my dear Mother, to offer you this little Work, inspired, as I believe, by yourself.

"As for me, O Holy Mother! I ask but this one thing of you. Thou, who didst draw me out of the abyss of perdition, and lead my feet into the paths of life, and hast even raised me to the dignity of a priest of Jesus Christ, deign to obtain for me the gift of perseverance in my holy state and in your holy love, and grace to die pronouncing these three names, so sweet and so powerful—Jesus! Mary! Joseph!" . . . .

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"You have often heard, and always with pleasure, my dear Theotime, that devotion to the Mother of God is, in the opinion of the holy Fathers, one of the surest marks of predestination, and also one of the most powerful means of grace. St. Anselm did not hesitate to assert, that a servant of Mary could never perish. The well-beloved daughter of the Eternal Father, the Mother of the Incarnate Word, the Spouse of the Holy Spirit, 'she commands more than she solicits in Heaven,' says another Father. 'Let us love Mary,' exclaims St. Bernard, 'let us love her with all the strength of our hearts, with all the power of our affections; for such is the will of God.' It was through her that He gave us His Son; it is through her that we obtain many gifts from our Saviour. Jesus is the source of all grace, and His heart is its centre; His holy Mother is the dispenser of this grace; she is the mysterious channel through which it is transmitted to us. Let us love and serve Mary; all the saints invite us to this by their example and by their words. Let us love and serve Mary, because such are the wishes and the vows of the Holy Church. This tender Mother, so attentive to all which can ensure the health of her children, never ceases to remind us of what is due to the Queen of Heaven; we owe her our veneration, our confidence, our love. Hence arises that universal worship which has raised up everywhere temples and altars to the glory of Mary; hence those pious associations formed for her honour and enriched by the treasures of the Church; hence that holy custom of saluting her three times a-day; and that touching practice of the ministers of the sanctuary, who, both at the beginning and at the end of the holy office, recite the angelic salutation, so glorious to Mary, so pleasing to God: a prayer which has become, in the opinion of St. Ephraim, one of the songs of the celestial hierarchy.

"Let us love and serve Mary, my dear Theotime, were it only for this reason, that hell is filled with rage against her worship: can we doubt that devotion to the Mother of God is indeed the way to Heaven, when we see how diligently the enemy of mankind endeavours to efface her name from our hearts?

"'Devotion to the adorable Mother of God,' says a pious writer, 'brings with it so many blessings, that eternity itself will be too short to recount all the good which flows to us from this source. In this devotion, the poor find wealth; the weak, strength; the ignorant, knowledge; the afflicted, consolation; sinners find grace; the just, their sanctification; the souls in purgatory, their deliverance. In short, the whole earth is filled with blessings which flow from her. It is her heart, her precious heart, which is, next to Jesus, the purest, the tenderest, the most loving of hearts; in her alone there is more love and more perfection than in all the saints and all the angels, and consequently there is incomparably more tenderness for us, more compassion, and more will to succour us, than in all the saints together; and it is from this merciful heart, as from an inexhaustible source, that an infinite multitude of blessings flow to all creatures.

"To return to you, my dear Theotime. Mary is your queen; be zealous for her glory. She is your advocate; strive to merit her protection, by rendering yourself pleasing in her eyes. Mary can ask no favour for you which will not be granted. Lastly, she is your

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mother. Jesus' dying voice from the cross declared her to be so. Let your heart be that of a child towards her, and work for her as a son for his mother. It is by pious practices that you will obtain the protection of the Mother of Mercy, who recompenses most liberally the smallest service of her children."

"On the Immaculate Conception of the Holy Virgin.

"We shall find a proof, my dear Theotime, of the immaculate conception of Mary, in the holiness of God, and in His infinite horror of sin. The holiness of God is His greatest attribute, and that which the inhabitants of heaven celebrate in all their songs. Isaiah, in a state of ecstatic ravishment, heard them repeating their ceaseless song of Holy! Holy! Holy! Several centuries later, John, transported in spirit to heaven, heard again the same song, Holy! Holy! Holy!

"Can we then suppose that Mary could ever have been, even for a moment, an object of abomination and horror in the eyes of God? Are we to conclude that when the Church celebrates by a solemn festival the conception of Mary, she has but chosen that moment in which Mary was the slave of the devil and the enemy of God?

"Oh no! far from us be such an unworthy thought. Thy temple, my God, is holy; and Mary is Thy temple. She has bruised the head of the serpent, according to the promise given for the consolation of our first parents.

"Oh! holy Virgin, when I think of my great ingratitude, and the innumerable sins which I have committed against my God, I dare not hope for His pardon; but thou, oh! tender Mother, who art called by the Church the refuge of sinners—the hope of the despairing—the succour of the lost—be thou my refuge, my hope, and my help. I feel myself encouraged when I see how that thou, in thine immaculate conception, didst trample the devil under thy feet. It was not for thyself alone that thou didst thus triumph over sin, but that thou mightst make thy children also to be partakers in this triumph. Oh! most pure Virgin, by thy holy virginity and thy immaculate conception, obtain for me purity of soul and body."

"He who perseveres to the End shall be saved.

"I do not hesitate, my dear Theotime, to apply this oracle of the Holy Spirit to devotion to the immaculate Mother of God. Yes! holy Virgin, we may say, in the words of one of your most faithful servants, Alphonso di Liguori, 'If I only continue to love you, to serve you, to pray to you, I am certain of my salvation.'

"Mary is the instrument of our redemption. 'It is through her,' says St. Bernard, 'that hell is vanquished, that the earth is sanctified, that men are saved, that heaven is full, and that heavenly gifts flow down upon us in abundance.'

"Oh! Mother of Mercy, how much has not your poor child suffered when he has been far from you; what remorse, what sorrow! Behold me entering again into your sanctuary; again safe beneath the shadow of the protection of your regal mantle. I would sooner die than quit my asylum and my paradise.

"Oh! Mary, your kindness exceeds my sinfulness. My heart sinks within me when I remember my short-comings and my iniqui-

ties; but then, when I raise my eyes to heaven, and think of you as the Mother of Mercy, and the advocate for sinners, I breathe again, and find consolation. Yes! O holy Virgin, next to your Divine Son, my confidence is placed in you. It is through you that my prayers are addressed to Jesus; it is through your favour and your intercession that I hope to obtain grace and mercy. Have pity upon me, oh! Mother of Goodness, and keep me from ever abandoning your service. Take me under your protection, and keep me in your family. If I fall, raise me up; if I lose myself, seek me; if I fight, defend me; if I am weak, strengthen me; if I am shipwrecked, save me; if I am sick, heal me. Receive my soul into your hands, and present it to your Son in the temple of glory. Amen. So be it."

"*Examples given in this Work to illustrate the Doctrines inculcated.*

"In the beginning of the seventeenth century, there lived a holy priest in Paris, called Father Bernard. Though he was a member of a distinguished family, he chose the holy poverty of Jesus Christ, rather than the riches and grandeur of this world, and was content to live as a poor priest. He was one of Mary's most faithful servants, and owed his conversion and his religious calling to her. He caused a prayer to be printed in many languages, which was compiled from the utterances of St. Bernard, beginning with these words, 'Memorare, O piissima Virgo Maria;'—and he distributed more than two hundred thousand of these prayers in his lifetime. Going, one day, according to his custom, to one of the prisons in Paris, he met two monks belonging to a very strict order; running up to the youngest of the two, he embraced him, saying, 'Oh! my brother, be joyful, for you owe your soul's life to the holy Virgin.' The young monk thought that this stranger was a fool; but the elder one who accompanied him said, 'He is a holy man, and you ought to rejoice at what he has said to you, for he would not have said it without cause.' After this they parted, the monks going on their way, and Father Bernard continuing on his errand of mercy to the prison. Some years later he was again entering the same prison, when he learnt that there was a criminal condemned to be broken on the wheel, who would not hear of Confession. Father Bernard, doubly afflicted at this news, went to the cell of the condemned man, saluted and embraced him; he then exhorted and threatened him with the wrath of God, but all in vain, the prisoner would not deign to answer. Father Bernard then entreated him to say one short prayer to the holy Virgin: the man refusing to do this, he said it for him; but seeing that this obstinate sinner would not even open his lips to join in the words of the prayer, he grew bold with zeal, and, putting the paper upon which the prayer was written into the mouth of the criminal, he exclaimed, as he forced it between his teeth, 'Since you have refused to say it, you shall eat it.' The prisoner could not resist, because he was chained hand and foot; and therefore, to appease the importunity of Father Bernard, he swallowed the paper; then the holy man embracing him, cried out, 'It is to the intercession of the holy Virgin, my dear brother, that you owe your conversion.' 'Yes, my father,' said the prisoner, in a voice broken by sobs, 'this is true; long ago you said these words to me; would to God that I

had never forgotten them.' 'Have I ever seen you before, my child?' said the Father; for he did not recognize him, or remember that he had ever said these words to him. 'I am,' said the prisoner, 'that monk whom you embraced some years ago on the bridge outside this prison.' 'But how then,' said Father Bernard, 'have you fallen into this miserable state?' 'I will tell you all,' said the prisoner. He did so; and when he had finished his story, his tears and sighs burst forth with such violence that Father Bernard was deeply moved. 'Be comforted, my child,' he said; 'since the holy Virgin has obtained from God the grace of penitence for you, do not doubt but that she will also obtain that of perseverance and salvation. Only prepare yourself for a full confession, whilst I go and find you a confessor.' Alas! he needed no confessor, for, penetrated with the sense of his own sinfulness, and of the mercy of God to him, the poor penitent died of grief and contrition before Father Bernard's return."

"*Prayer.*

"Oh, Mary! Virgin most holy, and my august Sovereign! I place myself beneath your protection. I throw myself with perfect confidence upon your mercy. I confide myself, my soul and body, and all which belongs to me, to you; for every circumstance of my life, and especially for the hour of death. Therefore, oh! tender Mother! deign to receive my sorrows and my fears, my consolations and my hopes, in so much that, through your most powerful intercession, and through your favour, I may have in all my actions this one and only aim—to do your good pleasure, and the holy will of your divine Son. Amen. So be it."

"*Prayer.*

'Oh, Mary! reign in our hearts, with your divine Son; be our refuge in our need; our consolation in our troubles; our light in darkness, and our support in temptation.

"*Practical Remarks.*

"Before communicating, examine yourself, according to the advice of the Apostle. If you have had the grief of profaning the body of Jesus Christ, do not despair of yourself, but ask of Mary courage to escape from this melancholy state by a sincere confession."

Such are the blasphemies sanctioned by the Church, which claims to herself the title of Infallible, and who would persuade us to sacrifice the Holy Scriptures, our reason, and our senses, to her absolute authority. Is any one of your readers drifting down the stream of Tractarianism? Let him see here the gulf into which it falls.

REVIEWS OF NEW PUBLICATIONS.

Vie D'Olympia Morata. Par JULES BONNET. Paris. 1851.

THERE are conditions of the public mind which resemble the attacks of an epidemic. The public are thrown into a state of

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excitement, we scarcely know how; and the contagion spreads with rapidity. The disease is propagated; and the mortality is great. But a season of temperate reaction succeeds: for the earnestness of the public mind provokes discussion, observations are made, conclusions are drawn, and opinion ordinarily settles down into a sound judgment. In the end the public mind often gains by the attack, is strengthened by the exercise, throws off morbid humours, and clears its way to truth.

We have recently passed through such a season in England; and though the visitation of our religious epidemic has by no means passed away, the mortality is on the decline, and we can perceive symptoms of convalescence. Our Tractarian malady has lasted about twenty-one years. The numbers who fell off to Rome spread alarm; the movements of the Pope increased the public vigilance; and of late, men's minds, justly appreciating the tendency of these opinions, have passed judgment upon them. They feel, perhaps, that Tractarianism is not without a pretext. From various circumstances, there had been some undervaluing of Church discipline, and some disregard for Church order. The full value of the Church's Ritual and mechanism had not been acknowledged and felt. Men had perverted the liberty of judgment, so essential to individuals, to pass on into the licence which weakens a Church and mars its progress.

The strength of Tractarians lay in professing to supply a remedy for these evils. At the outset nothing could be more emphatic than their tribute to Church authority. But it was very soon discovered that none were so disinclined to obey; and that their allegiance meant a treasonable march in the direction of Rome. As to their value for Church Services, their unvarying endeavour has been to assimilate them to those of the Romish Church. As soon as these facts became apparent, the public required no further illustration; and the difficulty now is, to prevent men from condemning, with general censure, even such opinions as are blameless, and the revival of practices which are, to say the least, innocuous.

But while such is the result upon the great mass of educated minds, the Clergy, especially, have not escaped without traces of the conflict through which they have passed. The Universities, indeed, are recovering from the epidemic. The rising generation in them, to a great degree, reject the follies and errors of the system; but others are deep sufferers from it, and the ministrations of many are marred. Nor is this to be wondered at, for there are two opinions involved in the new theory, which are attractive to the Clergy: the one, which assumes the Holy Communion to be a sacrifice; and the other, which transforms the Pastor into a Priest. Such opinions gratify the love of power which is natural to all men. But they are equally distasteful to the laity, and, except amongst a comparatively small section of the upper classes, appear to have made little or no progress.

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Along with these two opinions, two practices have taken some root, especially in the minds of the sex most open to them, because most imaginative. To the female mind, seeking strength from without, and loving support better than independence, Confession has strong attractions. To them, also, often full of earnestness in devotion, the idea of a conventual life is alluring. Accordingly, in a few places confession is now the fashion; and in three or four towns Protestant convents have been organized; retreats which have had little or no sanction from laymen. We have not as yet heard of any Order of Protestant monks. But female retreats have been patronised by the most extreme of the Clergy, and have had the sanction of a few men of note. The full results of them it has been, as yet, hardly possible to collect. But certain significant symptoms have discovered themselves. The exposure of the feelings of a woman to the close observation of a man, has but one issue. Female dignity is lost; the power of the conscience declines; the moral character is lowered.—Moreover, the glimpses of conventual life which Protestantism affords us confirm the warnings of Romanism. Squabbles, jealousies, tyranny and degradation are its too frequent accompaniments. The supremacy of one person destroys the independence of the other; maternal authority is assumed where neither age nor relationship sanctions it: the mother becomes a step-dame; her rule is arbitrary; her character is deteriorated; and the usurped authority which degrades her subjects, injures herself.

We will not say that there are no exceptions to this view of the case. There are characters which resist and rise above the temptation of irresponsible power; but it is the old story, for one patriarch there are a thousand tyrants.—It is not, however, our design to enter at large into these questions. We have no wish to perplex ourselves with problems which experience before long will solve. To the public discernment we are satisfied to bequeath them; and we desire to direct the thoughts of our readers to a more pleasant and useful theme.—To those among them who love to contemplate examples of elevated piety, talent, and the highest order of domestic virtues, we desire to commend the pages before us.

Two female characters have always seemed to us peculiar in their beauty and interest. With some points of difference, there were many of resemblance. They were born in different countries, and in different periods of history; but many circumstances were common to them. Both moved in high circles, and in the society of a Court. Both were endowed by nature with the rare gifts of beauty, intelligence, taste, and feeling; and both had derived from culture, and the habits of the circles in which they moved, the refinements peculiar to such a position. Both had wit, attractions of manner, and powers of conversation; and both had the power of drawing to themselves many most devoted friends. The one, an Englishwoman, lived in the worst days of the bad Court of Charles II.; the other was born in Italy, in the purer atmosphere of the Court of Ferrara, then

famous for its refinement. Both died early, leaving sad hearts to mourn them, but the sunny memories of a spotless life. If any Englishwoman seeks a model by which to fashion her own life, she will find none of better proportions than that on the first of these examples. On the particulars of that life, however, it would be superfluous to dwell. It was spent in our own country; it is traced out by one of our own writers, who had opportunities to observe it; and it has been lately made familiar to us by a timely republication. The other life is one of more various interest, though of sadder issues—worthy to be traced by us, if only to teach us how love can light up the dark passages of life, and piety can throw a radiance on its most rugged ways.

In the quaint room which looks out on the hill and woods that Evelyn delighted in as a boy, and where the old man came to spend the evening of life, there hangs, beside his portrait by Kneller, one of a young woman with pensive look,—the portrait of Mary Godolphin, at the time of life when Evelyn watched over her with such fatherly care, and when she repaid the old man's counsels with such dutiful regard. It was he who, when her piety was tending to asceticism, and deep shadows were setting in upon her sensitive mind, laboured to dispel the cloud, and to fix her eye upon the light of heavenly love. He also, when she was disgusted by the world (a world bad enough, in all truth,) and would have taken refuge in a convent, withheld her, and persuaded her to seek the bonds of home and ties of duty in the common cares of life. No truer friend was ever found by a young female heart than old John Evelyn proved himself to be to Mary Godolphin; and wiser counsels have rarely been given than those by which she was held fast among the duties of life, and restrained from the search after unreal happiness within a convent. Few can read the stories of Evelyn and Mary Godolphin, characters so distinct, and yet exercising such strong influence on each other, and contemplate their portraits hanging side by side on the walls of Wotton, without a deep feeling of interest.

Far off from this scene, beyond the Rhine, where, from the valleys of Odenwald the Neckar descends to the plain, there stands, retired from the noisy streets, a quiet parish church, niched under a hill, on which, among woods and rocks, stand the shattered ruins of the Heidelberg Castle. In this unpretending church there is a grave, with an inscription which recalls the story of a life—as much shattered by its trials and changes as the walls of the old castle by wars—which after a course of strange vicissitudes, found in this graveyard its first and final rest. Brighter hopes, and a fairer form, and a more glowing genius, have rarely been consigned to earth than those which lie buried in that obscure church, and under that mouldering stone.

It was in the year 1526 that Olympia Morata was born at Ferrara. She was the child of Fulvio Morata, a man distinguished for his general acquirements, and especially versed in

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classical literature—then beginning to revive—and teaching it as a professor in the Italian universities. He was a native of Mantua, but had been chosen tutor to the younger sons of Alfonso D'Este, Duke of Ferrara, who had made his Court the resort of men of learning, and had attracted to it, amongst others, the celebrated Ariosto. Hercules the Second, when he succeeded his father as Duke, pursued the same course; and when, in 1528, he married Renée, daughter of Louis XII. of France and Anne of Brittany, a princess inheriting the virtues of her parents, no Court was more distinguished for refinement than the Court of Ferrara. In this bright circle Morata found congenial employment. But a fortune which depends on the favour of princes is uncertain; and Morata, deprived by caprice of his post, was banished from Ferrara. His daughter made her first acquaintance with exile at Vicenza and Venice; but the banishment was not severe, softened as it was to Morata by its locality in Italy, by the respect of men of letters, and by the audiences which welcomed the lecturer as he illustrated the classics, and taught his countrymen to admire Dante and Petrarch. He was happy also in a home of domestic affection, in a wife devoted to her family duties, and in a family brought up according to the rules of virtue. Among his children, however, his chief attention was devoted to Olympia; discovering, as he at once did, her aptitude for learning, and love of the Greek and Latin languages. Learned students marvelled to hear the girl in her early years speak Greek and Latin with fluency; those who resorted to her father's house from Germany and Italy listened with admiration to the conversation of a girl of twelve, who had already given proof of her genius for poetry and her love for letters. Olympia, however, was the dutiful daughter as well as the apt scholar, and assisted her mother in the humble cares of the family. The circumstances of the Ducal family, and the interest inspired by the talents of Olympia in the men of letters who frequented the Court, first drew her from her retirement, and transferred her to a more conspicuous sphere.

The eldest daughter of the Duke of Ferrara was, like Olympia, endued with a taste for literature, and naturally coveted a friend and companion in her pursuits. The fame of Olympia's talents directed the Duchess of Ferrara's attention to her, and she was removed to the Court as companion to the Princess, who was five years her junior. The female education of that day was, in a large number of cases, devoted to literature; and the practice of recitation, with the art of improvising, were held in high repute. It was not unusual to realize the picture sketched by Madame de Staël in Corinne, and to find a young woman reciting or improvising poetry before a learned audience. The narrative of persons well qualified to judge tells us of occasions in which Olympia was thus brought forward to recite stanzas of Greek and Latin poetry, or to pour forth, in these languages, unpremeditated verses. And those who refer to these performances, bear witness to the copiousness and

beauty of the language, and not less to the retiring gentleness of the performer. To some extent, indeed, her character suffered from so hazardous a success—nor is it much to be wondered at in a girl of sixteen. The poetry to which she gave birth at this period shews to what an extent she indulged in dreams of romantic happiness. In one of her Greek odes, full of beauty, she breaks forth in enthusiasm in praise of a life free from domestic cares, and devoted to friendship. Nor can we be surprised that the young Italian fed herself on the illusory hopes of spending her life in the exercise of genius amongst the fragrance and flowers of poetry. There were other things, however, in store for her. Her dreams were roughly broken by events which interrupted and perplexed other minds than hers. The year 1543, which had brought Olympia to the age of 17, was fruitful of great changes in Italy. It was not in vain that Dante had sent forth his thoughtful poetry, and that Savonarola had preached and suffered. The Italian mind had been thoroughly awakened by the revival of letters. The stimulus which had been communicated to art had extended itself to deeper enquiries. Already in cities and in monasteries, priests and monks were beginning to study the Bible in the original languages; and from towns, and even retired hamlets, voices of enquiry and of sympathy came up to the Northern Reformers.—Two men especially, of intrepid mind, had pushed these researches to their natural issue, and had come, step by step, to a decisive conclusion. The one was the monk Bernadino Ochino; the other, Peter Martyr, a name familiar to us in England. Neither of them had formally separated from the Church of Rome; but they taught, as they had discovered, the truths of the Bible; and charged with this mission to every part of their country, and highly qualified to fulfil it, they spread their discoveries before delighted audiences, in Naples, Florence, Lucca, and Venice. In these towns they rapidly drew around them numbers of earnest minds, intent, like themselves, in the search for truth; and on their departure they left behind them groups of earnest enquirers and incipient Reformers. Such was their learning, and the fame of their eloquence, that Cardinals and Prelates were unwilling to suspect them of heresy. Contarini and Bembo heard them with admiration, and Theatin respected and loved them.

But it was impossible that such proceedings should long escape the watchful observation of Rome. The danger was at once recognised. Paul III., then Pope, established the Inquisition in the spring of 1543; and the Inquisition proceeded rapidly to crush, in torture and death, the germ of Italian liberty. It was mainly with a view to this end that, in the spring of 1543, Paul entered on a progress through the towns of Italy, and announced his purpose of taking Ferrara in his route. The conduct of the Duke had not escaped suspicion. On more than one occasion he and his father had been engaged

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in disputes with the Court of Rome. The encouragement which they had given to letters was undeniable; the Court of Ferrara had become a Court of refuge for every variety of opinion. The attachment of the Prince to Rome began to be questioned, and as he was anxious, from various motives, to remove the stigma, he met the offered visit by a cordial response. It gives us some notion of the extent to which Classics were at that time cultivated, when we learn that the entertainment provided for the Pope, in the ducal villa of Belvidere, was the play of Terence, the Adelphi acted by the young princes and princesses of the house of Este,—one of these afterwards celebrated by the deep love and admiration of Tasso. But it was the secret cabal, not the open festival, which was really significant. The real drama acted at Ferrara was set in action at the Vatican. When the Pope left Ferrara, he left the Inquisition behind him, and its influence over the mind of the Duke and the fortunes of the citizens soon began to be felt. According to the views of the Papacy, it was already time to interfere. Several years before, two Frenchmen had visited the Court of Ferrara, and had received a cordial welcome from the Duchess. The one was presented to her in his real name of Clement Maro, a name not as familiar then as at a later period. The other took the shelter of the name of the Duc D'Espeville, to conceal that of Calvin, which had already become known in the Reformed annals of France. The effect of that visit had been to awaken many to a knowledge of the Reformed doctrine, and to confirm the Duchess in her conviction of its truth. For years after, she continued to correspond with Calvin, when he became the Reformer of Geneva.

Among the influential men of Ferrara awakened at that time, were two who occupied chairs as Professors in the Academy. Another Professor, though he did not formally separate from the Church of Rome, made no secret of his sympathy with the Reformers; and the Court Physician made the corruptions of the Papacy the butt of his satire.—At length the general circle of the literary men of Ferrara began to express either doubts or convictions. It was natural that, from these causes, those men from other parts of Italy who were opposed to the Papacy, and Reformers, should seek shelter in Ferrara. Ochino and Martyr lived there for some time. Curioni, hardly escaping with his life from Piedmont, sheltered for three years by the students of Pavia, and finally driven both thence and from Venice, found in Ferrara an asylum.—We can understand that, under such circumstances, the exertions of the Inquisition were likely to be applied with vigour; and amongst those to whom they gradually extended themselves was Olympia.

For a time, indeed, her fortunes seemed to be secure. The attachment of the Princess and the favour of the Duchess were her protection; and when, in 1547, Ferrara wished to add her voice of regret to that of men of letters in other lands, on the

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death of Bembo, the lyre of the young poetess was employed to express the sentiments of the Court. But clouds soon rose in this serene sky. Her father had found a shelter from the storm. His death occurred in 1548; but the marriage of the Princess Anne, who became Duchess of Guise, removed a friend whose affection was at once a solace and a strength. A Court cabal undermined her favour, and Olympia's popularity at the Court was destroyed. It is not unlikely, that along with the jealousy of courtiers there were deeper influences at work, and that the weapon of persecution was sharpened by other hands. The home of Olympia was marked in the eyes of the Inquisition. Curioni having escaped from the prison of the Inquisition in Piedmont, was especially obnoxious to them. His existence was a living proof of the strength of Reformed feeling, and of the weakness of the Papacy; yet it was under the roof of her father, that this Reformer had found a shelter. It was true that the Professor and the Reformer had subjects in common in their literary studies; but it transpired that the intercourse of the friends had turned upon other topics, and had touched deeper springs of sympathy. Curioni had opened the treasures of the Bible to the accomplished scholar; and in the letters which passed between them, after the departure of the Reformer from Ferrara, it is plain that his host had received the truths laid before him. It was natural that these should be communicated to his daughter, who was at once the associate of her father's studies and the object of his love. From the time at which this change took place, a new and more interesting page in her history is opened. Slowly indeed, and almost imperceptibly, these convictions grew. The death of her father, to whom she was tenderly attached, first gave them depth; and from this time we trace rapidly the progress of her character. Her reverses at Court, and her removal from it, left her time for reflection. Her poetry ceases to be filled with visions of romantic happiness. Those occupations hitherto distasteful, became pleasant to her; and in tending the sick-bed of her mother, and watching over the education of her younger sisters and brother, she found employment and satisfaction. We trace no longings now for the pleasures which she had relinquished, but the prevalence of higher tastes. One of the lessons which she gave daily with most earnestness to her sisters, was in the Scriptures, which she taught them to understand and love; and the Greek poetry, to which she still had recourse in order to express her thoughts, speaks of names and hopes which the Greek and Roman poets had not known. "Thus, as in the desert," so runs one of her Greek odes, "the serpent of Iron healed the wretch wounded by the fatal bite; so the man stricken by the serpent bite of sin is healed, so soon as he lifts his eye to the Son of God."

It was well for her that she could now turn for consolation to higher sources than the dreams of poetry. The storm of per-

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secution, which had been gathering since the Papal visit, broke upon Ferrara. The Duke, who had exchanged indifference for bigotry, lent himself to the intrigues of the Papacy. Fannio, a nobleman of Faenza, was the first victim. In youth he had been an ardent student, but from the time that he became acquainted with the Bible, he gave himself to the earnest study of it; and with absorbing interest, guileless in purpose and frank in character, he could not hide the convictions of his soul. The Inquisition threw him into prison, from which he was released by an abjuration which was wrung from him by the entreaties of his friends and the tears of his wife; but, ashamed of his weakness, mourning over his sin, and avowing his penitence, he was again apprehended. During his second imprisonment, he was deserted by many friends, who feared to involve themselves in his danger. But a few true hearts were faithful; and among these, two ladies were conspicuous, one of whom was Olympia. In her conversations with the martyr, she learned to sound the depths of religious truth. In presence of those glorious realities, she turned with loathing from the vanities which had delighted her. "No longer," she says, pouring forth to Curio her thoughts in that beautiful Latin of which she was mistress, "did these fleeting and failing joys affect me with strange regret; but God lighted up in me the desire to inhabit that heavenly home, in which it is sweeter to dwell for one short day, than to linger a thousand years in the halls of princes."

But while her mind was thus preparing for the fiery trials before her, the mercy of God brought her a friend strictly worthy of that name. Among the German strangers attracted to Ferrara by the fame of its University, came a young Bavarian, Andrew Grünthler, of good birth, well educated, fond of letters, and devoted to medical science.—After visiting several Italian Universities, as was then the custom, he came for his Doctor's degree to Ferrara.—He attended the lectures of the two Sinapi, both of whom had imbibed the Reformed faith; and being admitted into their intimacy, he revealed to them that he shared their Protestant convictions. From them he heard of the young Italian, then the favourite of the Court and the idol of men of letters, of whose genius and virtues they spoke with admiring praise. The reverses which drove Olympia from the Court, at once increased the interest which the young Bavarian felt in her, and gave him opportunities of cultivating her society.—In the end of the year 1550, Olympia rewarded his affection by her hand, and the Reformed Church of Ferrara breathed in secret its prayers, and bestowed its blessing on their young heads. But to all who held the Reformed faith Ferrara was now a scene of danger. The influence of the Duchess, often exerted, had lost its power over the growing bigotry of the Duke. The Professors Sinapi were compelled to fly. Grünthler, who had completed his studies with distinction, sought a Professor's chair in his own country; and the young lovers were hardly united

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before they were separated by her husband's departure for Germany.

Olympia, frowned upon by the Duke and abandoned by the courtiers, retained one sincere friend in the Princess of Rovero; but the dangers which encompassed her husband, and the uncertainty of their reunion, harassed a heart so full of affection. In vain she sought, in his absence, occupation in literature. Such deep anxieties could not be thus allayed:—

"I see thee no more," she writes, "my best beloved, and thy absence leaves me a prey to a thousand anxieties; to real I add imaginary dangers still more terrible. Thou knowest the verse of the poet,

"'Res est soliciti plena timoris amor!'

If thou wishest to deliver me from torments which consume me, write to me soon. Give me details of thy journey and news of thy health. The heaven is my witness, and thou knowest it, there is no object on earth more precious and dearer than thyself. Would that I could be placed near thee at this moment, to make thee understand the immensity of my love. There is no sacrifice or trial which I would not accept with joy to prove to thee my love."

But these outpourings of love found a more abiding comfort:—

"Amid so many evils which besiege us in this life," she says, "we can only find in God our strength and resting-place. Let our prayers then rise to Him with those of His children; He knows not how to refuse anything to those who pray. But I, who comfort others, need comfort myself; for I am stricken with heavy sorrow, nor do I find for this evil any other remedy but in imploring help from God, and I advise and conjure thee to do the same."

And again, after a touching description of the weakness of man, she bursts forth:—

"Oh! God, inexhaustible source of pity and love, grant me wisdom, the handmaid of Thy glory; write my name in the number of Thy servants, for to Thee alone do I desire to belong in the brief season which thou hast allotted me upon the earth."

At length, after an absence of several months, Grünthler returned to Ferrara; kindly received by the German professors, treated with distinction in their Universities, but finding that the wars in Germany had banished the great body of students from the schools. Still his friends urged him to quit Italy, and to transport himself into his own country. To Olympia, resolute as she was to follow the fortunes of her husband, it was a painful separation. She was leaving her own country, the friends whom she had made in her native town, the sisters whom she had guided, and the mother of whom she had been the stay. Still, however sad her heart; her course was clear:—

"God has united me," she says, "to a husband dearer than life. I would follow him, with a confiding step, into the houseless solitude of the Caucasus, or into the cold regions of the West, as I would across the valleys of the Alps; wherever he shall be pleased to go, I will follow him with rejoicing heart. There is no region, however distant, which does not seem to us an object of desire, if we can serve God there in freedom of conscience."

In Spring, therefore, they left Italy; passed through Trent, then busy with the intrigues of the Council; and repaired to

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Augsburg, to the house of Hermann, a counsellor, eminent for his learning, and not less distinguished for his benevolence. He received the fugitives, and made them for a time forget their exile and their dependence.

There Olympia resumed her favourite studies, at times occupied herself in poetry, and continued the assiduous study of Scripture. It was there, too, that she renewed her interrupted correspondence with her father's friend Curio, to whom she owed so much, and who, having fled from Italy, had first been placed over the College of Lausanne, and finally established as Professor of Latin Literature at Basle. His letter to Olympia shews the warmth of his affection, and the pleasure with which he received the proofs that she was still distinguished by the classical taste which he admired.

But whatever were her literary occupations, her affections reverted to Ferrara; and her letter to her friend there shews the anxiety which she felt for the Reformer Fannio. She urges her friend to use her influence with the Pope to procure his liberation; and at the same time she encourages her to remain faithful to that Reformed truth which was the comfort of the martyr in his prison, and of herself in her exile. From Augsburg, Olympia and her husband removed to Wurtzburg; and from the roof of Hermann to that of John Sinapi, formerly a Professor, and her friend at Ferrara. In the society of this attached friend, she enjoyed a repose which was a contrast to past anxieties. It was a haven of rest after and before a storm.—Her husband, feeling that he must enter upon some active occupation, resolved to try his native town of Schweinfurt, and they removed thither in the end of October, 1551. A strange change for Olympia, from the life and activity of Ferrara to the quiet of a Bavarian country town—from the blue skies of Italy to a northern winter,—and from her melodious Italian to the crabbed German, which she was never able to master. But these changes had no effect in depressing her, and her principles enabled her to triumph over far deeper trials and temptations. Their friend Hermann wrote, by the direction of Ferdinand, to offer to her husband an important chair in the Academy of Lintz. But however attractive the position, as soon as they found that they were not allowed to profess openly the Reformed faith, they declined:—

"You are aware, without doubt," she writes to the son of Hermann, "that we are voluntarily enrolled under the banner of Christ; the oath which binds us to His service is so sacred, that if we betrayed it we should be punished by an eternal chastisement. Such is, in truth, the majesty of the Prince under whom we serve, that He has the right of life and death over all His subjects. We ought then to confess Him in every place, and to preserve entire the shield of our faith, which can alone preserve us from the wrath to come. Our firm resolution is, to remain faithful to the worship which we have embraced."

The only complaint that is wrung from her during her residence in Bavaria, is when a long silence, and the difficulty of communication, prevented her from hearing of those she had

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left in Italy:—"Behold fourteen months," she writes to a friend, "and I know nothing yet of my mother and sisters; all my letters remain without answer. I pray you to write to me, to give me news of Italy and of the ungrateful Ferrara." Letters at last arrived, and while they brought her satisfactory intelligence of her family, they saddened her with the news of the martyrdom of Fannio.—This event shewed her that her exile from her country was to be for life:—

"You recommend us," she writes to Curio, "to pass by Basle when we return to Italy. Alas! it is too probable that we shall never return. When we came to Germany, we had little hope of being soon recalled into my unhappy country. You know, doubtless, how dangerous it is to live in a country where the adversary of our faith exercises so formidable a power. The Roman Pontiff displays at this moment such fury against our brethren, he persecutes them with such inhumanity, that the rage of his predecessor appears trifling when compared to his. He has scattered his spies over all the cities of Italy, and he is deaf to every prayer. I would rather seek a refuge in the furthest corner of the earth, than return into a country where we should have so much to suffer."

But it was not her own exile that troubled her. The real anxiety was for her family; she feared to compromise them by her letters, but she did not fail to send to her mother such help as her economy and her tender affection enabled her to supply. Her letters to her friend Lavinia, of Rovero, give us an insight into the feelings which then prevailed in her mind. Her affection for her friend, strengthened by gratitude and years, was made more tender by the trying circumstances in which Lavinia was placed. Separated from her husband, who had entered the army of France, deprived by death of her children, isolated from her friends by her religion, and suffering under a wasting disease, to her Olympia poured forth the treasures of her affection:—

"I bear thee without ceasing in my heart, my beloved Lavinia, and I make constantly mention of thee in my prayers. Thy preservation is the subject of my most ardent entreaties, for I dread lest thou shouldst suffer thyself to sink under the cares of life. I send thee, by a trusty hand, some writings of Dr. Martin Luther, the reading of which has done me good, in the hope that these may minister consolation to thee. Give thyself more and more to these holy studies; ask of the Lord the light of His Spirit, and He will not leave thee unanswered. Thinkest thou that God is a deceiver? Thinkest thou that He has given so many promises to His disciples, and will not remember them in the hour of their trial?"

To such letters Olympia added a dialogue, written after the model of those of antiquity, and with a beauty not inferior to them, describing the sources of the Christian's happiness. In these pursuits, and among her father's books, which she had transported to Bavaria from the sunny land of her youth, she found moments of interest, whilst her time was occupied in her domestic duties, and in visits to the sick and the orphan.

It was indeed a change from the brilliancy of her early life, but a change full of benefit. She added to these occupations the education of her younger brother, who had accompanied her, and of the young daughter of her friend John Sinapi; whom she instructed

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in Greek and Latin, though one of these interests was soon taken from her by the death of Sinapi's wife, which led him to recall his daughter. It is pleasant to dwell on the thought of that humble library illustrated by so much genius, and those peaceful evenings, where the leading Protestants of Schweinfurt met under Grünthler's roof, and, after a few hours of intimate conversation, the evening closed by the reading of the Bible and the singing of one of Luther's hymns, or of psalms which Olympia had thrown into rhythm and Grünthler set to music. —Pleasant, too, it is to think that her literary talent was now consecrated to the translation of some of the psalms into Greek. Olympia reproduced in her favourite language the words which had inspired the heroic heart of Luther.

But the storm which had burst upon her in Italy, overtook her in the North. The short day of repose was soon disturbed by the tumults of war which had arisen in Germany between the Reformers and the Papal party. The death of Luther and the defeat of the Protestants had been followed by the onslaught of Maurice and the treaty of Passau. But Albert of Brandenburg put an end to the peace which that treaty imposed, and resolved to continue the war. He selected Schweinfurt as a place in which to intrench himself. The Reformers, having mustered their forces, came to besiege him there; and from the spring of 1553, the wretched inhabitants, uninterested in the struggle, had to suffer for fourteen months the horrors of a siege, in which the besiegers and the besieged were alike implacable, and defeat or success were almost equal calamities.

The houses were laid waste by the cannon of the besiegers, and they were broken open and pillaged by the marauding troops who held the town. Then followed the plague, which added the sufferings of disease to those of want and oppression, till one half of the population sunk under various evils. These calamities were brought home still more intensely to the heart of Olympia, when her husband was visited by the plague. Watching at his bedside, she saw him given up by medical skill; but her watchfulness and her prayers prevailed, and unexpectedly he was restored to her. The reality of her religion was proved, for it was during that time of trial that she writes thus with unabated faith:—

"Under the weight of so many evils, we have experienced but one consolation, prayer and meditation upon the word of God; not once have I turned my eyes towards the affluence of Egypt; better far to perish under the ruins of this city, than to enjoy every delight in a faithless land. God has so preserved us up to this day that we have escaped a death which appeared certain. We are not yet freed from our evils. God knows the day and hour of His pity; we put our lot in His hands; let it be thine to pray, Oh! my friend, that this long trial may produce in us blessed fruits."

So severe had been the trial from the siege, that the inhabitants had been compelled to conceal themselves in cellars and underground retreats from the fire of the artillery. The siege,

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however, at length came to an end, when the resources of the Margrave of Brandenburg were exhausted, and he evacuated the town. But to the inhabitants, the end of the siege was only an aggravation of evils, for the besieging army entered, furious at the defence, and the wretched town was abandoned to the pillage of the soldiery. Some were butchered in their houses, which were burnt; others taking refuge in churches, fire was set to these sacred edifices, and those within their walls destroyed. Olympia and her husband had at first directed their own steps to a church, but at nightfall, a soldier, acting upon what impulse they never knew, led them in safety beyond the walls. As they fled, they were pillaged by a band of soldiers, who at first made Grünthler prisoner, and only gave him up to the tears of his wife. But for ten miles they fled during that fearful night, without shoes, their clothes torn from their backs; and when they reached Hamelbourg Olympia was exhausted by sufferings, consumed by fever, and worn out by terror and fatigue. In Hamelbourg the inhabitants dared not give them a refuge. In the next village they were seized and kept prisoners for several days; but on regaining their liberty a gleam of hope broke in upon them, as some one, hearing of their sufferings, put into their hands a purse of money. At length they found a refuge under the hospitable roof of the Count of Rheineck. There they met with hearts prepared and qualified to sympathise with them, and all that congenial sentiment and devoted kindness could accomplish was done for Olympia by the Countess. It was indeed time; for to the feverish excitement which had hitherto sustained her, had succeeded the languor of deep depression.

Everything had been swept from her—her home, her friends, books, health, all had perished in the storm. It was unlikely that the strongest frame could long endure such trials without deep and permanent injury; and, in truth, from this blow Olympia never recovered. Yet all that could be effected by care and tenderness was done by the Count Eberard and his wife, and the weeks during which the fugitives were thus sheltered were a period of delightful repose. The letters of Olympia written from this retreat shew how she appreciated the kindness of her host and the mercy of her God; and the picture which she gives of the interior of the family—the feudal life in its best estate—the retainers gathered for family worship in the great hall—the visits of the Count to his vassals, enquiring into their condition and improving their character—afford a pleasant contrast to the hurricane of war.

The Countess was the sister of the Elector Palatine, and by her influence the chair of the Professor of Medicine in the University of Heidelberg was secured for Grünthler.

In the early days of summer Olympia and her husband took leave of their benefactors, and under the direction of safe guides accomplished without hazard their route to Heidelberg.

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Heidelberg was then distinguished by a flourishing Court and a famous University. Possessing an extensive library, it had taken a prominent part in the restoration of letters. It had numbered names famous as Bucer, amongst its scholars, and amongst its professors Reuchlin, the great Hebraist of his day. Every generation had added to its lustre; Jerome of Prague had resorted to it, and Luther had composed his Paradosis within its walls.

It was in the summer of 1554 that Heidelberg received the fugitives, and in the security which it offered seemed to present to them a resting-place, after so many storms. Expressions of joy and the congratulations of her friends there reached Olympia. Sinapi, tenderly attached to her, and having heard of her sufferings, hastened to offer her his strong consolations; "Leave those to mourn," he said, "whose only hope is in the world; your treasure is in heaven. Do you not carry all your goods with you,—science, piety, and honour,—learning and the virtues?" One book he procured for her as a relic from her father's library, which had been destroyed in the ruins of Schweinfurt; and the volumes of the Lives of Plutarch, marked with her name and blackened with flames, was the memorial of treasures once dear to her, and of the calamities through which she had passed. The message of her friend Curio was not less affectionate. "Let us bow," he said, "before the judgment of God, and adore, without seeking to penetrate His just dispensations. Oh! bless Him, that after having united you in sorrow and trial, He keeps you still united in the devotion of grateful and pious hearts."—In this letter Curio urged her to resume her literary labours, and sent her some books as a sort of nest-egg of a new library; these were soon followed by others, which the most distinguished literary men of Basle and the celebrated printers of that town hastened to offer her as their tribute of sympathy and admiration. It was pleasant to be thus welcomed after so disastrous a shipwreck. But together with her literary occupations Olympia resumed, in this new sphere, her domestic duties. There was nothing too trivial for her interest. While her husband prepared himself for his duties as professor, she busied herself by furnishing their house and arranging everything for his comfort. So narrow were their means that one servant was all they could afford; and when Sinapi asked her again to receive his daughter, Olympia had to beg that she would bring her bed along with her, as they could not afford to purchase more furniture. Still, though suffering under constant illness, she gave herself as heretofore to works of charity. Her heart reverted to those sick and suffering poor whom she used to relieve at Schweinfurt; and we trace in her letters that one of her friends acted as her almoner in those gifts which she continued to send. Nor was her charity even thus bounded. Her affections spread to all whom she had known. Her letter to the Duchess of Guise is an instance of this, in which she

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urges her, "by the intimacy which had so long existed between them, not to abandon the study of the Scriptures, which she had once known, and which alone could preserve her;" dwelling on her own position, and the comfort which in her trials the Scriptures had given, and conjuring her, by the recollection of the brevity and instability of life, to fix her affections on joys more lasting and sure. This letter she sent by a trustworthy hand, and offered to continue the correspondence, and to transmit books of religion if the Duchess would consent. "It is," she concludes, "an inexpressible sentiment of affection which urges me to speak to you this language: I long to make you a partaker in the eternal blessings of that kingdom, to the glories of which the Lord has deigned to call me. I pray Him to grant you the same favour. Oh! what will be my joy, if I learn that my prayers have been heard!" Her letter to her sister Victoria breathes the same spirit, and in urging her in the most affectionate terms to continue her study of the Scripture, rather to steal moments from the night than omit it, and to accompany it with earnest prayer. Her letter is filled with expressions of affection, which must have touched the heart of her correspondent. The shortness of life, "that short passage," she says, "which one calls life," and its uncertainty, are depicted in terms as strong as the inexpressible joy of communion with God. To her own weakness and suffering she scarcely refers. Her only reference to it, indeed, is when she describes their difficulties, and escape, in order to magnify the mercy of God who had rescued them. To another Italian friend she pours forth her eloquent encouragements, cheering her under her despondency, pressing upon her the tenderness and watchful love of her Saviour, assuring her that "He does not break the bruised reed;" that is, the anxious and trembling conscience. "He reassures it by sweet promises, and communicates His divine strength to the soul which is weak and yet in the infancy of faith. Is He not named the Strong, not only because He has vanquished sin and death, but because He bears away every day new victories in the person of His disciples." On her mother and all her Italian friends she pours forth the expression of her affection; and the letters addressed to them, when their silence or the difficulty of communication prevented correspondence, are a beautiful mixture of the most anxious affection and the most ardent desire for their attainments in religion and the happiness to which it leads.

But not only does her heart occupy itself in private sympathy; the trials of the Reformers in general deeply moved her. To the Duchess de Guise she writes imploring her intervention in behalf of the French Protestants. For her brethren of Italy, whom she had no means of sheltering, she prays, and entreats the prayers of others. Bitterly she mourns for the Duchess of Ferrara, persecuted by her bigoted husband, and wavering in her faith. She urges Vergerio, who had escaped to Switzerland,

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to translate into Italian the Catechism of Luther, in order to offer a guide and a comfort to the Italian Reformers.

Her lofty and cheerful mind would not stoop to those bitter controversies which now divided the Reformers on the subject of the Sacrament. "These sad discords would soon vanish if men kept more in view the glory of Christ and the safety of His Church."—All who loved the truth had a place in her interest. The persecutions in England alarmed and grieved her, and her sympathy was poured out for the sufferers. But it was to her own Italy, where the fire was the hottest, that her heart turned with the yearning of intense love; and her anxiety for her friends was only equalled by her joy when they proved faithful to the truth. "Far better," she continues to repeat to them, "to endure everything with Christ, than to possess the entire world without Him. We must suffer in order to reign, —the crown is the prize of the combat." Her exhortations were not without avail. In Italy they encouraged many. In France, when the conspiracy of Amboise was crushed by a cruel retaliation, almost the only person of influence who resisted Catherine de Medici in her remorseless vengeance, was the friend of Olympia, the Duchess de Guise, whose zeal and love continued to burn brightly in that atmosphere of death.

In this short pause from storms and suffering, Olympia devoted herself actively to her various duties. The care of her house and the education of her young brother occupied much of her time. Some moments, indeed, she rescued for the correspondence to which we have referred. A certain portion of her time was also given to those men of letters who visited her humble abode, where indeed every one of note who resided at Heidelberg came to pay their respects to one whose reputation was so high. But the study of the Bible was the delight of her leisure hours, and the single Greek ode which she wrote during this period marks the habitual bent of her thoughts.

The sufferings through which Olympia had passed had undermined her health. A frame already worn by anxiety and emotion, was ill able to sustain the shock of that terrible siege and suffering flight. But the trial, though too much for the body, had rapidly matured the mind; and the traces of this are evident in the few letters which we have of hers in the autumn of 1554, a specimen of one of which, to her Italian friend Lavinia, we subjoin. There was no cessation of her affection, for she conjures Lavinia, "in the name of that friendship which has united us for so many years, to remove by a few words the anxiety which her silence had occasioned." She thus continues:—

"Believe me, dear Lavinia, there is no one in the world who is not exposed to all sorts of sorrows, if he wishes to live according to piety. We are strangers and pilgrims upon the earth, but we cannot avoid the snares of the Spirit of Evil, spread everywhere upon our steps. The adversary of our souls, like the gnawing care of the poet, follows the sailor on his ship, and mounts behind the horseman. We must pray without a pause that we may not fall in this fight, and that we may obtain the crown of life. Let the word of God

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then be the rule of thine actions, and the lamp which lights thy path; give thyself to the fear of the Eternal, and do not dread these beings of a day, whose life is like a shadow, the smoke, or the grass which fades. The war spreads everywhere its fury, and the saints are exposed to a thousand tribulations. Their trials ought to fill them with joy, because they presage to them the coming day of glory, when united they will taste the joys of heaven. The fashion of this world passes away."

These words were significant of the end. Suffering had now done its perfect work. One further trial remained, and life's stern discipline was closed. That trial reached her in the home where it seemed that she had found her rest. Early in the summer of 1555 the plague broke out in Heidelberg. Its victims were numerous, and her husband was constantly engaged in visiting the sick. He had to leave, for this purpose, the bedside of his wife, whose disease, undermining her strength, had reduced her to such a state of weakness, as seemed now to threaten her life. But her affections survived. Her friendship for Curio was deep. One of the few letters which remain in this last year, was one thanking him and his friends at Basle for the gift they had sent, and explaining her silence by the wasting fever which for some days had left her insensible.

But the intelligence of the anxieties of Curio roused her. Disease had visited his house in the person of his eldest daughter, and this was followed by his own illness. On hearing this, she writes to entreat him to give her one word to tell of his recovery. "For me," she adds, "I become weaker day by day; the fever does not leave me for a moment. Thus God's hand arrests us in life, that we may not perish with the world." The arrival of this letter spread grief and consternation at Basle. The most eminent men heard with the deepest sorrow of the danger of one they so admired; and Curio, in answering her, pours forth his prayers that a life so precious to him and to many might be spared. The tender sympathy of this letter, and the tidings of his improved health, drew from her tears of joy, and with her dying hand she sends him her last farewell:—

"You may judge, dear and much-loved friend, of the tenderness of feeling which those experience for each other who are united by truth, when I tell you that the reading of your letter has made me shed tears. I have wept with joy in learning that you have been snatched from the tomb. May God preserve you long for the happiness of His Church. As for me, I must tell you, there is no longer hope of my life. Medicine can do nothing for me; each day and hour my friends see me waste away. Probably this letter is the last you will receive from me. My strength is exhausted; I have no more appetite; day and night I am stifled by my cough; the fever consumes me, and pain takes from me my sleep. There remains to me nothing now but to render up my spirit; but in my latest breath I shall think of those whom I have loved. Let not the intelligence of my death afflict you. I know that the crown is reserved for me, and I desire to quit this life, to be for ever with Jesus Christ."

Along with this letter she sent to her friend, as her last bequest, some poetry, lost in the fire at Schweinfurt, but written again from memory; and in sending it she says, playfully, "You will be my Aristarchus, and will give to it the last touch of

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the critic. Once again, Adieu!" These last words, hardly traced on the paper, were the farewell of her pen. Of her end, we have the account from him who loved her most tenderly, and was united to her in the closest bonds. He gives the account to that faithful friend to whom her last words were addressed,—

"Death, to her, brought no darkness, but only radiance of joy. A few hours before her death, she woke from a short sleep, and smiled as at some ineffable vision; I approached her and asked her the cause. 'I saw,' she said, 'in a dream, a place lighted up with the purest and most brilliant light.' 'Courage, my beloved,' was her husband's answer, 'you shall soon live in the pure light.' She smiled, and too weak to speak, gave with her head a sign of assent. A little afterwards she whispered, 'I am happy, entirely happy;' soon after, on her sight beginning to fail, she said, 'I scarcely see you, my loved ones, but the places which surround me seem to me filled with the most beautiful flowers."

An instant afterwards she fell into the peaceful sleep in which she passed away. Her conversation during these last days manifested the depth and power of her faith. Continually, in the intervals of pain, she dwelt on the mercies of her Redeemer. She praised Him for having turned her heart away from a delusive world. The wishes for her recovery in those around her dying bed served only to distress her. "God," she said, "has traced for me a short course, filled with afflictions and trials. Now that I am near the close, could I wish to return on my steps?" When asked by a devout man if her conscience did not reproach her, "The demon has not ceased," she said, "a single day for these last seven years to labour to turn me from the faith, but it seems now that he has lost all his power. I find in my heart nothing but the peace of Christ Jesus."

On the 7th of November, 1555, in her twenty-ninth year, Olympia died. The lamentation for her death throughout Germany was next to universal. The aged Sinapi poured forth his sorrows in a letter to Calvin, in which he contrasts his own desolate age with the glory, youth, and beauty which had thus sunk like a vision into the tomb.—Curio poured forth in a letter, and in an epitaph, his sorrows; and Beza added the tribute of his admiration. Two-and-twenty days after her death, the husband who had tasted five years of such wedded happiness as is rarely given to man, followed her to the tomb. He had hastened, on her death, to resume the hazards and labours of his profession, which had been in some measure interrupted by her last illness. Wherever the plague presented itself he went, with the ardour of one to whom death was nothing and duty everything. He died murmuring the verses of a touching complaint, which he had composed on the death of his wife, and which breathes the spirit of those inspired words,—"As the hart thirsts after the water-courses, so my spirit ardently sighs after Thee, Oh my God! Oh! when shall I enter and appear before thy face?"

The young brother Emilio, over whom Olympia had watched so fondly, feeble and broken with sorrow, could not resist this

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double blow. Within a short month the mourning city of Heidelberg beheld this home of love, genius, and holiness desolate; and an inscription, graven on a monument in one of its churches, tells, in touching language, the simple story of the worth and the trials of those who repose beneath.

An Inquiry into the Principles of Church Authority; or, Reasons for recalling my Subscription to the Royal Supremacy. By the Rev. R. J. Wilberforce, M.A. London: Longman and Co.

The title of this book is remarkable, but not more remarkable than the course pursued by the writer, and the argument to which he resorts in vindication of that course. A few years ago he sought to qualify his subscription to the Royal Supremacy, by recognising it as extending only to "the temporal accidents of spiritual things;" which, at the time, was regarded by many as an ingenious contrivance to evade the force of an obnoxious yet pretty obvious law, by which he was expressly bound. He would have deeply resented such a charge, had it then been made; but he seems virtually to admit it now. His eyes are more widely opened; he has broken loose from his former restraints; he has renounced his long-professed allegiance to the Church of England, and he writes down his former self with as little scruple as he endeavours to write down the Reformation as the Anglican schism of the sixteenth century.

They who have been at the trouble to read with care the whole series of the author's publications, including his "Archidiaconal Charges," as well as the more ponderous volumes which treat of the Incarnation, of Baptism, and of the Eucharist, will find, we are grieved to say, one thread of sophistical argument running through the great mass of them; with no other difference than this, which might naturally be expected, that the error becomes more decided and courageous at every fresh step he takes, and the stream of false doctrine flows with a stronger volume and deeper current as it proceeds, till the Tractarian rill loses itself in the ocean of Popery.

The writer announces in his Preface that the preparation of his present volume "has brought to a head difficulties by which he has been perplexed for four years." He proceeds:—

"I had previously felt that the Royal Supremacy in all spiritual things and causes," as modified by recent Acts of Parliament, "was open to great objection; but I did not, at that time, discern how completely it was the introduction of this novel principle, which had originally separated England from the communion of the rest of Christendom; and, therefore, that every subsequent generation (and I myself in particular), by subscribing 'readily and willingly,' as the terms run, had in effect given an individual sanction to

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the events of the sixteenth century. So soon as my conscience was satisfied that the declaration to which I had pledged myself was unlawful, I felt that it was a duty to recall my assent as solemnly as it had been given. I had already communicated my intention to my curates, and to a few friends, when I was induced to pause by the rumour that a prosecution would immediately be commenced against my work on the Holy Eucharist, and by the assurance that a complaint had been made against it to the Archbishop."

While, however, thus delaying the fulfilment of his intention, he proceeded in the composition of the volume before us, and sent it to the press. On the receipt of the first proof-sheet, he wrote to the Archbishop, tendering his resignation. But before the legal execution of the deed, he met with a paragraph in the York newspaper, stating that his Grace had determined to proceed against him. And on this statement he grounds a somewhat extraordinary application to the Archbishop to delay the legal execution of his resignation, for the purpose of allowing the question to be brought to trial.

We wish that we found it more easy to accept this as a full and fair explanation of the case as it then stood. But facts within our knowledge compel us to express our surprise that the writer could speak as he does respecting his having "received no intimation that any step of a legal nature was taken against" him. Had he not such intimations as induced him to make diligent inquiry of parties whom he deemed likely to give correct information on the subject? And was not the information thus obtained promptly followed by the tender of resignation? It may be possible to harmonise these conflicting representations, but it can only be done, we believe, by a copious use of the kind of reasoning which pervades the volume now before us.

When men of extensive reading, and of considerable talents of a certain kind, once get wrong, their abilities become their snare, and their power to wire-draw arguments, and to split the hairs of controversy, betray them at length into adopting the very errors which at first they regarded with abhorrence and disgust. This has been precisely the course taken by the late Archdeacon Wilberforce. He began with disloyalty to the sentiments of his admirable father; he then put himself into the leading-strings of Froude, and Newman, and Pusey; and he ends, where the most fatal of all errors end, in Papal delusion.

We have observed, in reading the several works of this Author as they have come from the press, that the cardinal fallacy of each Treatise is apt to be hid in a few of the first sentences of the volume. The germ of the error is carefully wrapped up in words blandly and mildly uttered, and which might apparently be admitted without danger to any of the vital and fundamental doctrines of Christianity. Then follow a number of logical and metaphysical subtleties, and you are presently plunged into the unfathomable depths of scholastic theology. Thomas Aquinas, the monarch of doubters, is enthroned as your guide, and then there is no absurdity in reasoning which you are not required to receive, and no evidence of your senses which you are not ex-

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pected to reject.—Few readers will be able to track the writer through his labyrinths, however many may be persuaded to adopt his conclusions. His reasonings, if thoroughly understood, would, we believe, very rarely convince; but they are sufficiently dexterous to entangle minds fond of mystery, and disinclined to the task of diligent scrutiny and the burden of profound thought.

To endeavour to strip some of, what appear to us, his fallacies of their specious dress, and thus to expose them in their real form and character, is our present object. And to do this, it will not be necessary to engage in any laboured controversy on those Tridentine dogmas to which the writer here unhappily commits himself.—The primary fallacy of this volume is placed at the gate, of the first chapter; and as our correspondent "Melancthon" has given it in the Author's own words, in our Number for January, (see p. 13,) with some judicious and conclusive observations, we shall not deem it necessary now to quote it *in extenso*; but shall comment upon it as we see occasion. It is observed by our Correspondent, that "if the premises are correct, the whole theory is true, and nothing remains for us but to reform our Reformed Communion."

The point at issue is this. Christ is styled in Scripture, "the Head of His Body, the Church." Is this language figurative or literal? The Author contends that it cannot be figurative; and proceeds, *more suo*, to prove his point. But after all, does he really prove that Christ is literally the Head of the Church, and the Church literally the Body of Christ? He leaves himself and readers nothing but a choice between one figure and another; and as is often the case, he prefers that which is the least reasonable. Let us follow his reasoning. "This definition implies certainly that the Church is not a mere combination of individuals, but possesses an *organic life* from union with its Head." Does this necessarily follow? The Apostle Paul tells us that "the husband is the head of the wife, even as Christ is the Head of the Church." Does this imply that the wife has an *organic life* from union with her husband? or are not both expressions plainly figurative, and yet perfectly intelligible. Thus the argument halts and stumbles at its first step. But other mistakes follow. The Author is an adventurous critic, and withal quietly dogmatical:—

"Besides, the word St. Paul employed could not have been understood by his readers in a figurative sense, because it has no such meaning in the Greek language. The English reader is so familiar with the application of the words *body* and *head* to those who are merely related together as members of the same community, that he not unnaturally supposes St. Paul's expression to be founded upon a similar idiom. But in Greek such an usage was wholly unknown. The word σῶμα (body) was never used for a society composed of different persons; nor κεφαλὴ (head) for its chief."

As matter of verbal criticism this passage deserves remark. Of all Greek writings the Septuagint must have been most familiar to the readers of St. Paul's Epistles. If then we can

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produce passages in which κεφαλὴ must mean the chief of a community, we shall have shewn, at least, the rashness of the Author's criticism. We refer them to Psalm xvii., as it stands in the Septuagint; Psalm xviii., as it stands in the Authorized Version; and the 43rd verse, "Thou hast made me the *Head* of the heathen." In Judges xi. 11, Jephthah is set over the people, εἰς κεφαλὴν καὶ εἰς ἀρχηγόν—for a head and leader. The reader may therefore himself judge of the force of the late Archdeacon's critical comments on St. Paul's language. We are now in a position fairly to conclude, that as the Apostle's description of the husband's headship is figurative, and as he compares this headship with that of Christ; so the latter may, without any offence against sound reasoning, be also figurative. But we may proceed still further, and affirm that it *must* be figurative. Suppose, for a moment, the contrary. What are we to make of a literal head to a literal body in a case like this? Is the body, here spoken of, one undivided Person, though consisting of many members? Is the Head literally placed upon this body, &c., acting through these members just as the head acts through the members of man's natural body? The Author means no such thing; and therefore uses the terms in no other than a figurative sense after all. All that he wants to prove is the communication of an *organic* life from the Head to the members. Let us then stop at this word *organic;* for the whole fallacy lies there. He illustrates his meaning by the organic life which pervades a tree; but the illustration fails in its chief point. We grant that the organic life of the tree, which diffuses itself through the branches, illustrates the vital union betwixt Christ and His Church: "I am the Vine; ye are the branches." But it does not show that the life which the Church receives from Christ is an *organic* life. The parable of the Vine and the branches implies the contrary. Organic life in the type symbolizes spiritual life in the antitype. And this life, though flowing through every fruitful branch, or through every believing member of Christ's body, flows to each directly from the Saviour by the communication of the Holy Spirit's influence. The whole style of epistolary address in the New Testament shows that the Sacred Writers are generally dealing with men as individuals, rather than as a collective body, when speaking on subjects connected with their spiritual and eternal interests. And no mistake can be greater, or more fatal in its consequences, than that of supposing that the communications of Divine grace can be made to individuals only through the medium of the Church as a divinely constituted body. This is virtually to take the Saviour's office out of His own hand, to make the operations of God's free Spirit subject to the will of erring and fallible human beings, and to establish, as the Author attempts to do, the authority of an earthly spiritual dominion over the consciences of men.

These are prodigious conclusions, drawn from what we are

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compelled to call an assumed absurdity, that there must be an *organic life* imparted from Christ to the Church. But how are arguments like these to be met except by satire?—a weapon which, if we had the power, we have not the heart, to use on such an occasion and on such a subject. There can, however, be no need to reason on a theory which dissolves while you are looking at it, which has no definite or tangible shape, which involves the most palpable contradictions, and, shall we add, crumbles into ruins beneath the weight of its own extravagant and unintelligible assumptions.—Yet, on a basis thus destitute of all solidity, does the Author endeavour to build the towering fabric of Papal Supremacy. Is it easy to imagine that he himself started at this point, when he first entertained doubts of the Royal Supremacy, and that he went step by step, as he would lead his readers, from these scanty premises to that bold conclusion with which his volume closes? It cannot be. The entire Treatise bears evident marks that the Papal Supremacy was a foregone conclusion, and the reason for it a mere afterthought—the invention of a mind in search of a reason to justify a predetermined issue. And, no doubt, this has been a most difficult process, and has taxed the ingenuity of the Author to the utmost.

From this point he advances with a tone of confidence which never falters, as if he had no suspicion that any reader could hesitate to accept his theory, and to follow him to its result. But surely even his own chain of reasoning is loose enough to awaken suspicion in a mind which looks for something more than courageous assertion, or adroit special pleading. Take the following passage, alluding to St. Paul's view of the union betwixt Christ and the Church:—

"He declares the Church to be that which our Lord had Himself predicted it should be, an *organic* body, deriving its life from the perpetual union with the Humanity of its Head. 'I am the Vine; ye are the branches.' As the whole race of mankind inherits that life which was infused into nature in Adam, so the Church's life results from that power which was bestowed upon humanity, through the taking it into God. The mystical body of Christ has an organic life, like his Body natural; for—[let the reader mark this facile style of mystic argumentation] for, Christ was personally Incarnate in that body which was slain, but by power of presence will He be Incarnate in His Church till the end of the world. As the Gospels are the record of His Presence in the one, so is Church History that of His Presence in the other. What else could be intended by His promise to His chosen representatives? 'Lo I am with you always, even to the end of the world.'" (p. 5.)

What else indeed? Surely the Saviour's words are shut up to a very narrow meaning, or rather to no meaning at all, if they are to be taken for nothing more or less than a confirmation of this theory of *organic* connection between Christ and His Church. We have, however, a notion of something else, which rests on a firmer foundation of Scripture authority, namely, of a spiritual presence of the Saviour, to be enjoyed in the exercise of a lively faith, of humble prayer, of heartfelt com-

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munion with Him in the hours of private devotion, or in the public service of God, and in the sacraments which Christ Himself has instituted. As to the assertion, that Christ "by power and presence will be Incarnate in His Church till the end of the world," we need only say, that it is utterly incapable of proof, though the writer has published a large volume to establish it; and that there is not the slightest Scriptural ground on which it can possibly be maintained. We have here, therefore, one baseless theory produced as a prop to another equally baseless. So little reason has the Author for the assertion, that "the Scriptural statements respecting the Church of Christ represent it to be an organic body, whereby that life which had entered into humanity through the Head of our race, was extended to its members."

Assuming, then, this unproved and vague notion of organic connexion, the enquiry proceeds respecting the Authority of the Church in controversies of faith. It is easy to perceive, that if such a connexion were real, and there existed an indefectible indwelling of the Divine Presence in a body of men, "irrespective of the will of its individual members," then a Body so constituted would undoubtedly possess an authority in questions of faith equal to that of the College of the Apostles themselves. But to prove the point is the difficulty. It is for this purpose that the organic theory is invented; and as for all the rest of the argument of the second chapter, it is the mere repetition of the oft-refuted, yet perpetually reiterated, sophistry of the Church of Rome.—In proof of the existence of Church authority, we have an extraordinary comment on Matt. xviii. 17. "If he shall neglect to hear thee, tell it to the Church, &c." His words are:—

"Is there any direct evidence attainable, as to the Church's authority? Now, that our Lord should refer St. Peter to the Church's decision, as the mode of avoiding personal contentions, would plainly indicate that it possessed authority, provided we may assume, that in this passage, He was speaking prophetically respecting the order of His future kingdom. And such an interpretation appears inevitable, both because St. Matthew might otherwise have been expected to indicate that the words did not refer to that which was understood by this name, when his Gospel was written; and also because the passage follows so immediately after the only other mention which our Lord ever made of the Church—a mention which is plainly prophetic. How could the Apostle, to whom, two chapters before, our Lord had spoken prophetically of the rock on which He would build His Church, understand anything else by the tribunal to which he was here referred?—especially since this reference is accompanied by a renewal of the commission to bind and loose, which had been founded on the previous prophecy." (p. 8.)

This may be accepted as a fair specimen of the Author's mode of arguing. He first lays down some startling position, and then gravely asks, "How could it be otherwise?" It must seem to an ordinary reader rather strange, that Christ, in teaching His disciples to avoid personal contentions (which we know were not uncommon among them), should refer them to a tribunal which had then no existence. This would look like a permission to quarrel at pleasure, till the tribunal should be

erected. Our inference from the passage would be directly the reverse of that drawn in the above passage. We think that Matthew might have been expected to indicate that the direction given had no bearing upon the existing circumstances of the disciples, had this really been the Saviour's meaning.

There can, however, be no doubt that a Church did then exist, though small in extent, and that to that existing tribunal appeals were to be made for the settling of disputes among Christians. But nothing is here said about controversies in matters of faith, the direction referred solely to questions of personal debate and wrong. The passage therefore is altogether irrelevant, and does not bear on the question at issue. There is, however, one peculiarity in it, which deserves a passing notice. On the writer's own principles, St. Peter is introduced as having been constituted the Rock on which the Church was built; in other words, he was rendered supreme over the Church on earth, and was, on the ultramontane hypothesis, vested with the entire authority of the Church in his own person. Yet, "our Lord refers St. Peter to the Church's decision!" Strange, that he who was to be the ultimate appeal in all causes, should be sent to his subordinates for a decision! Or does the writer mean that Peter should appeal to Peter? Peter the quarreller or complainant, to Peter the judge?

The remaining quotations from Scripture are so little to the purpose, that we may safely pass them by. As if conscious of the weakness of this part of his case, he supposes it may be objected, "that neither St. Paul's words, nor those of our Lord, are so explicit as might be expected" .... "that statements which were designed to refer us to a guide would be positive and direct; and that it is not enough to find incidental allusions to the Church's office." And how does he meet objections of this class? "They imply," we are told, "a forgetfulness that Scripture did not precede the Church, but the Church preceded Scripture. Had Scripture been introducing the Church to notice, it might have done so in direct and explicit terms; but since the Church was in existence before the New Testament was given, it was natural to employ incidental expressions in alluding to a known and familiar object." Now, though it be true that the Church existed prior to the Scriptures, yet it is palpable for what reason the writer introduces the statement. It is to prepare the way for the favourite dogma of the Papacy, that we are to receive the Scripture on the authority of the Church, not the Church on the authority of Holy Scripture. Thus he speaks:—

> "The opponents of Church authority are unreasonable in demanding more distinct Scriptural warrants; for what Scriptural warrant have they for that which they would substitute in the Church's place—the New Testament? In the New Testament itself we have no statement either of its contents or its inspiration." (p. 10.)

And after more to the same purpose, he comes to this conclusion:—

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"We need some one, then, to assure us that those Apostolic writings which have been preserved partake of this character, and are to be received as a record of eternal truth. And to what can we refer for such guidance but to the Church, by which the Sacred books were admitted into the Canon of Scripture, and commended to the belief of her members?" (p. 10.)

Thus ingeniously does the Author glide from an acknowledged truth to a long-controverted point, which, by an adroitly put question, he would decide in favour of Rome. We admit the Church to have been "a witness and keeper of Holy Writ;" we accept her testimony as that of credible witnesses to facts of which her leading members were cognisant; we honour her as having carefully handed down the volume of Inspiration. But we would keep her in her proper place. A witness is not an authority, and a keeper is not either an author or an infallible interpreter of that which is committed to his custody. In the Word of God we have the mind of the Spirit, and we must search the Scriptures for ourselves to ascertain that mind, and not leave it to any body, whether truly or falsely styling itself the Church, to dictate to us the will of God.

Mr. Wilberforce acknowledges that he is arguing in a circle when quoting Scripture in behalf of Church authority; and consequently, on his own admission, his reasoning leads to no proof. It is a mere show of argument to satisfy or to stop the mouths of his opponents; it is an *argumentum ad hominem*, meant only to silence or to convince heretical Protestants. But, with our Church in her Sixth Article, we take our stand on higher ground, and contend that Holy Scripture is the only infallible and conclusive authority on all questions connected with our eternal salvation. It is by a departure from this only sure ground that the late Archdeacon has wandered, and led others after him, into the deepest errors of the Roman apostacy. He wishes to prove from the conduct of the Apostles, that they regarded the gift of Divine direction as a kind of perpetual entail upon the Church as a corporation, to the end of time. He allows that the Scriptures "might be adduced against any one who set up the Church in opposition to Scripture, and alleged that she might dispense with its use, and supersede its authority." Now as the Church of Rome has virtually opposed Scripture by its traditions, and has assumed the power to deny the use of it to the laity at its own pleasure, and has superseded its authority in a variety of ways, this passage might be thought to be written against her. But no: the next sentence declares, "But such a case never has arisen, and probably never will arise!" This is, to say the least, putting a bold face upon the matter. Instead of wasting words over it, we proceed with quotation:—

"It is sometimes said that if the Apostles had designed men in after times to refer to any living authority, they would have stated their intentions in more express words. But we cannot infer anything from their silence in this particular, because we have no account how far their vision of the future prospects of the Church extended." (p. 14.)

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We know too well that they did foresee a great deal of evil in the future condition of the Church; quite enough to have convinced them of the necessity of being clear and decisive in their statements respecting any living authority to which the members of the Church would be required implicitly to defer. And it is a fair inference from the absence of all such Apostolic directions, that no authority of this paramount description was intended to exist. The deference due to ministerial faithfulness, and the obedience due from Christians to those who have the rule over them in the Lord, is fully recognised; but even an Apostle disclaims dominion over the faith of his disciples, while the Pope and all his satellites arrogantly demand it as the right of the Romish priesthood.

When he adduces a number of suppositions to show how necessary it was that the Apostles should "have supposed the community which they had founded to be replete with the same gift which had enlightened themselves," we have only to answer all such suppositions by plain facts. Was there not a manifest difference between Apostolic men and those of the succeeding century? Did not age after age exhibit increasing degeneracy? Was not the fourth century the century of rampant Arianism; the fifth and three following centuries a period of advancing superstition? Were not the ninth and tenth centuriesa season of monstrous darkness, on which the testimony of even Papal writers fixes the stigma of darkness, profligacy, and crime, in language as strong as any Protestant writer could employ? And was a Church in this state, "a habitation of God through the Spirit?" It would be easier to wash the Ethiopian white, than to prove a perpetual presence of Deity in a community degenerating almost from its very commencement, till it had reached a depth of depravity like this. In the face of facts the most appalling, all theories respecting the indefectibility of what has been called the Church, melt away like a vision of the night.

Our newly enlisted champion of the Papacy feels no difficulty of this kind. He weaves his spider's web of argument, and then says: "Such considerations would seem to justify an inquirer in submitting himself without opposition to the judgment of the Church." We would here ask, What can justify an inquirer in submitting to anything which his own judgment does not approve? The notion of inquiry into truth, implies the exercise of the understanding. But this exercise presupposes the right of private judgment, so severely denounced by our Author, and by all who think with him, or follow him at a humble distance. It is clear, however, that he could never have arrived where he now is, but in the exercise of this exploded right. He set up his private judgment against the sounder judgment of his worthy father, and we do not deny his right to do so; but he scarcely ought to find fault with a weapon in the hands of others which he himself has used so unsparingly. He used his private judgment in explaining away the Articles of his

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own Church while he was in it; and then made the last effort which his own independent judgment could make in such a case, and tore himself away from the Church to which he had pledged his obedience and submission. We do not say, that on Protestant principles he had no right to do so; but we do say, that he thereby incurred the most awful responsibility, by one of the most daring exercises of that private judgment, which the Church of his adoption teaches him to abominate.—Alas! for the consistency of the perverts to Rome!

By the side of his confessed and unscriptural notions of Church Authority, we may place those of the Archbishop of Canterbury, in a sermon entitled "The Pillar and Ground of the Truth:"—

"No doubt, in the first instance, 'the truth is the pillar and ground of the Church.'* A Church which has not 'the truth,' the pure and unadulterated doctrine of the gospel, for its foundation, would have no security, and ought to have no stability. It would pervert to man's destruction what is designed for man's salvation. But it is no less certain, that as the truth, that is, the word of God, creates the people of God, (James i. 18,) so the people of God maintain the truth of His word, and are used by Him as instruments for communicating it to the world. It would not be in accordance with that wisdom to which the whole creation bears testimony, that a revelation should be made to every successive age or every separate country. The great design is, that each generation should deliver to another the word of God, once for all declared. And it is the character of the Church, that it effects this, both collectively and individually. Individually, St. Paul considered each member of the Church as bearing record 'that God hath given unto us eternal life, and this life is in His Son.' And, collectively, the whole body of believers had become the *pillar* and *ground* of this great truth, supporting it against the weight of hostility which threatened to crush it, and settling it on a firm foundation which nothing could overthrow."

As it is not our object to discuss the whole series of questions involved in the Papal controversy, we are under no necessity of referring to many of the topics contained in the volume before us, but only to such as have some air of novelty, or bear especially upon the circumstances of the Author himself. If we have shewn the unsoundness of his foundation, we cannot have much difficulty in dealing with the argument which he builds upon it. In speaking of the nature of Church Authority, he says:—

"It has its basis in the principle that all wisdom comes from God, and that it is communicated to mankind only through the Incarnation of Christ. And therefore, as it dwelt entirely in His manhood, when He was present in the flesh, so its presence ever since is to be sought in that community which 'is His body, the fulness of Him that filleth all in all.' The presence which was to be found in His body natural, when He was upon earth, is to be sought, since His ascension, in His body mystical, which is His perpetual medium of approach. For the gifts of grace, which had their dwelling in the one, are imparted through the other." (p. 29.)

The reader, who does not happen to have rendered himself familiar with the Author's Treatise on the Incarnation, will be

* This sentence is a quotation from St. Chrysostom.

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at a loss to understand the meaning of this passage. He will naturally ask, "Did no wisdom come from God before the Incarnation of Christ?" and again, "Is there no wisdom now imparted but that which dwelt in the manhood of Christ?" and once more, "Has God the Father no other possible medium of communicating wisdom but through the Church?" The direct operation of the Holy Spirit on the heart of the individual believer in answer to his own fervent prayers, is entirely ignored. And for what purpose? To establish the Romish doctrine of Church Authority. But if this be the principle on which that authority rests, we may dismiss it as something less palpable than the shadow of a cloud. In what is added respecting the extent and perpetuity of this authority, we see nothing which requires special remark. It is the *crambe repetita* of the school to which the Author has resorted for the perfecting of his education in the mysteries of theology.

Having, as he conceives, explained the nature of Church Authority, his next step is to shew that the collective Episcopate is the medium through which it is exercised. To make sure his ground, he travels over again the path by which he had arrived at the conclusion that the Church is an *organized society*. We need not retrace it with him, but we may pick up a flower or two which he strews along his path. He tells us that "the gift of Pentecost, whereby the Church was quickened into actual life, was the counterpart of the division of tongues; and thereby has the spiritual Jerusalem become an exact antithesis to Babel. And the elements of the new kingdom received their original being through that re-creation of humanity in Christ whereby our Lord became the last Adam." This might be all very well if it proved anything, or gave any information worth having. But the day of Pentecost was no antithesis to Babel; for though it rendered different tongues intelligible to some who had not known them, it did not destroy that division of tongues which was produced at Babel. Nor can we deem the allusion a happy one, if intended to indicate the existence of Romish unity; for in no Church on earth have more fatal and more widely-extended schisms prevailed. His object is to shew that the Church "depends on supernatural means, and on the inheritance of the last Adam, as human society on natural means and the first Adam's inheritance. Its object is to communicate grace, and witness to truth. Its law of organization is, *that the same persons are individually the dispensers of grace, and collectively the witness to doctrine.*" He then traces grace and truth from Christ to the College of the Apostles, and thence to the body of Bishops. Speaking of the Apostles, he says:—

"There is sufficient evidence, both that their office was transmitted to others, and that their successors, though not endowed with that individual inspiration which the Apostles had possessed, yet exercised the same superintendence *singly* in the government of the Church, and *collectively* discharged the same function in witnessing to its doctrine." (p. 59.)

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Episcopalians though we are, and glad to accept any well-grounded proof of the Apostolic descent of Episcopacy, we cannot admit that the Bishops were authorized to exercise the *same* superintendence as the Apostles in their individual capacity, or discharge the *same* function which they discharged collectively. We grant that high-sounding claims may be sanctioned by Irenæus, Cyprian, and others; but we find nothing in Scripture to justify such claims; nor is it reasonable that uninspired men should be supposed capable of maintaining them. But what shall we think of extravagant positions like the following: "Each individual Christian society grew, by action of the indwelling Spirit round its Bishop as a centre?" Speaking of the love of Christians, he proceeds:—

"Thus did that new principle of affection and unity, which God the Holy Ghost had infused into mankind, lead to the building up in every district of a Christian society, in which each man's personal affections and interests attached themselves to those who ministered among them in things sacred. And this feeling had its focus in him, who was necessarily the head and tie of the whole spiritual society, by reason of that ministerial commission of which he was the centre. Such was the Bishop's position as viewed from beneath; as it was the result and culminating point of those forces, to which the Christian society owed its existence. The creative love of God, reproducing itself on earth in the love of the brethren, found in his person its special centre of regard. For to be in union with him, was to be in union with all the brethren, and 'he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' So that the Bishop was a sort of representative of the whole community, because in him centred all those ties, by which the whole body was joined together. . . . . Hence the antient rule, 'The Church is in the Bishop, and the Bishop in the Church.' . . . . But this relation between Christians and their spiritual rulers did not depend merely upon the feelings of individuals, even though derived from a Divine source. Besides those causes of unity which resulted from the combining affection of many brethren, the Church had its higher cause of oneness, as the channel of those mysterious and ineffable operations, whereby the One Head communicated Himself to His members. . . . . If the Bishop's office, then, resulted from those sympathies which grew up from beneath; it depended likewise upon those graces which were communicated from above. It was not only the means whereby many individuals united themselves into a whole; but whereby also they were put into relation with that greater whole which was catholic and universal. For the Church was not a mere democratic confederacy, having its principle of union in the consent of mankind; but it was the infusing into the world of a supernatural life, by which many hearts were kindled into flame. . . . . The Church did not derive its existence from the consent or necessities of mankind; but from the Incarnation of the Son of God." (pp. 64, 65.)

We have not quoted the passage in full, but have given the salient points of the Author's statement, or argument, if it may be so called. A question occurs: Was this written while he was yet a member and minister of the Episcopal Church of England? If so, we should be glad to know whether he felt all the love to and dependance upon his own Diocesan which he here describes? If not, his own state of feeling and course of action belies the reasoning on which he founds his case. Or did he suppose that the Archbishop of York was not a true Bishop of the Church, and the Church of England not a true part of the Church of Christ? If so; then he ought not to have waited till his

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volume was in the press before he renounced his communion with her. His own language speaks his own condemnation. But we ask, Is not this an entirely poetical description of the actual state of the Church at any conceivable period of its history? Could that of Apostolic times have stood for this picture? The Church at Corinth did not (as a whole) thus adhere to the Great Apostle of the Gentiles; still less did the Churches of Galatia. What sins were reproved? What errors were combatted? What divisions were lamented? What instances of overbearing authority on the part of individuals, and of general defection on the part of whole Churches, required the firm hand of Apostolic authority to restrain them? And if these things were done in the green tree, it is absurd to suppose that still fiercer elements would not rage with far greater effect in the dry. But it is easy to sketch a picture in which every unsightly object shall be cast into shade, and nothing presented to the eye but what is lovely and attractive. Such has been the course adopted by the Author. But by far the most serious error of the passage we have quoted, is that which represents the Episcopacy as the prescribed channel through which Divine grace flows from above into the individual members of the Church. This is in virtue of the office, not of the piety of the Bishop. Thus a Pope Alexander VI. becomes the channel through which grace flows to the whole Christian Church, though his crimes were too horrible for Christian lips to name. How could he whose heart was filled with diabolical passions, infuse into the world a supernatural life whereby "many hearts should kindle into a flame?"—unless, indeed, it was the flame of hell!

Again: It cannot be said with truth, the Church derives its existence from the Incarnation of the Son of God. We know that the Archdeacon long ago maintained that there was no Church previously to the Saviour's advent. But the Church was at least as old as the age of Abraham and the Patriarchs; the Church had its abode in the wilderness; the Church had its Teachers, Seers, and Prophets; its Royal Psalmist; and also its seven thousand worshippers even in the most degenerate days of Israel's idolatry. And this Church was the Church of Christ; for Christ was its invisible Head before His actual appearance among the sons of men. But the Author has a purpose to answer by his theory, and that is, to graft the doctrine of the efficacy of Sacraments upon the Incarnation of Christ. And in order to do this, he makes the Incarnation a perpetual work, carried on by the Priesthood from age to age, till the final consummation of all things:—

"As Adam multiplied himself through all those families of mankind, in which his primary type has been repeated, so the last Adam had his progeny through the spiritual law of grace and the ministration of the Sacraments." .... "For since the power of ordaining inferior ministers lay in their chief, through him flowed that full stream of grace which gave life to the whole Church through the Sacraments of the Gospel." (p. 66.)

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The inconclusiveness of such reasoning must, we should think, be manifest to almost every unprejudiced mind capable of connecting premises and conclusions. But the extent of power here assigned to Bishops is something far beyond what many Romanists have contended for, and serves to show how much faster and how much further a young recruit will run than a veteran champion in the Roman army.

The Bishop is stated to be the representative of the whole of the laity of his diocese. They have, therefore, no voice but his. He needs neither their aid nor their counsel; he acts as he pleases, independently of them; and his act is accounted theirs whether they will or no. So also with regard to the inferior orders of the Church. They are nothing without their Bishop, and have no right to think otherwise than he thinks, or to act otherwise than he directs. They are not men, but machines, and the Bishop is the inspiring soul which sets everything in motion. The claim set up for the Bishop is far beyond that which Apostles set up for themselves, even dominion over the faith of their flock. Can we wonder at the pride, the arrogance, the indifference to public opinion, the gross and intolerable vices which debased the order of Bishops, and diffused itself through the body of the Clergy during those ages in which the views contended for in this volume were rampant throughout Christendom?

And what corrective does this system supply for an evil of such magnitude? It is simply the general control which the Universal Episcopate has over individual Bishops. The whole body of the Episcopacy is supposed to be infused with the Spirit of Grace, and their direction or decision is to be received as that of the Holy Ghost. Surely the writer must take for granted that his readers have never looked into the history of the various General and Provincial Councils, who have all claimed to be guided by the Holy Spirit in announcing their decrees. But this is a subject too long even for a brief examination in our present Article.

Supposing the Author to have proved his point thus far, he next maintains the necessity of a *Hierarchy* for the government of the Episcopal body. This, he allows, is not created by positive laws—there is no Scripture for it,—but is the growth of the Church's organization. But the Hierarchy, consisting of Metropolitans and Patriarchs, would be still insufficient to maintain the unity of the Church; for what could prevent them from mutual disagreements? and who could settle the controversies which might arise among them? Therefore a top-stone was needed to the structure. And that was the Primacy of St. Peter. The usual passages of Holy Scripture are quoted to prove the existence of this Primacy. We read much of "Thou art Peter, and on this rock will I build my Church;" but we find no interpretation of the rebuke, "Get thee behind me, Satan." The testimony of the Acts of the Apostles is adduced

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in favour of this supremacy; but the evidence is felt to be of the slightest possible texture. First, we are not to expect too much—the Church system had not yet developed itself; yet the Acts "do not negative" the doctrine. This is a bright thought. It would be marvellous if they had attempted to negative a thing that had never been dreamed of. But is there no positive evidence? Oh, yes! Peter is everywhere foremost. He speaks and acts in the name of the rest. His preaching on the day of Pentecost is alone mentioned in the narrative. "When Peter and John heal the lame man, it is Peter who took him by the right hand and raised him up. When the same Apostles encounter Simon Magus, his sentence is passed by Peter. When Ananias and Sapphira are struck dead, Peter pronounces their doom." It is a singular line of argument by which the Author would establish St. Peter's Primacy from the Acts. If he is more forward than his brethren in any act, though there is no pretence whatever for regarding such an act as one of authority over the rest, it is put down as an incontrovertible argument of his Primacy; if, on the other hand, we follow him to the Council at Jerusalem, and find him there taking a subordinate part, this is a proof of humility in not insisting upon his just prerogative; while James, the real President of the Council, is said to be present merely as assenting on behalf of the Jewish Christians! And all this is gravely argued in the face of St. Paul's declaration, that St. Peter's mission was especially to the Jews. By such a mode of dealing with facts, anything, however absurd, might easily be proved. Again, if Peter's name occurs first in the enumeration of any number of the Apostles, this is a proof that he is the chief. Or if it comes last, as in St. Paul's Epistle to the Corinthians, observe the Apostle's wisdom, "He has put the chief last!" If St. Paul goes up to Jerusalem to see Peter, what can he mean less than that he does it to pay suitable honour to the chief?

There is one passage, however, so remarkable, that, at the risk of wearying our readers, we give it entire:—

"In no point, however, do the ancient writers differ more remarkably from many modern commentators, than in their mode of understanding St. Paul's rebuke to St. Peter at Antioch. It has often been forgotten, that St. Peter's fault, as Tertullian expresses it, was 'an error of conduct and not of teaching;' and such, therefore, as an inferior, much more one endowed with the same inspiration as himself, might fitly reprove. For St. Paul was not instructing St. Peter on any point on which he was misinformed, but was merely appealing to the principles which St. Peter had himself taught, but with which his conduct was not perfectly consistent. And St. Paul's reference to the incident would rather imply that he had addressed himself to the person of most weight, as being fully confident of the justice of his remonstrances. Many writers, however, both ancient and modern, have supposed the incident to militate against St. Peter's Primacy; and it has served to bring out in the most conspicuous manner their difference of judgment. For while modern writers have deduced from it conclusions almost inconsistent with St. Peter's inspiration, the ancients, as St. Chrysostom, St. Jerome, Origen, St. Clement of Alexandria, and Tertullian, have attempted to explain it away as a mere collusive scene, agreed upon for the preservation of peace between the two Apostles."

These worthy Ancients must have been hard up for an argument when they could resort to such a discreditable subterfuge; but the Author gives their reason:—

"To this they were especially led, says St. Jerome, in order to answer Porphyry, who accused Paul of forwardness for venturing to blame the chief of the Apostles. The ancient notion of the relation between these two great Apostles, is shewn equally by the answer and the attack; and not less so, by the more natural explanation of the occurrence which is given by St. Cyprian. 'Not even Peter, whom the Lord chose at first, and on whom He built His Church, insolently claimed anything for himself, when Paul afterwards reasoned with him on the subject of circumcision; nor took upon him to say in an arrogant manner, that he had the Primacy, and ought rather to be obeyed by those who were less ripe, and later than himself; but he readily admitted the counsel of truth, and gave easy access to that legitimate consideration which St. Paul adduced.'" (p. 130.)

We regret our want of space to comment on this painful specimen of special pleading. "St. Peter's fault was an error of conduct, and not of teaching." The very reverse is stated in the sacred text. The question at issue was the vital one on the doctrine of justification by the works of the law or by the faith of Jesus Christ; and it was for casting the weight of his authority and example into the wrong scale, and for thus endangering the great doctrine of the Gospel among the members of the Galatian Churches, that St. Paul publicly rebuked his brother Apostle. And yet Peter did not dare in the presence of St. Paul to proclaim himself the fountain of Apostolic doctrine! But this was modesty! We can imagine with what energy he would have been taught modesty by his great reprover, had he ventured on such a vindication of himself. But, in truth, Peter knew nothing of his own Primacy; he was convinced in his conscience that he was wrong, and he bowed with submission to the friendly smiting of his more consistent brother. We may leave the dishonest attempt of St. Chrysostom and others, to prove the two Apostles guilty of a most shameful act of dishonesty, to the contempt which it richly deserves.

We cannot pass by a most important omission with which our Author is chargeable on this point, namely, that of a reference to St. Peter's own Epistles. Do they bear any testimony to the position he is said to have held in the Apostolic College? Is there a word of his Primacy?—anything approaching to those modest claims put forth by his avowed successors in their Briefs, Rules, and Encyclical Letters? Either our Author and his friends know St. Peter's position better than he knew it himself, or he had been guilty of a gross neglect in not giving the slightest hint of it in his Epistles, which, had it really involved the Primacy contended for, he ought to have stated in express terms. But he speaks of himself simply as a fellow-elder with his brethren, and a joint partaker with them of the privileges and blessings of the Gospel.

We will refresh our readers' memory with the opinion of Archbishop Leighton on St. Peter's character and position:—

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"By that which is spoken of him in divers passages of the Gospel, he is very remarkable amongst the Apostles, both for his graces and his failings; eminent in zeal and courage, and yet stumbling oft in his forwardness, and once grossly falling. And these, by the providence of God, being recorded in Scripture, give a check to the excess of *Rome's* conceit concerning this Apostle. Their extolling and exalting him above the rest, is not for his cause, and much less to the honour of his Lord and Master Jesus Christ, for he is injured and dishonoured by it; but it is in favour of themselves, as *Alexander* distinguished his two friends, that the one was a friend of *Alexander*, the other a friend of the *King*. That preferment they give this Apostle is not in good will to *Peter*, but in the desire of *Primacy*. But whatever he was, they would be in much pain to prove *Rome's* right to it by succession. And if ever it had any such right, we may confidently say, it has forfeited it long ago, by departing from St. Peter's footsteps, and from his faith, and retaining too much of those things wherein he was faulty." (Et seq. *See* "Commentary on the First Epistle of Peter," chap. i. ver. 1.)

The reader will be prepared for the next link in the Author's chain of reasoning, the succession of the Bishop of Rome to St. Peter's Primacy. The work is somewhat arduous, but great courage and perseverance can effect wonders. If bold assertions were equivalent to solid proofs, no doubt could remain that the Bishop of Rome was St. Peter's successor. But something more is necessary to establish this important link in the chain of evidence, than the confident repetition of arguments from Pontifical writers contained in this work. We refer our readers to a publication entitled, "The Mission and Martyrdom of St. Peter, by Thomas Collins Simon, Esq.," (of which a Review will be found at p. 734 of the "Christian Observer," 1853,) for a complete investigation of the evidence from antiquity respecting St. Peter's connection with Rome. They will there find the foundation of all the claims to the Primacy by the Roman Pontiff swept away like the "baseless fabric of a vision." The spiritual entail is cut off, and Rome is left to her own inexhaustible resources of fraud and cunning to establish that prodigious imposture, which has for ages beguiled, enslaved, and corrupted the professedly Christian world.

The reasoning of the Tenth and Eleventh Chapters of the Work we are considering, all rests on this fallacy, and, though subtle and ingenious, can give, as we should think, but little satisfaction even to the minds of calmly reflecting Romanists. We cannot, however, but repeat our surprise that a mind in a state of transition only, as the Archdeacon's ought to have been when he composed this volume, could permit itself to use such ultramontane arguments, or would regard them in any other light than that of specious fictions. We need say nothing about St. Peter's imaginary Primacy in Ante-Nicene times, nor need we enlarge upon the supremacy involved in the interpretation of his Primacy. We grant that the Church of Rome laid early claim to supreme jurisdiction over the Christian community; and that this claim, after repeated contests, was too generally admitted; but we also maintain that when admitted it was most shamefully abused, till, at the period of the Reformation, the

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nations were roused from their lethargy by the persevering intrepidity of Luther; and many countries (our own among the rest) shook off the galling fetters by which they had been long held in most degrading spiritual bondage.

The whole of the Eleventh Chapter may be regarded as the Author's explanation of the theory of development, respecting which there exists a considerable diversity of sentiment among the members of the Church of Rome itself. Primacy does not necessarily include Supremacy. He who is first in rank may not be supreme in authority. The Primacy, then, was first claimed by the Bishops of Rome; and when recognised pretty generally, then a further claim to the supreme direction of ecclesiastical affairs was gradually put forth; and though it was stoutly resisted, and often with success in particular instances, yet it gained ground, and was at length established throughout the Western portion of Christendom, and was partially conceded in the Eastern portion also. Here, then, a great change is recognised between the condition of the Church in its infancy and in the succession of ages. *Semper eadem* is the Roman motto. Perpetual change is the characteristic of the theory of development. But we are to regard the Church of Rome as always the same, and yet always in a state of change. The Primacy of Peter was an inchoate supremacy, and the supremacy of Rome was a full-blown Primacy. St. Peter was the grain of mustard-seed, the Pope the expanded tree in which the fowls of heaven might lodge.

This leads to a pleasant comparison between St. Peter and a full-grown Pope; for though Peter was the Prince of the Apostles, he who is least among Roman Pontiffs is greater than He. This is a necessary deduction from the theory of development. The Supremacy claimed by the Pope includes—1st. The right of finally deciding ecclesiastical causes. 2ndly. The right of presiding over Councils. 3rdly. The right of interfering in ecclesiastical appointments. It is obvious that St. Peter never exercised any one of these supposed rights. They formed no part of his Primacy as unfolded in Holy Scripture. But we are required to believe that they were virtually included in it. All the organs of Church Authority in the ante-Nicene age were, the Episcopate, the Hierarchy, and the Primacy. These were to divide the rule between them; no third party could claim any share. Thus all lay-interference, whether from Governors or their subjects, was excluded. The right of giving final decision in questions of doctrine must, according to our Author, rest with one or other of these portions of the ecclesiastical body. Further, he maintains that "the internal constitution of the Church, and the relation of her organs towards one another, are questions respecting which she is herself a competent judge." From these and other kindred assumptions the inference is drawn that there exists no controlling power over the Priesthood; that the lower orders of the Priesthood have no power to resist the higher, and the higher, none to resist

the highest, that is the Pope. Thus one sinful and fallen man is raised to a position in which he is responsible to none on earth for his conduct, and can give law, peremptorily and without appeal, to the whole Christian world. To him final appeal must be made in reference to religious controversies, or ecclesiastical questions of any kind; for according to Wilberforce,—

"The appellate jurisdiction of the Bishop of Rome received form and shape in order to provide the Church with an executive of sufficient vigour of its own, when this important trust was threatened by the worldly power. But [he adds] it was not the Church's creation; a power which was inherent in the successor of the chief Apostle, and which had been bestowed by our Lord Himself, was brought out by the subordination of those other powers, which in the infancy of the Church had existed along with it." (p. 182.)

In this courtly phrase we have the explanation of all those unseemly encroachments which from time to time the Papacy made, especially in the days of Hildebrand and Innocent III., on the civil power on one side, and on the inferior orders of the Church on the other.

The same kind of painful quibbling pervades the discussion on the origin and power of Councils. They begun with some appearance of lay influence, being summoned by Emperors; and not, at first, presided over by the Legates of the Pope; but development accounts for such anomalies, and in the end sets all right. The Council becomes the Pope's organ, and its voice the bare echo of the infallible utterances of the Oracle at Rome.

All are aware of the tremendous abuse which the Popes were wont to make of their assumed power to dispose of ecclesiastical preferments in every country. England suffered especially from this avaricious mode of alienating her Church preferments from her own children by Papal provisors on behalf of Italians and others, who understood not a word of English. Yet our Author claims this power as a part of Papal Prerogative: "To be the final guardian of the faith, was to have an implied participation in all those appointments, of which the maintenance of the faith was a condition." Then observe the beautiful development of this theory:—

"It was gradually, however, that the centralizing action of the Church led its chief Bishop to interfere in such cases. His interference, when it came, arose out of two circumstances—a fact, and a principle. The fact was, that Rome was the great Missionary centre of the ancient world; to which, therefore, the most distant nations owed their Christianity. [We had thought that Jerusalem was that centre.] Hence it was natural that those whose mission was derived from Rome, should recur to Rome for its perpetuation." (p. 196.)

It is worthy of remark, that the writer quotes, in affirmation of his views, the following text of Scripture: "All these worketh that one and the self-same Spirit, dividing to every man severally as He will." If he had said the Holy Spirit commits all these things into the hands of the Pope, that he (the Pope)

may divide them to every man severally as he will, he would have spoken more in accordance with his own principles, though he might not be able to find a text of Scripture to sanction such a scheme of development.

We may well ask, "Whereunto will these things grow?" Who can see to the end of this all-absorbing doctrine, which renders all things lawful to the Church of Rome which it can possibly accomplish, whether sanctioned by the word of God or not? And what, too, becomes of her own appeal to Antiquity? Where can she find her justification for her present course in the example of the early ages? Compare the powers claimed and exercised by her pontiffs in modern times with those of St. Peter, and how marvellous is the difference! We have reason to ask such questions at the moment when the earth is made to ring with the Papal edict which announces the decision of the Holy See on the miraculous conception of the Virgin Mary. Will it not necessitate the authoritative announcement of a series of miraculous conceptions upward, from the Virgin to the first mother of mankind? And what shall prevent an arrogant occupant of the Papal chair from establishing other doctrines equally absurd, and equally incapable of any kind of proof? Where then is the security against the perpetual encroachments of the ecclesiastical power, placed, as our Author supposes, virtually in the hands of a single man? Or even supposing the other portions of the representatives of the Church of Rome to be able to keep the Papacy in check; yet who is to check all these when they are, as in the question of the Immaculate Conception, combined in the pursuit of an object?

We have the check—and, as we think, the absolutely essential check—to ecclesiastic tyranny of every kind, in the Royal Supremacy, which it is the object of the Work before us to impugn. We need not go one step beyond the eleventh chapter of the volume to show, that, unless an ecclesiastical body be restrained with a strong hand by constitutional law, and by a vigilant Executive, which shall take care that the law does not become a dead letter, the Church of Rome must and will interfere with the liberties of mankind, set aside the Authority of Scripture, and bring a nation, by slower or more rapid degrees, into prostrate submission to a foreign yoke—and that yoke the most oppressive that was ever placed upon the neck of any people under heaven.

In reading the last three chapters of this book, we found it impossible not to apply to the writer the censure of the Apostle: "Wherein thou judgest another, thou condemnest thyself." It is most difficult to conceive that the carefully elaborated argument —the more carefully elaborated because of its real unsoundness— should have come suddenly to his mind in the short interval which passed between his actual exercise of ministerial and official functions in the Church, and his secession from it. His own published Charges seem to bear witness to the contrary.

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His obvious departure from many of the leading doctrines of the Reformation long before his final separation from the Church —notwithstanding his continued claim to be a devoted High Churchman—gave reason to doubt whether he would long number himself among her sons. And the thought ripens into a conviction, that the theory now developed in his book, had long been deeply seated in his own mind. Yet, while regarding the Church of England as a part cut off from the Catholic Church, he could still retain his position, till at length he might be said rather to be thrust out of her, than to depart from her communion.—What an anomaly is man!

It is impossible to read the work before us without deep regret that the name of William Wilberforce should be thus brought under suspicion, as we are compelled to say, by the conduct of one of his descendants; and that a writer who might have employed his talents to the benefit of the Church and of the world, should thus lay them at the feet of the Man of Sin, and yield himself up to the dominion of a Church concerning which it is said: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

We should not deem it necessary, even if our space permitted, to attempt a formal dispute of the reasoning employed in the concluding chapters of this book, to set aside the claim of the Church of England to be a part of the true Catholic Church of Christ. For where the foundation of an argument is proved to be unsound, there can be no need to examine in detail the various portions of the superstructure which is raised upon it.

We may sum up our own judgment of the case in a few words. We are convinced that it never was the design of our Lord to appoint any earthly Head who should have dominion over the whole Christian world, and who should stand in the place which He Himself had occupied while on earth. The alleged evidence of Scripture, that such a trust was committed to Peter, entirely breaks down; and even the questionable testimony of the Fathers of the Christian Church is so vague or contradictory, as to be of no real value in deciding a question of such importance.

There is in fact not the slightest intimation in the Word of God of any connection between St. Peter and Rome; and the testimony on the subject derived from more recent writers is very far from being conclusive. Nor will it in any degree bear out the assumptions of the Papacy to Supremacy, and to the rights implied in these terms, of "lording it over God's heritage."

There is overwhelming proof that the growth of the Papacy, resulting from general acquiescence in these extravagant claims, was the cause of moral disorders, as well as of doctrinal errors, which were a disgrace not only to the Christian name, but even to humanity itself.

All this proved the necessity of the Reformation, which has

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been branded as the schism of the sixteenth century. That many errors and excesses attended this necessary resistance to Papal tyranny and usurpation, we are not prepared to deny, nor have we any wish to justify them; but we will not, on their account, reject or undervalue the unspeakable blessings attendant on that great event.

The tendency of the Papal power to absorb all other power into itself, and the alarming extent to which it had succeeded, rendered it necessary that some stringent measures should be adopted to counteract its movement, and to cripple its energies. The various Governments of Protestant Europe laid a restraining hand upon the Church, and expelled or annihilated the Papal authority. The question for England was, Whether anything could be substituted in its place which, to a certain extent and for certain purposes, might operate beneficially on the Church and on the community at large? The precedents of ancient monarchs under the Mosaic Dispensation were resorted to; and it was found that kings had an authority to promote religion and to correct abuses, which had never been conceded by Holy Writ to the Church of Rome. On this basis stands the Royal Supremacy of British monarchs in the Church of England. And whether we view it in theory or in practice; whether we look at it in the light of Scripture example, or regard it in its effects upon the religious and moral character of a people, we come to the conclusion that the authority vested in the Queen is capable of the most ample vindication, and that the subversion of that authority would be attended with the most injurious consequences, not only to the National Establishment, but to the cause of true religion in the land.

We also regard the Royal Supremacy as one of the greatest national bulwarks against the aggressions of the Papacy; and we have no doubt that Mr. Wilberforce, with the whole Pontifical host of controversialists, would hail the subversion of this Supremacy as the open breach in the walls of our Zion, through which they might march up at once and take possession of the citadel, and thus restore England, as Cardinal Wiseman speaks, to "its orbit in the Ecclesiastical firmament, from which its light had long vanished, to begin anew its course of regularly-adjusted action round the centre of unity, the source of jurisdiction, of light, and of vigour."

1. *A Charge to the Clergy of the Archdeaconry of Lewes.* By ARCHDEACON HARE. J. W. Parker. 1855.
2. *Sermons on the Death of Archdeacon Hare.* By the Rev. H. V. ELLIOTT, A.M., Perpetual Curate of St. Mary's, Brighton, and the Rev. J. N. SIMPKINSON, A.M., Assistant Master of Harrow School. Hatchard.

IN the "Advertisement" to this Charge it is said, "The Author of this Charge had wished to enlarge the part of it which relates

to Convocation. He had revised nearly half of it, when he became unequal to any further work upon earth. It is now published without the benefit of his further correction. — Herstmonceux Rectory, Jan., 1855."

Such a statement cannot but give even a deeper interest to this last production of a now lifeless hand, than that to which the high reputation of the Author would in itself have entitled it. And this feeling is strengthened by the opening sentences of the Charge itself.

"My Reverend Brethren, I cannot see you around me on this occasion, when, after an interval of three years, I am allowed once more to enjoy the happiness of meeting you, without offering up my thanks to God, who has mercifully enabled me at this momentous time to confer with you concerning the matters which are of the most pressing interest to our Church. The year before last I was compelled by illness to request one of our Rural Deans to occupy my chair at the Visitation. Last year, when the Archdeacon's Visitation was superseded, according to the custom of this Diocese, by the Bishop's, I was again constrained by the same cause to be absent. This year, too, as you are aware, after fixing the Visitation to be held in the month of July, necessity compelled me to postpone it; and till the last fortnight I have scarcely dared to cherish the hope that my health would permit me to appear amongst you even now. Great cause therefore have I for thankfulness that during the last few days my strength has been so much restored, as to permit me to address you from this place on some of the questions which are at present stirring and agitating our Church. Many such there are; and the weakness which still clings to me, will not allow me to do more than touch briefly and summarily on a part of them. Yet I cannot but feel that it would be a blessing, if we might, some of us, gather a few gleams of light from this conference, which might help us to discern in what path it behoves us to walk, when there is such a mass of confusion to conceal it, and so many temptations to draw us astray,—or if we might, some of us, glean fresh motives for activity and zeal in the work which the critical state of the Church and of the world calls on us to perform." (pp. 5, 6.)

So that this address may be regarded as almost the dying words of a man who has for many years, by the vigour and independence of his style of thinking and writing, by the honesty of his heart and the breadth of his charity and forbearance, invested with peculiar attractions any subject which he has chosen to bring before the public.

It has been our lot often to stand in very varied, or indeed in the most opposite, relations to Archdeacon Hare; sometimes as his advocate, when we have thought him hardly used; and sometimes as his antagonist, when we have felt that "he was to be blamed." It is a comfort to us now to have reason to believe that he was pleased always to regard us both as honest friends and as fair antagonists. And we venture to say, that this verdict was just. If we commended him, it was with the full consent of our judgment. And if we presumed to blame him, it was because our consciences did not allow us to be silent. We never approached him but with respect and regard, and felt infinitely more satisfaction in casting a mantle over his faults than in exposing them.

And here we may go on to say, that the Archdeacon was, in our estimation, a man more than usually calculated to awaken

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much of this mixed or antagonist feeling. In the first place, there was much in him to awaken respect and sympathy. He had always, as we believe, two main objects in view—the honour of God and the welfare of the whole family of man. The first of these objects he pursued in all his writings, by a clear and powerful display of all the glorious attributes of the Most High in the works of Creation and Redemption. And as it appears to us, few writers have exhibited some of the peculiar and master principles and motives of the Gospel with more force and attractiveness. Many especially of his Parochial Sermons have eminently this character. And his deep anxiety for the good of his fellow-men was manifested both by lending his powerful assistance to many of those societies for the public good, of which the value is most generally acknowledged, and by an eager desire to cherish in every heart those qualities which most adorn and sweeten the Christian character, and especially that of "charity," which is said to be "the bond of all perfectness."—On the other, it was not, we think, the smallest matter of surprise, that, constituted as he was, he should have raised up rather an unusual number of literary and theological antagonists, as well as admirers.

In the first place, he was a bold and original thinker, often making war against established prejudices and conventionalisms; and this the world does not much like.

In the next place, he was bold in denouncing all he disliked, —and this not always in the most measured language. We suppose, for example, that he was the very first in the whole family of Archdeacons who, in his addresses to the Clergy, overleaped the usual bounds of Archidiaconal proprieties, and instead of offering them the sweet incense of professional flattery, and charging all the evils of the day on the absent laity, honestly told the Clergy that, whoever might be right, they had been essentially wrong, and had very much to answer for, to repent of, and to amend in their sermons, life, temper, and conversation. We remember the chill which came over us when we considered what must have been the horror and astonishment with which some hitherto slumbering Divines must have listened to one of his early Charges.

Again, he had something in his mind of a natural affinity to an unpopular man or an unpopular opinion. There are noble hearts which delight to take the part of persecuted men—"Victrix causa Diis placuit; victaque Catoni." And so there are bright and independent intellects, which are wont to range themselves, right or wrong, on the side of those opinions which find no shelter in the minds of ordinary men. And such was the case with Mr. Hare. The loosest statements of Dr. Hampden on the Inspiration of Scripture, found in him at least a half advocate. Nor did Mr. Stirling, with his host of presumptuous and sceptical schemes, want his protecting shield. The Archdeacon found them distressed, and by an irresistible impulse of his nature

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rushed to their rescue, and so, naturally, earned for himself, by these efforts of Quixotic benevolence, a large share of the rebuke which fell upon those undeniable transgressors. It is a rare infirmity in a man to love rather to join the hunted fox in his flight than the dogs in their pursuit.

Neither can it be denied, we think, that the Archdeacon's own opinions, for a time at least, suffered a certain measure of damage from the society, and the literature, with which he was largely mixed up. One of the authors of the Sermons placed at the head of this Article is disposed to deny this influence; but the other admits it, at least, for a certain portion in his life. But such perversion was neither long continued nor habitual. When, for example, the great German Reformer, the acknowledged Father of the Reformation, became the subject of attack from certain Tractarian critics, of whom it is no outrage to say that they were not worthy to carry his shoes, Archdeacon Hare exhibited, in a long note in one of his publications, a degree of learning, acuteness, Christian courage, and Protestant love and earnestness, worthy of the Great Reformer himself. But if any one were led by this noble Apology to expect that the author would be habitually found among the foremost in the defence of *all* Protestant truth, they would be mistaken. Sometimes, as we think, he holds language at least vague and ambiguous upon some of the cardinal doctrines of the Reformation;—sometimes he appears even to lean, to a certain degree, in an opposite direction, and though not engaged in the enemy's ranks, yet at least raising a less unambiguous banner in the war than the writer of such a note would lead us to expect.

And we feel obliged further to add, that there seems to us to have been a sort of uncertainty in his general habits of thought and feeling. It was not easy, just as in the case of that distinguished writer in whose school he must be regarded as a prominent scholar—we mean Archbishop Whately,—to know where to find him. We are indeed sensible of the danger of adopting the conclusion, that every mind is uncertain which does not habitually, and without any deviation, agree with our own, and of forgetting that every such deviation in another may only prove that we ourselves are wrong; yet we cannot but believe that in the case of Archdeacon Hare there was such a spirit of uncertainty, and that a right conclusion from the premises was less secure in his case than in that of many men of very inferior abilities and integrity.

But we are ashamed, and especially now that we are called as it were to stand over his honoured grave, to run the risk of casting even the slightest shade over so bright and distinguished a reputation. The loss of an honest, vigorous, laborious, learned, peace-loving, and earnest theologian, is a serious one to the Church and country. Such a man, especially in the painful dearth of considerable minds, can ill be spared. We are among

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the "multitude" who in this case have a melancholy satisfaction in "going out of the city" to mourn with the chief mourner over this distinguished man, and in cherishing the conviction that a perhaps somewhat restless and agitated spirit has passed into that world where the "spirits of the just" wait for reunion with their glorified bodies before they enter into the full joy of their Lord.

It was our intention to have entered on an examination of some of the pages of the Charge, in which we discover most of the characteristics of the writer when in a state of perfect health—"such in these moments as in all the past"—of deep earnestness of spirit, great vigour of intellect and force of style and reasoning; with a resolute defence of "Convocation," which has great reason to mourn over the loss of such an advocate, to whom all would listen, even though they could not agree with him. —Instead, however, of occupying the little space which remains to us with what might assume, in part at least, a controversial character, we are disposed to direct the attention of our readers to the two Sermons which are announced at the head of this Article.—The one is the production of a gentleman who, from his high position in the county in which Archdeacon Hare resided, was enabled to take a just view of his whole course and career. The other is that of a friend, once the Curate of Archdeacon Hare, and now a Master in one of our Public Schools, to whose power and worth the hearts of many parents would be delighted to bear testimony. We give a short extract from each of the Sermons, the effect of which we should be sorry to weaken by any comments of our own:—

"For these reasons I have taken this mighty text; and may the Lord by his Spirit pour life into my feeble words, *that the excellency of the power may be of God, and not of man*. And still more I have taken it, because I believe that amongst the characteristics of his religion, Faith had a high place, and a free scope; faith in the Lord Jesus Christ, as the source of all light and life to man. His trust in God was remarkably firm and filial, breaking forth continually into thankfulness and thanksgivings. It was a living faith; a faith full of lively gratitude, very childlike; and marked by a beautiful simplicity. Luther became afterwards one of his great teachers in the faith of Christ. From Luther in fact, the great champion of justification by faith, he often avowed that he had learnt more, during the years that he made his writings his special study, than from any other author. He owed to him, he said, 'more than words could express.' The vindication of Luther, therefore, against various misrepresentations and calumnies which he answered in a celebrated note, he undertook as a solemn obligation and a high honour. That note, you are aware, attracted an European attention, and received peculiar honours. Next to Luther, I hear that he prized Archbishop Leighton; a preference which none but a spiritual mind would have entertained. Such was his faith; simple and stedfast, and yet much I marvel that a mind so gifted with imagination, so familiar with German theology, so discursive in its appetite for every kind of literature, escaped untouched by the evil influences which such speculations usually leave behind them. Not a little I think he owed to a certain generosity and nobleness of character which grew up with him from childhood, before it came under the more decisive power of the grace of God. His love of truth, and his earnestness in the pursuit of it, were akin to that guileless simplicity which was felt by all who knew him

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to be one of the charms of his disposition, and which is a prime safeguard against scepticism. But still I must attribute it to the special guidance of a Divine hand, that so lively an imagination, and studies of so wide a range, should have been free from scepticism to the end. It was never one of his difficulties." (Elliott, pp. 13, 14.)

"*Long-suffering, goodness, meekness, temperance;* these were qualities which all who knew him observed and admired in his character and life. And those who knew him best can best witness it, those who saw him in his most unguarded moments and the freest intercourse of friendship. And should we not expect then, to find that beneath these and within these glowed the brighter flame of *faith*, with its pure and blessed attendants, *peace* and *joy*? So indeed it was. The graces that shone in your beloved pastor were the outward evidence of the convictions, the hopes, the consolations which God had planted in his heart. It was not always so; as we are told by those who knew him earlier, and as we are led to understand indeed from his own words. Gifted as he was with rare powers of mind, furnished with large stores of knowledge, distinguished and honoured in the ancient seats of learning, it was only to be expected that human wisdom should prove too great an attraction to him at one time, and keep him away from the simplicity of Christian belief. But God did not suffer this to be so always. The sharp arrows of conviction entered into his heart. The Spirit of grace, which convinces of sin and righteousness and of judgment, took possession of him. Though *seeming to be wise in this world, he became foolish* (as the Apostle expresses it) *that he might be wise.* The word of God in his case was seed that fell upon good ground, and brought forth the fruit it was intended to produce. In such a spirit he came first to this place, feeling and acknowledging that he had much to learn, and praying that God would give him wisdom to teach. He learned of the poor and simple. To the end of his days he was ever ready to humble himself by the side of any of you whom God was teaching by His own enlightening influence, and to learn from you himself while ministering to you in return. And so the flame of faith grew brighter and purer, sanctifying and illuminating the earthly wisdom which he possessed in so high a degree. And the effect of this faith was peace and joy—peace in the midst of many distresses and disappointments which from time to time he was called on to endure—and joy which rose superior to them all, and was ever ready to burst forth and enwrap his soul, when the objects he most loved seemed nearest to him." (Simpkinson, pp. 29, 30.)

BRIEF NOTICES OF NEW BOOKS.

Ministering Children. A Narrative for the Young. By the Author of "The Female Visitor to the Poor." London: Seeleys.

THIS, we understand, has had the largest sale of any of the works of the past year; and it is not difficult to account for its popularity. Since the publication of Richmond's "Annals of the Poor," we know of no work which shews a more intimate acquaintance with the feelings and wants of the labouring classes, a deeper sympathy with their views and aspirations, and a larger command of those gentle touches by which the deepest feelings in the human heart are touched and moved.

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The object of the book is, by a series of connected narratives, most of which are said to be transcripts of real life, to shew how the poor may be assisted by their neighbours of the higher and middle classes—even irrespective of the use of money,—through personal visitation, counsel, and sympathy.

The counsel is addressed chiefly to the young; and the examples to which their attention is directed are selected from various classes. We have a squire's, a farmer's, a tradesman's daughter, and a little school-girl, all presented to us in their different spheres, striving to help those poorer than themselves. The picture of the death of a school-girl will furnish a sample of the author's power of description.

"Who then was the happy child who had done with school for ever, and was sent for home? It was little Ruth. Heaven's shining gate often opens, and holy angels come down to fetch little children home to their Heavenly Father long before those little children expected to be sent for. Then let every child try to please God in all things, as little Ruth did, because no one knows how soon the call may come. The spring had been, and the summer followed, but they had brought no bloom of life to the cheeks of little Ruth. She was sitting in her comfortless home one Saturday afternoon, with her Bible on her knee, learning her texts of Scripture, when her father came in: something had made him angry, and little Ruth trembled at the words he spoke. 'Oh, father,' she gently said, 'we must not take God's holy Name in vain!'

"'And why not?' said her father, turning sharply to the little girl, as she sat on her stool near the sleeping infant.

"'Because, father, the Bible says so.'

"'And what is the Bible to me, I should like to know?' asked her father.

"'Oh, it's just every thing, if you did but know it, father; it is just every thing to me!'

"And little Ruth looked up, her eyes filled with tears, and her father-in-law was looking down on her, and the sight of her pale sweet face, the Bible open on her knee, and her trembling voice declaring it was every thing to her, was too much for the hardened man; the thought broke in upon him, how he had left her no other comfort; and he went out of the house unable to look at the child again. He never rested till he found work, and then he toiled as if he felt he had a life to save; but it was too late for little Ruth! she seemed to have done with Earth from that Saturday evening when she bore her young witness to the Word of God, and when the next Saturday came she lay on her pillow unable to speak or move; her father-in-law hurried home with his earnings, and stooping over her, said, 'I have brought all my wages, you shall have everything now!'

"Yes, little Ruth would have everything now—for in the Home where blessed children dwell in Heaven, no want can ever come. There God our Father, and Jesus our Saviour and Shepherd, and the Holy Spirit dwell: there the holy angels live; and all is love, and joy, and gladness for ever. Miss Wilson had been several times to see the little girl, and now she came again; but the dying child had done with Earth, she did not know her friend, though her eyes were open and she was looking upward.

"'Sure she sees the angels coming for her!' said her weeping mother; 'see how she smiles—Oh, what a Heavenly smile!'

"But no one knows the blessed sights that God's departing children see! and with that smile upon her lips, little Ruth passed away. Little Ruth, who loved the Saviour, and prayed to Him; who loved God's holy Word, and tried to please Him;—little Ruth, her mother's comfort, whom her little sister and infant brother loved so much: the favourite of her schoolfellows; and one of the best children in the school:—little Ruth, the friend and teacher of the poor dying child, passed away from Earth! Little Ruth was never forgotten

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by any of her friends; nor by her father-in-law—she was gone far away out of his sight, but he could not forget; he took her Bible and tried to follow its words as she had done; and he took care of his two poor little children, and made their home and their mother's happy."

Jerusalem Diocesan Missionary Fund. Occasional Paper. No. II.

AMONG the "curses" of a state of war is, that all other subjects are apt to be absorbed in its vortex, and, for a time, to be driven out of sight and mind. This is, in the present instance, the case with the various all-important religious institutions and objects of our country, the great bulk of which are suffering deeply in their finances, and from the neglect of at least a portion of those who have before been among their most active supporters. As we have no sympathy with such deserters from the camp of the crusaders against sin and misery all over the world, even though it is on Scutari and the Crimea they are exhausting their energies, we are happy to call the attention of our readers to this document of the patrons of the Jerusalem Diocesan Fund. We are happy to learn from it, that "the religious movement in Palestine still progresses;" that the increased toleration granted by the Sultan to his Christian subjects has removed a great obstacle to its advancement; that the American Missionaries are beginning to reap the reward of their labours; and that such is the position of Bishop Gobat, that, if only sufficient means are supplied to him, a large harvest of souls is likely to be reaped. The Bishop himself states that "the schools in his Diocese prosper marvellously, and that he is asked from all quarters to open new ones;" and other labourers report most auspiciously as to the triumphs of the Gospel wherever it has been adequately made known. Nothing can be more painful, or dishonourable to their authors, than the undisguised efforts of a particular party in this country to discredit the labours and tarnish the character of this holy man. The attempt has, indeed, singularly recoiled upon those who set it in action. Scarcely any recent movement in the Church has called out so deep and general a sympathy amongst our Ecclesiastic leaders as the effort to misrepresent and to degrade the Bishop of Jerusalem. The four Archbishops, and a large staff of Bishops, and other dignitaries and inferior officers of the Church, have come to his rescue. And we believe that the great mass of thinking and devout persons heartily sympathize with their leaders; and that the character and labours of Bishop Gobat are now fixed on a basis which the apostles of Tractarian and Greek heresies will not be able to shake. In the mean time, let it be understood, that the mission is suffering under a great destitution of means; and that a million sterling having been now raised for that fund which is to minister to the bodies of Europeans, the overflowings of bounty may, with much justice, be dedicated to the conversion of Orientals. The results of our present contest must be very imperfect, unless the dominions of the Sultan reap from it something more than a re-establishment of Mahomedan predominancy. Our hope is to see the Crescent fading in the superior glory of the

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Sun of Righteousness; and that "from Jerusalem" once more may "go forth" the word which is able to give light and joy to those who sit in the shadow of death.

VIEW OF PUBLIC AFFAIRS.

OF *Spain* there is little to record during the month. One advantage of her internal disturbances is, that she has no leisure to mix herself up in the conflicts of the rest of the world. It is to the honour of the Spanish Episcopacy that they refused to mix themselves up with the question of the Immaculate Conception, by giving the attendance asked for and granted by many of the Popish Bishops of other countries. It is well that a sense of shame should discover itself in any part of the Roman Catholic body; and that any single Ecclesiastic should be found who resolves to think and act for himself. The follies of the Church of Rome on this occasion really make one ashamed of human nature.

Of *Italy* we have had, for some time, little to say, except that the Pope and Cardinals, after the late dramatic exhibition on the subject of the New Article in their Creed, had sunk into a state of profound repose—a repose not to be disturbed, we suppose, till some new tragi-comedy is to be performed on the stage of the Church, and some new injury to be inflicted on the conscience of its followers. The rest of Europe, or at least the Protestant part of it, has little power to judge of what has been going on at Rome behind the scenes while the pageant has been getting up. The most perfect unanimity on the subject among the Bishops and Clergy has been pretended. But this is one of those falsehoods which that corrupt Church so delights to palm on the world. The consent of many of the Bishops cannot have been given, for the Bull was issued before at least two hundred of them had arrived. And we have curious evidence as to the extent to which it was attempted to gag the mouth of all dissentients in a little work, of which a copy has just arrived in this country, of an "Abbé Laborde," to which we hope to call the attention of our readers in our next Number. We believe the "unanimity" of the Clergy and the "enthusiasm" of the people to have been a mere fiction; and even did it exist, of what more worth is the unanimity of minds in chains—than the uniform action of prisoners on a tread-mill?

From *Constantinople* there is not much news as respects the war. But it is a great consolation to receive more favourable accounts of the state of our own Hospitals. The scenes of mismanagement, and, we must add, of criminal neglect on the part of even our Ambassador, and of the Medical and Commissariat officers at Scutari, which are every day developing themselves under the Ithuriel spear of Mr. Roebuck's Committee, are enough to wake the strongest

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feelings of pity for the sufferers, and of indignation against their natural protectors. Mr. Stafford and Mr. S. G. Osborne have both been examined, and have both, much to their honour, testified, in the boldest and most uncompromising language, to the horrors of the scene. The former has laid open scenes of filth which sufficiently account for all the unusual mortality of the Hospital; and the latter has not hesitated to affirm that large numbers of our sick soldiers have been *starved to death!* Has the English law no remedy for this? A schoolmaster who starved his boys, the committee of an hospital who starved their patients, a jailor who starved the greatest rogue committed to his charge, would come under the grasp of the law. Why are culprits, whose only distinction is, that they had all that rank, education, and society could bestow, to sharpen their sensibilities and give a finer touch to all their actions, allowed to escape, not public ignominy—for this they cannot—but legal punishment, which they so richly deserve? A correspondent of the "Times" gives a detailed statement of the character and amount of religious instruction at Scutari. It appears that the staff of Clergy of the English Church amounts to twenty-six, one-half of which are hired by the Government and one-half by the Government and the Society for the Propagation of the Gospel jointly. Many of these have deeply suffered by disease, and some have fallen victims to their devoted labours. The Presbyterian Church has three labourers, two of whom belong to the Free Church. The Roman Catholic Church employs eight labourers. Miss Nightingale appears to have won golden opinions from all classes of religionists. Miss Stanley's labours, as respects the subject of religion—whether truly or not, it is difficult to judge—are charged with something more of a Tractarian character. But, on the whole, the self-devoting spirit in which our English female philanthropists have pursued their arduous and often disgusting labours, does the highest honour to themselves and to the country, and adds another testimony to the fact, which the other sex are too slow to acknowledge, that we have robbed society of one half of their best benefactors, by not calling out and employing the energies and sympathies of women.

On Friday, March 2, the startling intelligence reached this country, that the Emperor of Russia had, in a moment, as it then appeared to those to whom the secret of his previous illness was unknown, surrendered his life into the hands of the Great Judge of quick and dead. Subsequent communications have instructed us that, for at least a week before his death, symptoms of a most threatening character had presented themselves, and that at last he fell a victim to congestion of the brain—a disease which had been fatal to several other members of his family, and which may account for many of their living follies and vices. How solemn a reiteration of the awful scene of earlier days—"The King spake and said, Is not this Great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty? While the word was in the King's mouth, there fell a voice from heaven, O King Nebuchadnezzar, to thee it is spoken, Thy kingdom is departed from thee." Nor let this parallel with the King of Babylon be thought dishonourable to the deceased Emperor. Neither of these powerful Monarchs were wanting in qualities

which redeem them from unqualified reprobation; but both were, perhaps, equally the slaves of an uncompromising ambition.

We find in a French paper, in a sketch from no common hand, the following brief and forcible analysis of the recent schemes of Russian policy:—

"To stretch forth the powerful hand of Russia upon Europe to enslave it, to make Germany its vassal, and if necessary step over its body to reach the East, to keep the mouths of the Danube as the gates of Austria, and the banks of the Niemen as the entrance to Prussia, to stifle the last palpitations of Poland so as to prevent the revival of a nationality which protected the South against the North, to place the Baltic and the Black Sea under the sovereignty of the Russian flag, floating from the towers of Cronstadt and Sebastopol, to keep the East in check, to weaken Turkey, to exhaust her without killing her, and to await the propitious moment for pouncing upon that prey so eagerly watched for a century by the eagle eye of the Czars, to possess the first army and first navy in the world, so as to be master by land as well as by sea, to fix a day in the future, when the Colossus, continuing his giant strides, would boldly cross the Bosphorus and establish himself at the mouth of the Dardanelles, on the shores of that beautiful Mediterranean which was to become a Russian lake, to universalize the Greek dogma, and make St. Sophia the St. Peter of future centuries, in a word, to construct a new Roman empire, with new Cæsars,—such was the policy of the Emperor Nicholas."

But to this it would be unjust not to add, that this man, of perhaps unusually hard and inflexible nature, had his softer points, and that his surviving wife and children probably shed more genuine tears over his grave, than often fall over the graves of sovereigns.—It is satisfactory to see how little of an ungenerous or triumphant spirit has discovered itself on the occasion in our land; and that while there are many who look hopefully at the event, there are none who do not deeply sympathize with the mourners. To what extent this event may affect the great question of peace and war, it is impossible to say. The first proclamation of the new Emperor was most formidable, as it announced his intention to carry out *all* the plans of his ancestors, from *the days of Peter*, which, if they are to be judged by the reputed "Testament" of that royal barbarian, were nothing short of the subjugation of Europe. But this may have been only a "sop to Cerberus,"—a "sop" to the many-headed monster of that vast Empire. A subsequent State Paper, lately despatched to his foreign agents, is in a more pacific tone, and allows us to hope that the Emperor will, as far as his rocking throne allows him, strive to heal the wounds which the ambition of his father has opened.

The Congress at Vienna has met, and has come to some sort of agreement as to two points out of the four,—the administration of the Danubian Provinces, and the navigation of the Danube. But the real difficulty remains untouched—the security of the Black Sea. Perhaps that will not be settled till the Western Powers are able to dictate a peace amidst the smoking ruins of Sebastopol.

An assembly of several of the most distinguished members of the *American* diplomatic corps employed in Europe had awakened considerable curiosity. The entretien appears mainly to have respected the subject of Cuba; and the almost incredible decision of these patriot counsellors is stated to have been that the seizure of that beautiful island was not merely the true policy, but the obvious

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duty of the United Provinces. Surely there will be found in the nobler breasts of many Americans a spirit to repudiate sentiments which, if carried out, would go far to cast the Republic out of the pale of civilized nations.

For the present, the alarm about war at the *Cape* has ceased. A single—as we believe—Dutch irregular officer, by dealing with the savages as savages, has contrived to smother, not merely the sparks of war, but the men who were kindling them. But such a mode of warfare is, of course, most horrible; and we cannot but hope that the present season of rest will be employed for the purpose of drawing within closer limits our territorial cravings at the Cape, and lead us to satisfy ourselves with holding only such portions of territory as are essential to commercial purposes, and as we are thoroughly able to defend. Whoever thrusts his hands into another man's beehive must expect to be stung: and it will be well for us if our trials at the Cape should teach us to keep our own hands to ourselves.

Our *Home News* is not without its interest. One prominent event of the month has been the celebration of a day of "fasting, humiliation, and prayer." On no occasion has the *Infidel* press, and the *Times*,—till its discerning eye taught it that the topic was unpopular,—made a stouter effort to cry down this concession of the Government, as an act of fanaticism, and of cruelty to the poor; but the shot has missed. The day has been celebrated, and we believe with as large congregations of earnest worshippers as on any former occasion. The House of Lords listened to the Bishop of Salisbury, and the House of Commons to Mr. Melville, and appear to have been delighted with their preachers; and all the more perhaps because neither the one nor the other judged it expedient to tell the assembled legislators how many of the troubles of the day were fairly to be traced to the squabbles of party, and to ill-administration of that patronage which the country had confided to successive Governments. It is undeniable that the Commissariat, the Transport, the Medical, the Civil—and, must we not add, Military Services, have never stood charged with more heinous offences against the country than now, when it was affirmed that a Reformed Parliament was to put them to flight for ever.

The attention of *Parliament* has been, of course, to a considerable degree occupied by the war and its correlatives. Lord Lucan has asked in vain for a court martial, or any public inquiry into his own conduct in the Crimea; but he does not appear to us to have taken much by his motion. It cannot be doubted that he had a discretionary power, as Lieutenant-General, to withhold that sort of dogged obedience to the apparent command of his superior officer which he saw must inevitably issue in those consequences which that superior would earnestly deprecate.

The House of Commons has found time for the discussion of a new scheme of Sir John Pakington's on the subject of National Education. The remedy which he wishes to apply to what he conceives to be the deplorable state of education at present, is to divide neighbourhoods into sections, after the example of the Poor Law Unions; to elect Guardians, of all grades and religious professions, possessed of an annual income of £30; to give them the choice whether they will or will not avail themselves of the proposed Bill; and raise a rate for public education. It is our own conviction, that

the mover of the Bill greatly overrates the deficiencies of the present system of yielding assistance to all classes of schools where the Holy Scriptures are read; and that a plan which denied to all new schools the power of systematic religious instruction, and gave the administration of them to men of all classes and opinions who stood possessed of £30 per annum—and which from the beginning to the end of the land made education gratuitous—would be a bad substitute for the system we already possess. Perhaps all men of £30 per annum at Droitwich are unusually good, and all the existing schools in Sir John's neighbourhood are especially bad; but for ourselves, we are far better satisfied with our present position than that in which he would place us.

Mr. Heywood has succeeded in obtaining a majority of thirty-four in favour of the introduction of a Bill for the Marriage with the Sister of a deceased Wife. Mr. Wortley, the original patron of the Bill, on one occasion obtained a majority in favor of the same measure, of 94, which afterwards dwindled to 10. No conclusion, therefore, is to be drawn from the amount of the present majority, which consists, to a considerable extent, of new Members, who will soon bow to the almost unanimous wish of their constituents. We have never considered the language of Scripture as decisive on the subject; but if the Inspired Volume is silent, observation is not, and we believe that the removal of the existing law would be the casting down of a large corner at least of the fabric of domestic purity and happiness.

The Committee appointed to enquire into the College at Maynooth have made their Report, and it seems to us especially unsatisfactory, because, although it produces evidence decisive as to the faults of the system, and its necessarily injurious effects on the minds of the students, it is yet pleased to say, that no such evil is likely to ensue. They ought to get rid either of the premises or of the conclusion; unless, indeed, they have arrived, in their long search, at the discovery of some corrective fluid, by means of which we can touch pitch without deing defiled, and fire without being burned. It is our own strong conviction that, in its present state, to say the least, Maynooth ought not to be sanctioned, and far less sustained, by a Protestant Government. One fact stands, we think, unquestioned on the records of its history, that a College, mainly established to educate a body of Priests more attached to British interests than those brought up in foreign Universities, has been the nursing mother of the most deep-dyed antagonists to England and her institutions.

ANSWERS TO CORRESPONDENTS.

WE must admit the truth of many of those remonstrances of A. B., which have reached us almost from the Antipodes. But we trust for his forgiveness if we decline, at such a distance of time, to re-enter upon an interminable controversy.

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THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 209. MAY. [1855.

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

THE BROAD CHURCH.

In every period of the history of the Church, which has been characterised by an awakening spirit of religious inquiry, evils of a formidable character have arisen out of the movement, which the sincerely devoted servant of God could not fail to contemplate with anxiety and alarm. The ark of the Church, when not becalmed on a motionless sea, nor tossed on the billows of persecuting violence, has still had to steer a dangerous course between rocks and quicksands, and has found it difficult to escape the former without being engulfed by the latter.

The Scylla and Charybdis of the present age are Popery on the one hand and Infidelity on the other. They seem to be, in principle, antipodal to each other, but they are in effect very nearly allied; at least their original enmity, like that of Herod and Pontius Pilate, has subsided, if not into a lasting friendship, at least into a conspiracy against the truth, leaving their own quarrel to be decided when they have dealt with the Church, as Octavius and Mark Antony did with the Roman Republic.

It was at a moment when the Church seemed to be gaining largely on the affections of the people, and when Dissenters were beginning to attach themselves in greater numbers than before to the National Church, that certain Romanizing views respecting Ecclesiastical Authority began to be artfully cherished and propagated, especially among the junior members of the Oxford University. About the same time, also, there arose a set of able and influential men, who took the most opposite view of the necessities of the times, and seemed to strip Christianity of many of its glorious truths and peculiarities, and to labour to introduce a lax and undefined system of teaching, which retained little that was palpable, definite, certain, and on which the mind could repose with confidence and satisfaction.

Thus, while one party built "wood, hay, and stubble" on the

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true foundation, which they had not as yet been bold enough actually to desert; the other raised up a sort of airy phantom which needed no foundation, because it had no substance. This latter system, however destitute of real worth or strength, yet put on a specious appearance, and, arrayed in the imposing colours in which a well-known reviewer knows how to clothe a favourite theme, it comes forth to public view under the title of "the *Broad Church.*"

They who have assumed this name, or to whom it has been given, are not formidable for their avowed numbers; but many of them are men of talent, perseverance, and influence. That, however, which renders them most formidable is, that their views strike in with what is called the liberal spirit of the age; and therefore it is by no means improbable that they may, by persevering energy, raise up a party which shall unsettle the foundations of Evangelical piety, and make havoc of the doctrinal Articles of the National Church. Should they succeed in this, then Popery and Infidelity would divide the land between them for a while, till the conflict should take place to decide which was the strongest, and in the end there might remain only a choice between the tremendous alternatives—whether the land should be again consigned to the midnight darkness of Roman superstition, or to the stern winter of a cheerless and unmitigated scepticism.

It is therefore in the highest degree important that the minds of Christians, and especially of Christian ministers, should be stirred up to furnish themselves for the coming conflict with Broad Church principles. And the conflict will be one of difficulty. The first difficulty arises out of the name assumed; for, what are Broad Church principles? Who can define them? Who can lay hold of them? Can their advocates tell us what they are? It is easier to say what they are not. Believing them, as far as I am at present instructed, to be neither *scriptural, reasonable,* nor *profitable,* I venture to call the attention of some of the more intelligent and learned of your many able readers to the subject; hoping that they will lift up the warning voice in time, and not allow the evil to proceed without check, lest, like its apparent antagonist, but real co-operator, Tractarianism, it should be permitted to rise to giant strength, when it might with ease have been strangled in the cradle.

The Broad Church is meant to be comprehensive of almost every variety of creed, tolerant of every kind of worship within its boundary, and to a great degree indifferent to the various phases of opinion; so that the Church should be a kind of "happy family," in which the strangest contrarieties are blended in apparent harmony.—There are but two ways in which, as it appears to me, this can be effected; either by *constraint,* which shall compel contrary natures to subsist together without injuring each other,—and this implies a master who governs all by *fear,* and thus makes them appear to dwell together in

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mutual *love*,—or by *indifference*, which teaches all to be quiet, because there is nothing between any of them worth contending for.

The Broad Church repudiates the former of these modes, and adopts and acts upon the latter. Let them be met then,—

1. *On the grounds of Holy Scripture.*

Nothing, as it appears to me, can be more definite than Holy Scripture is on the great doctrines which are necessarily to be believed in order to salvation. Perhaps the Broad Churchman will acknowledge that the doctrine of the Trinity must be maintained. But will he hold it so firmly as to exclude from the Church those who tamper with it and distort its meaning?—He believes, we suppose, in the Incarnation of the Son of God; but will he reject from his community all who question or mystify the doctrine?—He may hold for himself the atonement for sin by the death of Christ; but has he no sympathy with those who deny it?—And what does he say respecting the doctrine of "Justification by faith in Christ alone?" What does he say of the Inspiration of Holy Scripture?—On these last two subjects, he mingles heaven and earth in inextricable confusion, and brings over the mind the horrors of a palpable darkness.—But if these form an essential part of the doctrine of the Gospel, then they are involved in that system of divine truth which is styled "the faith once delivered unto the saints," and for which we are commanded to "*contend earnestly*." I do not wish to extend this Paper by quotations which might easily be multiplied, in proof that we are not at liberty to stand by and see the fundamental truths of Scripture denied, or qualified and explained away. We must be decided in our own views, and must oppose those which are opposed to Holy Scripture. It is not intended, by these remarks, to encourage any breach of true Christian charity towards others who may most widely differ from us. But truth itself must not be sacrificed to a spurious charity, which is nothing but indifference in disguise.

2. The scheme is as *unreasonable* as it is unscriptural.

It reduces religion to a shadow and a name, by divesting it of all that is distinctive, tangible, and explicable. If you remove from it everything that can form the subject of earnest controversy, you reduce it to a *caput mortuum*, with which no rational mind can be satisfied.—Or if you regard each side of every controversy with equal favour, or with equal contempt, you make the religion you profess the object of universal scorn. The appeal against the first principle of Broad Churchism may be safely made to the common sense of mankind. It is contrary to all analogy to conceive of religion as having no fixed principles, when every human science has them. And if it has such principles, then they ought to be dearer to us than our own lives. But if so, it is not in the nature of things that we should make our Church broad enough to admit all who impugn them or treat them with indifference.

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3. The scheme cannot but be *useless*, and worse than useless. If religion be so loose a thing as this scheme would represent it, with what force can it bind the consciences of men? How can it restrain the ungodly? How can it inspire the guilty breast with terror? How can it fill the humble soul with confidence and peace and joy? The world requires something stronger in principle than a Broad Church religion to govern it; something more definite in statement than a Broad Church theory to satisfy it; something more firm in authority than a Broad Church Government to reprove or to sanction its doings.

Men, as sinners, are not to be dealt with in this lax and indeterminate manner. They need an uncompromising and faithful monitor; a sure and well-instructed guide; a friend who will not spare their vices, because he dare not deal treacherously with their immortal souls.

It looks most charitable to treat all religions alike, to open the arms to all comers, and take care that offence is given to none. But the question presents itself, "Why have any religion at all, if all religions are alike?" And it will come to this question, if the liberal sentiments of the Broad Church prevail. Thinking men will pursue the theme further far than its authors intended; and many perhaps who begin with the Broad Church, will find themselves, ere long, in that broadest of all roads, that which leadeth unto destruction. We are justified in reasoning thus, by what we have seen in those who first began to *anglicize* (in their own peculiar way) the National Church. When told, at first, whither their system would lead them, they felt all the indignation of Hazaël when he exclaimed, "Is thy servant a dog, that he should do such a thing?" And yet, like him, how many of them have done the very thing they so much abhorred, by joining the Church against which they thought themselves the only sure defenders. Not less certainly, we conceive, is Broad Church doctrine to be regarded as one of the high roads to Scepticism, to Infidelity, to Atheism!

What then? Is the Church to become intolerant, dogmatical, and exclusive? That is not intended. To all who are without, let us exercise the charity which "believeth all things, hopeth all things, endureth all things." To those within, let us be kind, affectionate, and forbearing. But let us not be lax under the pretence of being charitable, careless under the pretence of being comprehensive.

It is a question of no small importance, how far the Church may be made more comprehensive than it really is; but it should be comprehensive only of what is good. If any are now excluded from it, who might take their place among its brightest ornaments, or most useful members, it would be as wise as it would be just, to throw open the door wide enough to admit them, if they desire to be admitted.

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We admire the broad expanse of the flowing river, but we have no wish to see the surface of the water widened by the breaking down of the embankment, and the flooding of the fertile plains. The breadth of the Nile and of the Delta are very different things to the navigator. This is what the Broad Church would do; they would call it extension, while they were producing desolation—*solitudinem faciunt; pacem appellant.* Broad Church principles would expand truth into a vapor; and by making every man a Christian, leave us no Christianity. No religion can endure which does not rest on the pillar of Scripture truth,—which mocks the hopes and wishes of the humble believer, and exhausts its force in attempting to unsettle what is stable, to perplex what is clear, and to corrupt the incorruptible truth of Christ Jesus our Lord.

There is one point on which, I may be permitted to say, these Broad Churchmen seem to be more narrow than the narrowest they condemn, and that is, in their judgment of those members of the Church who are honoured or stigmatized with the title of *Evangelical.* One would almost imagine that they are satisfied to widen the boundaries of the Church on every side but one. Formalists are heartily welcome; the worldly are welcome; philosophists of every class, from the man who attenuates Christianity to a shadow, to the man who sublimates into a rhapsody, are invited to the feast; but the poor Evangelical must pick up his bread in the high-way or under the hedge.

Let us not, however, be mistaken; I am far from affirming this of all the "Broad" party. There are, no doubt, numerous exceptions. But of such men it must be said, that they are better than their principles, and far better than many of their associates. It is for them to beware. Error is deeply contagious; and the tendency of scepticism is always downward. What a study does such a man as Stirling present to the thoughtful examiner! He sets out "like Saul among the Prophets." A little more acuteness and a great deal more presumption than his neighbours, commend him to their admiration and homage. Like the wayward monarch of Israel, his elevation becomes his ruin. First a believer, then a sceptic, then an unbeliever, then half an Atheist,—the blind guide of the blind, the idol of Mr. Carlisle, the dupe of his own presumption—a wretched life, a doubtful death-bed. Such a history ought not to be fruitless to any man who studies it.

K.

LUTHERANISM.

The confusion which, as it appears to me, prevails on the subject of the Lutheran Church or Churches, induces me to

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trouble you with a few observations, which have been recently offered to a Clerical Meeting; and I venture to hope they may not prove wholly unacceptable to your readers, especially to those of them who are not able to turn to the volumes on which such information is to be found.

My wish is, passing by the *History*, mainly to confine my observations to the *Constitution*, of the Lutheran Churches. And let me first give a brief summary from Mosheim on the subject:—

"The supreme civil rulers of every Lutheran State are clothed also with the dignity and perform the functions of supremacy in the Church. . . . . The councils or societies appointed by the sovereign to watch over the interests of the Church, and to govern and direct its affairs, are composed of persons versed in the knowledge both of civil and ecclesiastical law, and, according to a very ancient denomination, are called *Consistories*. The internal government of the Lutheran Church seems equally removed from Episcopacy on the one hand, and from Presbyterianism on the other, if we except the kingdoms of Sweden and Denmark, which retain the form of Ecclesiastical government that preceded the Reformation, purged indeed from the superstitions and abuses that rendered it so odious. (In these two kingdoms the Church is ruled by Bishops and Superintendents, under the inspection and authority of the sovereign. The Archbishop of Upsal is Primate of Sweden, and the only Archbishop among the Lutherans. The luxury and licentiousness that too commonly flow from the opulence of the Roman Catholic clergy, are unknown in these two northern States; since the revenues of the Prelate now mentioned do not amount to more than £400 yearly, while those of the Bishops are proportionably small.) This institution of the Lutheran hierarchy will not seem surprising when the sentiments of that people with respect to Ecclesiastical polity are duly considered. On the one hand, they are persuaded that there is no law of Divine authority which points out a distinction between the ministers of the Gospel with respect to rank, dignity, or prerogatives; and therefore they recede from Episcopacy. But, on the other hand, they are of opinion that a certain subordination, a diversity in point of rank and privileges among the Clergy, are not only highly useful, but also necessary to the perfection of Church communion, by connecting, in consequence of a mutual dependence, more closely together the members of the same body, and thus they avoid the uniformity of the Presbyterian government. They are not, however, agreed with respect to the extent of this subordination, and the degrees of superiority and precedence that ought to distinguish their Doctors; for in some places this is regulated with much more regard to the ancient rules of Church government, than is discovered in others. As the Divine law is silent on this head, different opinions may be entertained, and different forms of Ecclesiastical polity adopted, without a breach of Christian charity and fraternal union."

Thus far Mosheim; from whom it appears that the Lutheran Church is not bound, either in theory or practice, to any one form of government; that it has no objection to retain Episcopacy when expedient, though preferring to substitute for its substance a shadow of it more or less faint, in the shape of a consistory or council of upper clergy, to whom, as a general rule, Ecclesiastical government is entrusted.

2. The Church on earth, as adapted to man, consisting of a body and a soul, has its spiritual and its external aspect, suited to each. In other words, its terms of communion must consist of two parts—the doctrines it requires to be believed, and the

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discipline it requires to be maintained. Both are subject to deterioration; both may need reformation; while either one may be reformed alone. We can conceive the discipline of a Church remodelled, while its doctrines are left as sound or as unsound as before; or these may be altered for the worse or better, and its constitution be left unchanged. Now truth is invariable, however its accidence may vary. The doctrinal reformation, therefore, must always arrive at the same essential truth, while the framework of a Church may vary with its circumstances.

Hence the Reformation in the sixteenth century has a two-fold aspect. As respects doctrine, a "Harmony of Protestant Confessions" is attainable. However differently stated, with more or less prominence given to individual truths; yet the grand essential features of Christianity, such as the Trinity in Unity of God, the Incarnation, Atonement and Resurrection of our Lord, Original Sin, Justification by Faith alone, and Good Works as its fruits, must appear in them all; while the form of government adopted by different Protestant Churches has taken its shape from the peculiar circumstances of each.

We have now to do only with the latter branch of the Reformation. Before it took place, the existing form of Church government in Eastern and Western Christendom was Episcopal; as, by the confession of Calvin himself, the founder of Swiss Presbyterianism, it had been even from primitive times. (See Hooker's Preface to Ecc. Pol.)

Now, three different views of Episcopacy might occur to the first Protestants, which, as far as they had influence, would give three different phases to the Reformation, viz., that it is Scriptural, or unscriptural, or, as far as the authority of Scripture is concerned, indifferent.

The first view is susceptible of different modifications; for some have seemed to draw from the Word of God the *divine right* of Bishops, as it is termed; implying that our Lord conferred this office on his Apostles when He said to them, "Receive ye the Holy Ghost," authorising them to confer it on others by laying on of hands; that all persons thus ordained act with divine authority and efficacy, being the sole channel through which grace is given to the Church's members; while all persons, of whatever piety or eminence, however apparently beneficial their labours, if not in the line of apostolical succession, can neither possess nor confer grace, being mere intruders in the ministry and schismatics in the Church.

Such is the view of High Churchmen, in common with the opponents of the Reformation.

Others simply see the existence of a threefold order in the ministry—of Bishops, Priests, and Deacons, in the New Testament—believing that those who presided over districts, ordaining elders, charging them μη ἑτεροδιδασκαλειν, receiving accusations against them, and, as "angels of the Churches," becoming the medium of a conveyance of Apostolic messages to such

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Churches, must be, however named, a higher order of ministers than simple elders, and therefore equivalent to those whom we call Bishops.

They reasonably infer that the constitution of a Church, framed on this Scriptural Apostolic model, suggested by a wisdom more than human, must not only be admissible, but the wisest and the best, and, as proved by experience, the most enduring.

Such has been the view of most moderate, and I will add, the soundest members of the Church of England. Our Church sanctions it (Art. xxiii.), though it has not refused membership to Non-jurors and others who have maintained the former view.

A prelate of our own day has even asserted that Episcopacy was adopted by the Apostles merely as most expedient, as corresponding most nearly to Jewish institutions, as thereby giving the less shock to Jewish prejudices, and offering the less obstruction to the progress of Christianity. (Archbishop Whately on the Kingdom of Christ.)

The second view of Episcopacy was, that it was unscriptural. The Swiss and French Reformers, from whom Scotch Presbyterians and English Puritans were off-shoots, from the promiscuous use of the words Bishop and Elder, conceived that the New Testament recognised the equality of all ministers of the Gospel; and believing that Scripture example is equivalent to Divine command, inferred that Prelacy is unscriptural, bracketing "Popery and Prelacy" as the joint offspring of corrupt human nature.

A *third* view is that the word of God was only given to teach what is essential to man's salvation, which forms of Church government are not, and therefore they are among things indifferent, as proved by the absence of direct command on the subject; arguments on either side resting on inference merely, by the indistinctness in which the constitution of the primitive Church has been left enshrouded, and by the plausibility of the arguments adduced by the adherents and the opponents of Episcopacy. This seemed to be the opinion of the Lutheran Reformers.

Which of these three views should give its own impress to the progress of Reformation, depended probably on attendant circumstances.

In democratic movements, popular passions and levelling tendencies find scope; and from the real, though often repudiated connection between politics and religion, political and religious views often, nay almost inevitably, sympathize. In Switzerland, the Reformation was adopted by Republican governments: in France, it fought its way onward in face of opposition from one of the most powerful monarchies of Europe; and as Romanism swayed the Government, and was patronised by it, Protestantism was the religion of the people and of the oppressed, though not of the State: while the Episcopal Church was associated, in idea,

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with the despotism of the king, the massacre of St. Bartholomew, the dragonnades, and the decline of commercial and of national prosperity. In Scotland a similar state of things existed. The French Court was transferred to Edinburgh, and the religious persecuting policy of the house of Guise swayed the Queen and her nobles. The Reformation, therefore, fought its way upwards from the masses of the people, who hated "the tyranny of Rome, and all her detestable enormities," and recoiled from "black prelacy," as "a rag of Popery." We wonder not, then, that in Switzerland, in France and in Scotland, where the Reformation escaped the suppression it underwent elsewhere, as in Spain and Italy, it should have assumed a sturdy Presbyterian form.

Had a religious Reformation in any case arisen within the Church, conducted by the heads of the Church, the State not interfering, the power and privileges of Bishops, and the theory of Divine right, would have remained probably intact. Had it arisen solely from and been entirely managed by the State, the Ecclesiastical constitution would have probably preserved its previous outward form, as a convenient machinery of civil government, and, of course, under its entire control; and on the whole, it would have meddled with ecclesiastical to the neglect of doctrinal questions.

In England, however, both were associated. The prelates who guided the Reformation were men whose convictions had brought them out of Romanism, while their measures were sanctioned and assisted by a king and councillors of Protestant principles. Hence Scripture purity of doctrine was established in the first place; and in the second Episcopacy was re-established, invested with its lawful influence, but shorn of its usurped power.

The Lutheran Reformation was mainly doctrinal; for though its *immediate* cause was the abuse of indulgences by the Church of Rome, the mind of Luther had long been prepared for his work by his own religious experience and study of the word of God in the monastery of Erfurth. His strong convictions were imparted to the Elector of Saxony and the other German princes who espoused his cause; and aided by the powerful, resolute character of its great leader, the Reformation received its religious tone from him in a degree which its subsequent history could not easily efface.

The supremacy of the word of God in matters of faith, and the doctrine of "Justification by Faith only," that "Articulus stantis vel cadentis Ecclesiæ," were the centres round which Lutheranism revolved. As might be expected, therefore, it did not dogmatize in matters of order, but allowed a certain latitude or variety, according to circumstances. Ecclesiastical changes were of secondary importance, and Episcopacy or Non-episcopacy was admissible.

The established position, however, acquired by the Lutheran Church at the Treaty of Passau in 1555, made *some* form of Church government necessary, and in determining the question

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which was preferable,—the spirit of order and the supremacy of Scripture, as they understood it, prevailed. A Scriptural model was sought for, and a safe path between opposite errors. We are therefore prepared to find that in Germany the idea should have prevailed, that Scripture left it to each Church to fix on its own order of government, and that in steering between the iron despotism of Popery on the one hand, and the wild excesses of the Anabaptists on the other, they should avoid direct Episcopacy, which might lead back to the former, and downright Presbyterianism, which might possibly lead forward to the latter.

In Denmark and Sweden, the Reformation movement and the Reformed Church were both Lutheran. For in the former, the queen of Christian II., and in the latter, the king Gustavus Vasa, had drawn their religious convictions from Germany, and brought teachers and professors home from the Lutheran Universities to propagate and maintain the Reformed faith in their own dominions. But the fact that the movement originated with the sovereign of each kingdom, upheld by the power of the respective governments, and was not driven forward by the masses of the people, accounts for the retention of the Episcopal form; while the pertinacious opposition to the progress of the Reformation offered by the Swedish and Danish prelates may have induced these sovereigns to set aside the Succession theory; so that their influence and importance are reduced, they are shorn of political power, and depend simply on the will of the Government for their existence. Under this modified form, the tolerance of Lutheranism in Ecclesiastical matters can recognise Episcopacy in Denmark and Sweden, though declining to adopt it in Germany.

Such is the way in which I have endeavoured to account for the variable constitution of Lutheranism, and at this point I beg to leave the question, venturing to hope that three inferences will be drawn from these facts: first, that we have much reason to be grateful for our own Ecclesiastical Constitution; next, that we have strong motives for kindness and sympathy with our Lutheran brethren; and thirdly, that it is a primary duty for them and for us to hold fast the privileges which a kind Providence has bestowed on us.

R. J. R.

"THE KNOT OF THE DAY."*

To the Editor of the Christian Observer.

SIR,—I have just laid down your Review of "the Knot of the Day, and a Hand to undo it." I entirely concur in your remarks on the good design of the Author, and on the impracti-

* [The subject of the claims of "the Evangelical Alliance" is anything but new to the pages of the "Christian Observer." And we have by no means such pleasant recollections of the controversy as to feel the slightest disposition to

cability of his schemes for accomplishing his design, as regards the recovering of Dissenters to the ministry and communion of the Church of England.

Pardon the expression of no small regret, however, that in reviewing the Author's scheme for "Church Revival," or "Conservative Reformation," with a view to "the healing of our unhappy divisions," you should have entirely ignored the practical efforts which have been made of late years by men eminently endowed with the excellent qualities of "wisdom, simplicity, faithfulness, and love," which you justly state to be requisite for any undertaking of that nature.

The first of those efforts in point of time and magnitude, was "the Evangelical Alliance." It embraced many revered names among the Clergy. It brought together in holy fellowship men of every Evangelical communion, at home and abroad; and few who entered those assemblies failed to be charmed and edified by the spectacle of men meeting for the first time as brethren, rendering willing homage to each other's Christian profession, recognising the true features of their common Master reflected in each other, and realizing for the time the description once earned by the universal Christian body, "See how these Christians love one another." Then was witnessed such a softening of prejudice among men of different Evangelical sects, and such a recognition of principles common to all, as promised, if not to unite them in one Ecclesiastical communion, to produce in all the one distinctive characteristic of Christ's disciples. (John xiii. 35.)

The cause of pure and undefiled religion would suffer no damage were I to cite the names of some of the eminent Dissenting ministers of all denominations in England, and of the Evangelical bodies in Scotland, Ireland, and foreign countries, who were numbered in that effort for the establishment of substantive Evangelical union; or those of the many earnest laymen of all those bodies, and of our own Church, who par-

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invite any fresh warriors to fight out the battle. We have, however, in this instance, thought it right to allow a single advocate, who speaks in a truly Christian tone, to say a word in praise of the Alliance, and we would allow another single advocate to send in a vindication of the charge here brought against the Evangelical Clergy. For ourselves, without feeling inclined to enrol our own names on the list of the Society, we cannot but do honour, both to its leading object and to the spirit of many of its members. Shall we be thought irreverent, if we say, that the image presented to our minds by one of the General Conventions of the Society, is that of a considerable body of good and wise men sitting with their tongues half cut out and their hands fastened behind them, first deliberating, and then going forth for the conquest of the world. We heartily wish them success; but feel it difficult to put any great confidence in Cabinet Councils, which are able to co-operate only by the suppression of one half of their leading opinions. The conclusion is, we admit, a melancholy one: that in the present state of the world different bodies of religionists must, except in the single instance of distributing the word of God, be satisfied to do good *single-handed*, though, we hope, without the smallest division of heart.—EDITOR.]

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ticipated in the proceedings, and hailed with profound delight and thankfulness scenes so new and so full of hope for the cause of real Christianity in the world.

It was about a year after the Evangelical Alliance was formed that I asked the opinion of a person whom if I were to name your readers would at once recognize as the individual who of all others possesses the largest means of information on subjects of this nature as to the results of the Alliance. He remarked in reply, while adverting to the causes of its imperfect success, that he saw the good effect every hour he lived, in the altered and greatly improved tone of sentiment and feeling on the part of Dissenters towards Churchmen and Church questions.

Among the causes of the imperfect success of that effort—for that it has been a *complete* failure, no one, I think, with any extensive knowledge of the facts, pretends—the chief was this, namely, the refusal of the great body of the Evangelical Clergy to join the Alliance. I do not presume to question the motives which actuated them. The fact is unquestionable; and years of subsequent observation have confirmed an opinion very early formed, that few circumstances more disastrous to the cause of Protestant Evangelical Christianity could have happened. The Clergy of the Church of England never, in my judgment, took a position more favourable to themselves than in that Society. The utmost honour was there rendered to them, and their presence would have assisted to prevent the mistakes in the proceedings of the Alliance, which tended to injure the character of the movement, and to impair its usefulness. Their presence would also have assisted to bring in the most distinguished members of other Protestant communities, and so to create an united force to resist an united enemy.

2. A more recent effort at union for a specific purpose, irrespective of any attempt at ecclesiastical or religious fusion, has been made by the "Protestant Alliance." It is working apparently with energy against Popery. And such union against a common danger can hardly fail to beget friendly feelings among the parties engaged in that design. But in reference to the main question under review, it wants the larger character and higher objects contemplated by the Evangelical Alliance.

3. The "Conference" held at the National Club on various questions of common interest to all the Protestant bodies, and the excellent spirit that has marked those proceedings, must have a genial effect on both the Churchmen and Dissenters who have been thus brought into contact, and have exchanged ideas, though on topics foreign to the design of the work referred to, as respects our "Home divisions."

I forbear to do more than draw your attention to these several efforts to bring together, for purposes of brotherly union and for objects of common interest, the members of all the Evangelical bodies. Those efforts were all of a practical character, and they cannot have been inoperative in removing

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prejudices of long standing, and improving the mutual feelings of Churchmen and Dissenters towards each other and in regard to their respective systems. It may be, if the God of peace and of order shall so graciously purpose, they may yet serve to prepare the way for some more effective and comprehensive measures for bringing together into one fold the hitherto divided members of Christ's universal flock in these lands.

It is a day of marvellous progress and combinations. It should be a day of large expectation for the cause of Christ, as well as for the interests of civilization. Let it be a day of hope and earnest prayer for the gathering together in one all the Elect of God, and the consummation so devoutly to be desired will not, we believe, be long delayed.

E. B. C.

CHURCH ORGANIZATION.

To the Editor of the Christian Observer.

Sir,—I am anxious to seek admission into your pages of perhaps several successive papers on the subject of "Church Organization." Of course I do not regard you as consenting to the admission of future papers by your reception of one. Each communication must stand on its own merits. I shall be glad if you should consider the first of these papers as likely to meet the wishes of your readers. I now proceed to my subject.

Some persons may altogether shrink from the discussion of the subject of "Church organization." And they may do so from the impression that the remedy actually demanded under our present circumstances, is organization on a scale extending to the whole Church system; and that this is impracticable, from the divisions existing in the Church. They may urge that to discuss what is impracticable serves only to expose our divided condition, and, thus, to establish the conviction of our corresponding weakness. They may fear lest such discussions should convert the subject of Church improvement, which, so far as is practicable, is in actual progress, into a simple annoyance, imparting to it an atmosphere which, like the diseased air of the hospital at Scutari, may impede the cure of some of the wounds in the Church, as to which signs of improvement are visible.

To this objection I reply, that whatever I shall suggest will refer, not to the whole system of the Church, but only to certain branches. And moreover my suggestions will, I venture to hope, be such as may be carried out, without driving one party in the Church into collision with another.

Another objection may be this—that, in common with other causes, the startling deficiencies in the organization of some branches of our army in the East, thrown as they are into bold

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relief by contrast with the admirable military organization of the French, may have awakened in some minds a morbid distrust of the Englishman's capacity of organizing on a large scale. "Why, then, weary the minds of the friends of the Church by propounding suggestions which they have not the faculty of carrying into execution?"

Now I have no sympathy whatever with this distrust. I have no doubt of the power of the English to organize in the most effectual manner, when once the necessity of such organization is made apparent. It may operate, indeed, after the manner of the Englishman, but it will be found eventually effectual for the end proposed.

And perhaps here I may be permitted to draw a distinction between the *instinct* of organization and the *faculty* of organization.

I admit that the Englishman possesses the instinct of organization in a far lower degree than the Frenchman. The latter conceives and feels an interest in the order and method of doing a thing almost co-ordinate with the first inclination of his mind to the subject. Form, plan, arrangement, are with him, in the highest sense of the term, essentials. If these be not adapted to his taste, half his interest in the thing itself is gone. It is probable, for example, that the French nation might have had the substance of social liberty long ago, if they would have been content with it, under some of the forms in which the disorder and corruption of human nature make it possible. But unless presented and secured by means of some theory revealing its parts in all the visible order and motion of a well-conceived and well-adjusted machine, constitutional freedom had no power to interest the Frenchman's heart. It could not appeal to his imagination with sufficient force; and without imagination as an auxiliary, it could not supply, in his case, sufficient stimulus to those active powers which must be called into action. Now, in the Englishman, imagination is a subordinate element. The power of his interest springs chiefly from the object itself. If he care for it at all, he is glad to reach it in any way, and to possess it under any form. With him the success, almost to the neglect of the order of his proceeding, is the predominant thought. Hence the Englishman sought for liberty, and laid hold of it in its rudest shape, at an early era of his own history. He enjoyed it for years, and never thought it worth his while to work out a systematic theory of constitutional government. The scheme of his Constitution was first sketched out for him by a foreigner (De Lolme). The elements of that Constitution which provided the foreign philosopher with materials to theorize upon, the Englishman had won for himself piece by piece—not because he loved a theory, but because he loved freedom, and from the same cause he has clung to it with almost matchless tenacity.

This is the manner of an Englishman. With him organiza

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tion is not, as I have said, so much an end as a means. If he can gain his end, and secure and enjoy it, with a small amount of such means, he rests contented. Scarcely ever does he take the trouble to frame an organized system, unless he discover that, without it, he cannot secure or retain what he possesses. It must be confessed that, in some instances, he has been far too dilatory in receiving the suggestions of experience, and labouring to avoid the evils which more foresight and order would have prevented.

In truth, the Englishman must be regarded as by nature indolent in the exercise of the speculative powers. The palpable enjoyment and use of his possessions are with him the *sine qud non*, and the only real powers which act upon him. Hence nothing but the motive of necessity, realized by the urgent pressure of the moment, has sufficient power to force the faculty of organization into action. But then I may add, that when this force is set really in action, the Englishman is found to be anything but deficient in the capacity of organizing, and this on the largest scale. It then acts on him, not only with as much power, but with as much anxious desire for order as in the Frenchman; and soon, indeed, he gets ahead of him in the race.

Of this last fact we think that there is little question in the minds of fair observers. For example, we learn that the organization of an English regiment is so good as to have led several of the Continental nations to take it as a model. In like manner, the organization of the London Police is said to be in the course of adoption in France. In what manner, indeed, could we have reached our present eminency as merchants and manufacturers, if the faculty of organization had not come to our aid in these pursuits? How could the vast empire of India have been raised and secured and governed with unquestioned advantage to its swarming millions, had not an organization, more or less perfect, distinguished the civil and military branches of the administration of the East India Company? British organization has indeed been unusually slow in her march at Scutari and the Crimea; but even there she is beginning to hasten her steps.

I have felt it of importance to direct the attention of your readers to the fact, that the faculty of organization in the Englishman seldom operates except at the bidding of necessity, and then only so far as that necessity is deeply and widely felt. Without taking this peculiarity of national character into consideration, I know not how to explain the want of growth and adaptation in the *Church* system of past generations; or how to justify the hope that it will before long become adequate to the discharge of its functions amidst our crowded population. We cannot deny the fact of such a want of proper organization in the Church; and the evil has a sort of chronic character. The Reformation which cleansed our creed, and restored to it the form and vitality of truth, had not the same success in the

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general Ecclesiastical system. Attempts in this direction were made with the discretion and discernment which belong to the English Reformers, but they met with obstacles which altogether neutralized their efforts. And, at length, the effort to organize the system became languid, and passed into what amounted to a state of suspended animation. Now and then, indeed, the spirit appeared to awake and give symptoms of life. At certain moments it took even a more definite shape; but little comparatively was done until the present generation.

The accuracy of this statement is, I think, beyond all question. Our Church history may be thus written:—The Church failed to organize herself effectually, not simply because there were impediments in her existing officers, or in her system, or in the circumstances of the times, but chiefly because the nation, or rather the body of the Church, did not feel with sufficient intensity the absolute necessity of organization. Hence the Church system has continued stationary, even while other institutions of the country have been expanding and progressive. The Parochial, Episcopal, and University departments, in the actual state of the nation, seemed to meet the positive demands. With this the nation was content. It does not seem to have concerned itself with the fact that the Church system did not meet the wants of new and successive generations. It appears to have been almost insensible to that growth of ignorance and irreligion, which, increasing from generation to generation, has at length resulted in the startling fact that one-third of the population of this country, old enough to attend a place of worship, systematically neglect it.

This deplorable lethargy is now, we must hope, in some degree disturbed: and what has been the consequence? A sense of the necessity of change being felt has soon manifested itself in increased exertion. This has now been going on for some years; and it has already produced efforts strenuous and well sustained. These have been made gradually, and after what I have called the Englishman's fashion. "Necessity" has been the "mother" of labour and contrivance; and especially in devout minds the impulse has been almost irresistible. The efforts made have hitherto been directed to the primary elements of the parochial system; and, to a certain extent, they have succeeded. The erection of Churches, the subdivision of Parishes, the multiplication and improvement of Parochial Schools, and the introduction of a Lay Agency, are results, valuable because of their direct and immediate effects; but of still deeper import, if contemplated as successful experiments. Not only do they justify the hope that there are persons disposed to proceed with the work of improvement, and endowed with sufficient energy, discretion, and talent to promote it, but they indicate the manner in which further efforts should be made.

It appears to me not only unnecessary, but undesirable, that these efforts should be directed to the accomplishment, at one

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time and by one means, of a general and comprehensive system of re-organization of our Church system. Hitherto the attempts to improve it have been directed to the details of particular branches. Let this method be pursued; and let this object be pursued, in such a way as not to bring one party in the Church into collision with another, and why should the success which has hitherto followed this manner of procedure be arrested? But then the zeal, the piety, and the intelligence of the friends of the Church, which have been hitherto dealing chiefly with the more palpable branches of the disease, must now be directed to the main roots of it. Efforts must be made to organize those elements in the Church system which are themselves eminently the organs of Ecclesiastical life.

And here, if I am not mistaken, the instruction and training of candidates for the sacred ministry primarily and most imperatively demands our attention. But we are called also to take the systematic formation and maintenance of an agency subordinate to the Clergy into our consideration. And in addition to this, some method must be sought out for leading the lower classes, first to a higher appreciation of the value of Christian teachers, and to co-operate in providing, in part at least, for their maintenance; and thus to realize their own place more thoroughly as actual members in the organism of the Church. Confirmation must, if possible, be elevated into an occasion of furnishing young persons with a more perfect knowledge of practical religion, and of binding them by a deeper influence in effectual union with the Church. These are some of the necessities which are palpable and clamorous in our present condition.

It is my wish to enter upon a few of these subjects in a future paper. I am far from preferring the claim of originality for any of my suggestions. If they are merely the repetition of what has been advanced by others, they may serve at least, by reiteration, to stimulate the growing sense of the necessity of a better Church organization.

To extend this feeling, to deepen it, to give it practical action, by imparting to it life and efficiency, ought to be the effort of all who aim at the moral and religious well-being of this country. Let the sense of this necessity be once widely and fully awakened, and I for one expect much, under the Divine blessing, from the energies of my countrymen.

E. H. C.

REVIEWS OF NEW PUBLICATIONS.

Memoirs of Joseph John Gurney; with Selections from his Journal and Correspondence. Edited by Joseph Bevan Braithwaite. 8vo. 2 vols. 1854.

These volumes must not take their place in the libraries of our readers without some notice from the "Christian Observer." It

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is not, however, our intention to subject them to a detailed criticism; rather we desire to gather from them the materials for a sketch of the life, and especially a glance at the inner life, of one of the most memorable men of the last half-century.

On some accounts it might have been desirable that this review of the Memoirs of Mr. Gurney should have been undertaken by one who, having had the privilege of his friendship, might have added some touches from his own recollection, to those which are transferred from another's larger portrait. But so it is, that the hand employed in this review is that of one to whom it was never given to see in the flesh the face of that eminent man, and whose only knowledge of him was derived either from common report, or from acquaintance with works which must be valued by all who possess them: the "Essays on Christianity," the "Biblical Notes," the "Essay on Love to God," the "Portable Evidences," and the "Brief Remarks on the Sabbath."

If the "Memoirs" now lying before us are to escape the usual ordeal of a critical review, they yet ought not, we think, to be exempted from one or two remarks. And in the first place, we are constrained to admit that, whatever be their general worth, they are open to a charge of considerable prolixity. Nor, again, is the value of the freight always such as to compensate for the bulk and the weight of the vehicle in which it is conveyed. When we are longing to hold converse with the great and full mind whose history these volumes profess to give, we are often occupied with petty details which belong to the life of every man, and not exclusively to that of the great and good. And shall we be pardoned for adding, that we should be glad, as we pass through the "Memoirs," to hear a little less of the "Friend" and a little more of the Christian. The work too often reads like an "Apology for J. J. Gurney's Quakerism."

As, however, it is more pleasant to praise than to blame—as we must allow every class of religionists to attach more value to their system than others are disposed to allow—we desire to cast a veil over what we regard as the blemishes in a highly interesting and instructive Memoir, and to make no more complaints of the character of the Work than we are inclined to suspect the subject of the Memoir would have made himself.

Joseph John Gurney (whom for brevity's sake, and not with the faintest intention of giving offence, we shall venture to call *Mr.* Gurney,) was born at Earlham, near Norwich, on the 2nd of August, 1788. The family of Gournay had accompanied William the Conqueror into England, and had been put in possession of large estates, chiefly in the county of Norfolk. They are traceable through various fortunes down to the days when Quakerism began to exist; and from those days onwards, members of the Gurney family are to be found in connection with that much persecuted sect. We come at length to John Gurney, a zealous Friend, the grandfather of Joseph John;—to John, his

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father, who "did not in all respects strictly maintain the habits of a Friend," but who "was accustomed to treat Friends with the warmest respect; his house was ever open to receive their ministers, and he entertained through life a decided preference for their religious principles" (vol. i. p. 6);—and then to his numerous family, of which two members, worthy of being remembered for ever, and fruitful branches in the true Vine, were Elizabeth, afterwards Mrs. Fry, and Joseph John, the subject of the present notice. He was the tenth child. A sister writes of him thus, describing his tender years:—"My first recollections of our dearest brother are those of a lovely boy who, from his great beauty, and sweetness of disposition and manner, was a very gratifying child to his mother. He was so quick that he learned French words almost as soon as he could speak at all; full of tender feeling, of love and gentleness, and possessing a temper that nothing could irritate or render fretful." (vol. i. p. 10.)

In a survey of his own boyhood, he represented that he "was by no means insensible, in very early life, to religious considerations" (i. 12); and fully recognising "the cardinal Christian doctrine of the necessity of conversion" (*ib.*), he believed that the vital change from a state of nature to a state of grace was begun almost in his infancy, and that it was promoted by special seasons of gracious visitations from the ever-blessed Spirit.

At the proper age he was sent to school; afterwards, when he was fifteen, he was entrusted to the care of a private tutor at Oxford, one John Rogers, "a very worthy man, but in no small degree singular," with whom he pursued his studies from the Autumn of 1803 to August, 1805, when he was placed in the Bank, in which his father was a partner, at Norwich. He was a cheerful and happy young man, fond of music and dancing, engaging in manner and person, and possessed of various accomplishments which made him welcome in society. Withal he was attentive to business, and devoted to study. Memoranda remain to shew that at this time he was watchful over himself, observant of the weak points of his character, and earnest to commend himself to God's Holy Spirit for guidance, and for preservation from evil. His studies, which he always pursued with great diligence, and under a conscientious sense of duty, embraced the Old and New Testaments, in the original languages, the Septuagint, the Syriac New Testament, Jewish history and antiquities, the Chaldee Targums, the works of Philo and Maimonides, part of the Talmud, the writings of Justin Martyr, Clement of Alexandria, Irenæus, Tertullian, Origen, Eusebius, Athanasius, Chrysostom, and Theophylact. He also kept up his acquaintance with the Greek and Latin Classics; he read Italian; and of course he read much in his own language. Butler's Analogy was one of his favourites. Some idea of his appropriation of time, through many years, to the purposes of study, may

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be formed from the following memorandum in his Journal, early in his twenty-first year:—

"I have done scarcely anything for the last three weeks. . . . . I will endeavour, if possible, for the remaining week, to make a great exertion, be up at four every morning, doing at least a chapter of Hebrew, one of Luke, and then Josephus till breakfast; beginning in the afternoon at five, Livy till half-past six, Josephus till half-past eight, and Sandys till bed time." (Vol. i. p. 45.)

In 1808, the year to which the above memorandum belongs, the death of a sister-in-law made a deep impression on his mind, and was the means of quickening him to devote himself more entirely to Christ his Saviour. In 1809, he completed his twenty-first year; and a few days afterwards he wrote the following sentences in his Journal:—

"*August* 6.—It has been forcibly brought to my mind this morning, that my manifold transgressions and defects, though known only to myself and my Maker, are sufficient to weigh me down for ever, had I not a merciful Saviour, to whom to look for support. I deeply feel that I have no power in myself to extricate me from my present imperfect state, but that there is a Spirit and a Comforter, who will lead me in time, if I put a humble reliance in his mercy, through a pure path, to eternal rest; who will dissipate these dark clouds of indifference and insensibility, and fill my soul with light. . . . . Certain it is that much of our dissatisfaction on religious points, much of our impious doubting, is owing to our not sufficiently yielding up our reason and our souls to the *word* and to the *will* of God. . . . . I have not yet learnt to keep strictly, on every little occasion, to the straightforward path of truth. I feel as if I possessed integrity; yet in very little things, and in a hurry, without thinking, I sometimes exaggerate or equivocate. This is mean and pitiful, a disgrace to the religion I profess, and to myself; it arises entirely from the fear I have of other people. This fear is, I think, subsiding. May the grace of God so strengthen me, that in future I may totally banish it.

"I am improved with respect to the manner in which I speak of others. The tongue is indeed the sign of our faith. Nothing can be more unlike a Christian than to blab the faults of others, and [it] is infallibly joined with forgetfulness of our own.

"Worldly pride and vanity, I trust, have not been increasing in my mind. I see their folly, and earnestly pray that I may indeed become a *humble* follower of Him who humbled Himself for us.

"I am often uncomfortable, when I think how little I do for the distressed. I have only one or two objects under my care. Yet I trust I have not lost what opportunities I have had of doing good to others, and I am comforted when I think [that] every man does good by filling up his own station in life, as he feels to be, each day, his duty.

"I am just come of age. I feel it a striking period, and am thankful to the Almighty Giver of all good things that He has vouchsafed to bring me into it through a path of peace and prosperity.

"Most merciful Father, succour Thou the weak-hearted. Help me, for I know that I am a sinner, and that of myself I cannot stand. I thank Thee for all the spiritual blessings wherein Thou hast mercifully vouchsafed to lead me unto this age, and I pray Thee that they may daily increase, so that I may be truly born again of Thy Spirit, that I may become, in all things, devoted unto Thee, as a little child, in simplicity and submission of soul; that no impurity may lead me away from Thy paths, which only are the paths of pleasantness and of peace; but that I, and all of us, in union of spirit, may receive the one faith and hold it fast, and walk in activity and watchfulness, that we may be ready, at Thy call, to consign ourselves into Thy hands, that we may live the life and die the death of the righteous, even in Christ Jesus the Lord." (Vol. i. pp. 52, 53.)

In the same Autumn, death deprived him of his beloved

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father: "He who was my greatest pleasure and greatest stimulus in life, the constant object of every day, whom I fondly hoped to have retained with us yet many years, is gone for ever." (Vol. i. p. 54.)

Soon after this, he was drawn into nearer relations to the Society of Friends, influenced in no small measure by his sister, Elizabeth Fry, whom he greatly loved and admired. In 1812 he resolved "to conform more entirely with Friends in plainness of speech and apparel" (vol. i. p. 84.); and soon after, at the house of one of the "first country gentlemen" in Norfolk, he entered the drawing-room, on going to a dinner party, "in a Friend's attire, and with my hat on." (Vol. i. p. 85.)

Before he arrived at this stage, he had found his course attended with difficulties, arising out of his judgment differing from the Friends "about some particulars." These included the Sacraments. (vol. i. pp. 64 and 87.) How he got over the latter, is to us a perfect mystery, which we hardly think that his several works on Quakerism would elucidate, if we had them at hand for reference. His clear and sober mind was one of the last that we should have thought likely, in the simple and honest study of Holy Scripture, to believe that our Lord did not institute baptism with water, or intend His disciples to celebrate His death in the ordinance of the Lord's Supper for ever, until His second coming. How he arrived at owning "no Supper in worship, but in spiritual communion with Him and His followers at His own table in His kingdom; no baptism, as an introduction to the hopes and citizenship of the Christian believer, but that of the Holy Ghost" (vol. ii. p. 226,) is more than we can even conjecture.

There can, however, be no doubt but that, warped as his judgment might be unconsciously on some points, his faith and love were deepening, his self-devotion to Christ more manifest in its practical fruits, and that his habitual state of mind was fully in harmony with the following words in his Journal:—

"I do humbly desire to be enabled to look to Christ as a precious Saviour, who has shed His blood for my justification, and giveth His Spirit for my sanctification. I desire to love and obey Him without reserve; conscious, however, that nothing can be done in my own strength." (Vol. i. p. 84.)

This full connection with Quakerism was effected in his twenty-fourth year, (1812,) and was followed, about five years after, by his "opening his mouth in ministry" (vol. i. p. 122,) in his twenty-ninth year, and being recognised "as a minister of the Gospel, called to the work by the Great Head of the Church," at the monthly meeting of Friends in Norwich, in June, 1818.

By the death of his father, he had become a partner in the Bank at Norwich, and the master of Earlham, where, both before and after his own marriage, it was his pleasure to have his unmarried sisters residing with him in the family house.

"To this place," says his biographer, "with its lovely lawn, nested among large trees, possessing within itself those ample accommodations which it was

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his enjoyment to share with his friends, and combining a convenient proximity to a large and important city with great quietness and retirement—he was strongly attached. And they who knew him there, can still picture him in his study, among his books; or in his drawing-room, among his friends, his countenance beaming with love and intelligence—the life of the whole circle; or in his garden amongst his flowers, with his Greek Testament in his hand, still drawing from the books of 'nature and of grace' that lay open before him, new motives to raise the heart to the Author of all his blessings." (Vol. i. p. 136.)

There were some great gatherings at Earlham on the occasions of the yearly meetings of various Societies at Norwich, the Church Missionary Society not excepted, which must have been amongst the most privileged seasons of Christian intercourse that may be enjoyed upon earth, memorable through life to those who had the opportunity of being present at any of them.

We must content ourselves with simply pointing to the chief occupations of his very active life. Few were more diligent than he in the exercise of his ministry amongst the Society of Friends; and it must ever be pleasing to the most devout members of that body, to remember that his energies were consecrated to the high purpose of promoting spirituality and holiness amongst them. He was a chief mover in all the benevolent and charitable Institutions at Norwich; he felt tenderly for the poor, and proved himself their generous friend. Beyond those somewhat confined circles, he threw himself into the great Anti-slavery movement with an earnest mind; co-operated effectively with his sister in promoting the improvement of prisons, (in which cause he made several journeys in England, as well as a tour through Scotland and Ireland;) and persevered, with undaunted energy, in opposition to the prevalence of capital punishment, which till of late years was a dishonour to the statute book of this realm.

In 1835 and 1836, he passed through "inexpressible sufferings," arising out of the agitation which shook the Society of Friends to its very centre, on the publication of "The Beacon," and by the controversy to which it led. Some of the great truths of the Gospel were concerned in this conflict; and Mr. Gurney was additionally tried when he found himself called upon, by a sense of duty, to take part in the controversy. He was anxious, on the one hand, to uphold what he believed to be the truth, and on the other to preserve the sect from dissolution. We shall only say on this subject, that his calm and charitable spirit, and the purity of his faith, shone out conspicuously in the manner in which he fulfilled his difficult task. We may perhaps be excused if we express, by the way, our wonder at so much antipathy to Creeds being manifested by one who was so zealous on points of faith, and so precise as to the words in which he expressed them.* In July, 1837, he

* This inconsistency will be evident to one who would refer, in vol. ii., to pp. 29, 31, 58, 496, 535, where declarations of faith, and objections to creeds, will be found issuing from the same mind.

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went to the United States, to visit the Friends, for the purpose of upholding amongst them pure evangelical doctrine, which had been terribly undermined by the labours of one Elias Hicks. He afterwards visited the West India Islands, returned to America, and did not again find himself at Earlham until after the lapse of full three years.

In 1841 he made an extensive tour of three months, in Denmark, Holland, and Germany, in company with Mrs. Fry, having for his object to urge an amelioration of the condition of the slaves in Guiana and in the West Indian dependencies of Denmark, and likewise under an impression that he might find opportunities of doing "some directly religious service." Again, in 1843, he made a more lengthened visit to the continent of Europe, travelling through France and Switzerland. The object which he proposed to himself in this tour was to promote the cause of his heavenly Master, and his method of proceeding was chiefly to assemble congregations wherever he went, by the aid of the Protestant pastors, or any other persons; while he likewise sought opportunities of awakening the minds of the families he visited by services of a more social character.

We cannot but notice with admiration the decision with which, for his work's sake, he denied himself a gratification which, to one who so delighted in the beauties of nature, would have been very great, that of penetrating into the scenery of Switzerland and the Pyrenees, excepting so far as it lay in the path between the places to which he believed that he was summoned by the call of duty.

At the end of June, 1844, he was again in his "peaceful little parlour" at Earlham,—so he wrote,—"with my window open on the garden in its most flowery trim, and all within and without quietness and peace. Surely," he continued, "this is a happy termination of our long-continued wanderings." Much trouble, however, was in store for him: first, the illness of his sister, Elizabeth Fry, then that of his brother-in-law Sir Fowell Buxton; ending with the death of the latter, in Feb. 1845, and of the former in the following October. These were events which inflicted on him very heavy sorrow. And "it was not the less felt amidst that quiet confiding trust, and that steady diligence in the performance of duty, which seemed not obscurely to intimate that his own separation from them was not to be long." (Vol. ii. p. 474.)

The event which was to bear him to the scenes into which they had entered was not far distant. The summer of 1846 was "one of peculiar enjoyment to him; everything gave him pleasure, and he frequently observed, whilst roaming over his delightful lawns and gardens, 'I never saw this dear old place look so lovely before,—my cup is full of blessings.'"

"During a greater part of the summer, he was unusually vigorous, and appeared to be very desirous of fulfilling the numerous demands that were made upon him. In the midst of this activity, both in doing good and per-

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forming his various duties, he was noticed to speak of himself invariably as 'falling far short of the mark,' and to reiterate his conviction that his salvation 'would be all of grace; the free, full, pardoning mercy of God in Christ Jesus.'" (Vol. ii. p. 506, 507.)

In the autumn some dark clouds crossed his path, in the affecting accounts which reached him of the sufferings of the poor in Ireland;—"I believe," he said, after a while, "they are almost too much for me;"—and likewise in the distress of the poor of Norwich. The winter came. His active usefulness was still in progress, when he returned home one day (28th Dec.), from a Committee meeting of the District Visiting Society, exhausted and feverish; and after but a few days of serious illness, he fell asleep, to wake no more in this world.

Our sketch is necessarily too faint to entitle us to refer to it as justly exhibiting his character. We rather speak from the impression which the ampler "Memoirs" must make upon every candid reader, when we express our admiration of some very prominent features of his character.

Such was his singleness of mind: an honest and earnest desire to see the truth, and to receive it; to discern the path of his duty, and to walk in it. Such also was his devotedness to the objects which he felt called upon to pursue. Study, business, works of benevolence, the cause of his friends, the salvation of souls, all exhibited him as an example of that favourite maxim, which he impressed upon young friends when he thought it good to advise them, "Be a whole man to one thing at a time." (Vol. i. p. 37.) And when he had decided upon his course, he could make any sacrifices which were involved in following it. His tender feelings for the oppressed and the suffering,—the negro, the prisoner, and the home-poor,—and the proofs of his sympathy, afforded by his personal efforts and the amount of his gifts, must also be mentioned amongst the prominent points of his character. Of his charity in controversy we cannot judge surely without acquaintance with his polemical writings; but if we may infer anything from his memoranda intended for privacy, his letters, and his acts, there was a singular mildness combined with decision, a true Christian charity, in his conduct of those disputes in which he was involved within his own denomination.

Once more, if there be any one point more fully brought out than another by the whole mass of papers which are published in these volumes, it is his constant watchfulness over himself, with a godly jealousy, from youth to age.

These our incomplete suggestions of what manner of man he was, may be more than supplemented by a few touches, principally from his own pen; the latter expressing, instead of describing, his mind and heart.

The following is one of many quotations which might be made, conceived in the same spirit. It was written in 1821, his thirty-third year:—

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"Have I not cause to be very thankful? And why should I be so very careful? Why should I so often go as one burthened on my way? Unto Thee, most dear and honoured and gracious Master, I desire to commit myself, my wife, my children, my brothers and sisters, my loved ones of every description, my goods and estate, my body, soul, and spirit. Do with me as Thou seest meet. Enable me quietly to cast every care upon Thee. Comfort me with the hourly remembrance that Thou art my Saviour, my Shepherd, my King, and my Friend; yea, that Thou art Thyself touched with a feeling of my infirmities. Raise me, I beseech Thee, above every mortal fear, every worldly entanglement; deepen and enliven my faith, and plant my affections in that celestial region of love and peace, where they will ever flourish, to Thy praise, and yield sweet fruits of honour, service, and thanksgiving, acceptable unto Thee my God." (Vol. i. p. 190.)

"I have often been led to think lately of the Christian grace of *hope*. We are to be 'rejoicing in *hope*,' as well as 'patient in tribulation;' and I am apt to think that many of our dear sorrowing Friends are more exemplary in the latter than in the former duty. But I find it easier to preach this doctrine than to apply it to myself. as a dark cloud is often permitted to rest on my path, at which time patient submission seems to be nearly all that I can attain to." (Letter to J. Hutchinson, A.D. 1829, vol. i. p. 381.)

Here is a pleasant letter to a nephew, who had distinguished himself in the University Examination:—

"Earlham, 6th mo. 7th, 1827.

"My dear Nephew,—I received thy laconic epistle, the *veni, vidi, vici*, of our family Cæsar, with true pleasure. As right I have,—

'I swell the triumph, and partake the gale.'

"At the same time, to be sincere and serious, I may just tell thee in addition, that the intelligence conveyed to my mind a little touch of anxiety; first, lest thou shouldst overwork thyself, and spoil a good constitution both of body and mind, by a vast surplusage, (not usable in after life,) of logic and algebra; and secondly, or rather principally, lest the glitter of this gilded chaplet should by any means divert a dear, innocent lad from 'the simplicity which is in Christ.'

"For the first point; endeavour to bear in mind the *modus in rebus*, the *certi denique fines*. Unloose the bowstring; take a few weeks of perfect pastime. Come and grace the green solitudes of Earlham, or swim over the sea to France. Be anything, for the next month, but a mathematician and a scholar. Forget that thou art *celeberrimus*, one of the *οἱ πάνυ*,—be a child.

"As to the second point, it is a serious one, and I must now look grave. Truly it would be an ill exchange, if academic honours, and the love of thy own doings, and the flattery of this fair world, were to deprive thee of that old-fashioned apostolic ground of joy:—'This is my rejoicing, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, I have had my conversation in the world.' So said a man of learning and genius, under the powerful influence of pure Christianity. So mayst thou say, my learned nephew, under the same influence, in every stage of thy career, and especially at the near approach of that hour when thy honour must sleep in the dust, and thy soul awake in eternity! As I can rise no higher in my wishes for thee, I had better conclude, and with warm congratulations to a fond father and mother, I remain, thy affectionate uncle,

"J. J. GURNEY." (Vol. i. p. 389.)

His feelings, when a schism took place in the Society of Friends, are thus expressed (A.D. 1836):—

"Most sincerely do I love these Friends [who had resigned their membership] and heartily do I desire their welfare; but we are separated, not merely by a diversity of practice, but by difference of principle, on which

that diversity is grounded. We must therefore agree to differ,—in the humble hope that, through a reverent abiding trust in our Lord Jesus Christ, we may meet at last, where all misconceptions of one another's conduct will for ever cease." (ii. 66.)

The following is an extract from a letter to the grandchildren of his aunt, written in 1838:—

"Now, my dearly beloved ones, abide and walk under this all-effective government of a righteous Saviour. Let every desire that would lead to transgression be checked; every rebel thought subdued; every undue conformity to the world and its vanities surrendered; and be ye *all* that the Lord would have you to be. Imitate the example of Moses, and make all things according to the pattern showed to you in the Mount, even to the least pin of the tabernacle. This is the true secret of Christian perfection; a standard hard to reach, but always to be followed. 'Know ye not that your bodies are the temple of the Holy Ghost, which is in you, which you have of God, and that ye are not your own, but bought *with a price.*' Oh, that costly price; the atoning blood of Jesus Christ, the one propitiatory offering for the sins of the whole world! Meditate on the infinite lovingkindness of that Saviour, who came down from the glory of his Majesty, to live and die for sinners,—who bore your sins in His own body on the tree; and lose not an hour, you dear elder ones, in devoting yourselves, body and soul, to His service." (ii. 151, 152.)

On recovery from sickness (1845), this was one of his prayers:—

"O Lord, Thou knowest my poverty, and none of my most secret faults are hidden from Thee. Suffer not thy poor servant to be separated from Thee, either by the craft or the power of my soul's enemy. Bring my whole self, all that I have and am, into conformity with thy blessed will. Cleanse me from all iniquity. Raise my too often benumbed soul into a nearer, clearer view—in faith, hope, and love—of the heavenly inheritance. Breathe into me the spirit of prayer. Give me to commune with thyself, O Thou most glorious fountain of light and life, through our only Mediator and Redeemer, Jesus Christ, to whom with Thee be all praise and thanksgiving, now and for ever." (ii. 449.)

His strong sense of the necessity of watching the tongue, as being an unruly member, may be gathered from the following testimonies: the former, that of one who spent a few days with him as a visitor,—the latter, that of one of his own children:—

"One night, I remember it well, I received a severe lesson on the sin of evil speaking. Severe I thought it then, and my heart rose, in childish indignation, against him who gave it; but I had not lived long enough in the world to know how much mischief a child's inconsiderate talk may do, and how frequently it happens that great talkers run off the strait line of truth. I was talking very fast about some female relative, who did not stand particularly high in my estimation, and was proceeding to give particulars of her delinquencies, failings of temper, &c., to the amusement, I suppose, of one or two of my hearers. In a few moments my eye caught an expression, in that of one of my auditors, of such calm and steady disapprobation, that I stopped suddenly short. There was no mistaking the meaning conveyed by that dark, speaking eye; it brought the colour to my temples, and confusion and shame to my heart. I was silent for a few moments, when Joseph John Gurney asked very gravely,—

"'Dost thou not know of any *good* thing to tell us of——?' I did not answer, and the question was more seriously repeated. 'Think, is there nothing good thou canst tell us of her?' 'Oh yes, I know of some good things certainly, but—' 'Would it not have been better, then, to relate those

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good things, than to have told us that which must lower her in our estimation? Since there is good to relate, would it not be kinder to be silent on the *evil*? "Charity rejoiceth not in iniquity," thou knowest.'" (Vol. i. pp. 398, 9.)

"Truly did he teach us by example," (his daughter writes,) "as well as precept, when he utterly discouraged all criticism on other persons; he could not bear the least approach to satire, and never allowed us to condemn anybody. If a remark tending to disparage another was made, he always apologised for them; and when he could not do this with truth, he never would allow us, as children, to take upon us the office of judge." (Vol. ii. p. 528.)

His style of writing was especially perspicuous; and such seems to have been his oratory, which he continually exercised by preaching, addresses, and family expositions. A French Protestant Professor at Montauban, M. De Félice, thus describes his speaking at one of those "assemblées d'édification," which he held wherever he could find an opportunity in the course of his tour in France.

"L'auditoire était nombreux, et l'impression produite par les paroles de cet excellent ami fut profonde. Il y apporta cette admirable simplicité, ce caractère sérieux, cette force de pensée et d'expression, qui étaient les traits distinctifs de ses qualités oratoires." (Vol. i. p. 417.)

These extracts are all for which we can find space, but we are free to confess that they present a very imperfect conception of the volumes.

We have a few words to write in conclusion. In the first place, considering what the subject of these "Memoirs" appears to have been, we should be very glad to see another memoir, half the bulk of this—with much less of J. J. Gurney as a "Friend," and more of him as a general member of the Church of Christ—with less of those petty details which we should imagine must be enough to try the patience even of the most subdued member of that patient Society, and more of those broad-cast sentiments and acts of love, benevolence and universal sympathy, which were among the brightest characteristics of the man. But it equally becomes us to add, that the volumes, with all their defects, are full of interest; that they can scarcely be read without advantage; and that if they serve to raise up men of the same cast and qualifications as Mr. Gurney—saving always his Quakerism—they will have conferred a very large benefit upon society. It has sometimes been a matter of surprise to us, as we travelled over these pages, how so acute a man as Mr. Gurney seems to have been could have failed to discover something more, in that Sacred Volume which he so well loved, than the religious system which he embraced. We remember a useful little book, called the "Antidote to the Miseries of Human Life," in which a Mrs. Placid, who is made to represent the Quaker family—and a very pleasant representative she was—is described, when an awkward question is put to her in a stage-coach as to the meaning of the injunction to women to "keep silence in the church," as very ingeniously throwing open the coach window and exclaiming, "How very hot the weather is!" We cannot but

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think that Mr. Gurney also must have sometimes found it necessary to "throw open the window," and to offer some very general and out-of-the-way observations, when the passages of Scripture which respect the Holy Sacraments were propounded to him. How happy is it to believe that he is gone to a world where doubt and disputation are unknown, and where he who, under deep misconception, as *we* believe, had rejected the visible Sacrament of the Lord's Supper, shall sit down for ever at the "Marriage Supper of the Lamb," with multitudes of those who have enjoyed some antepast of that feast in this world, in the participation of that solemn and delightful ordinance which shadows out the higher festival of the kingdom of God.

Relation et Mémoire des Opposants au Nouveau Dogme de l'Immaculée Conception et à la Bulle Ineffabilis. Par M. l'Abbé Laborde (de Lectoure). Paris: chez E. Dentu, Libraire-Editeur, Palais Royal, Galerie d'Orleans. 1855.

THE ancient spirit of the Gallican Church is not extinct.—In the country of Bossuet, a progeny still survives to the Eagle of Meaux, that will not submit, without a flutter and struggle, to be crushed under the iron heel of Ultramontane despotism. The 15th of the famous Gallican Liberties declares that "the Pope is not superior to an œcumenical or general Council." And the 17th, that "the Pope has no power, for any cause whatsoever, to dispense with the law of God, the law of Nature, or the decrees of the ancient Canons." True it is, indeed, that it is now more than doubtful, thanks to Concordats and organic Articles and the arbitrary reconstitution of the Church by Napoleon and Pius VII., whether the letter of these celebrated Liberties is at this moment in force. Their spirit, however, is yet to be found among the Clergy, and notably is it present in "M. l'Abbé Laborde, priest of the diocese of Auch, resident at Paris." This gentleman is a French Ecclesiastic, of learning, zeal, and unblemished reputation. Some of the circumstances of his story remind us of our own Canon Townsend, who, it will be remembered, recently made a journey to Rome, to persuade the Pope to call a General Council to reform the Church, so that Protestants might be reunited to it. Like him, our Abbé went to Rome; not in his own name, however, only, but also as the delegate of a number of priests and laity (he does not say who or how many) at home. His object was to oppose the projected Bull of the Immaculate Conception, and he reckoned on being admitted to do so before the Council of Bishops. What befel him in the city of the Seven Hills, we will leave him to tell. It would be to gild fine gold, to add comment to his narrative. Comments

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of ours, indeed, would but weaken its effect. We are heretics: he is a faithful son of the Church. We could but add reflections at second-hand: he speaks as an eye-witness. In fact, he is just the person whom a sensible advocate would put into the box, and allow to tell his own story in his own way, with as little interference as possible. And such is the duty which we wish to discharge to him, with the addition, however, of translating his words for the benefit of those who do not understand the language in which he speaks. Here, then, is his narrative in our own English:—

"I arrived at Rome on the 16th of November, 1854. As yet but few Bishops were there, but there were arrivals of them daily. By the letters received from those who were already on the way, or who were preparing to set off, it was calculated that there would be about two hundred. It was still not known what it was intended to do with them, nor whether there was to be an assembly, nor what was to be proposed thereat. The Bull purporting to define the doctrine was drawn up, completed, and all ready for reading, on the 8th December. On the 20th of November, they convoked the Bishops present to conferences, without regard to those who were still on their journey. Yet these latter ought to have been waited for, according to the laws ecclesiastical; and no doubt they would have been, if any importance had been attached to these conferences. Three Cardinals were appointed to preside over the Bishops, of whom Cardinal Brunelli was chief. It appeared that what necessitated these conferences was the complaints of certain Bishops, who were not disposed to put up easily with having come so far for nothing but to hear a document read. They continued until the 26th; that is, there were in all five, or at most six. The particulars of what passed there are still kept secret; but it is certain that it was there announced to the Bishops, that the Pope reserved to himself alone, the whole office of laying down the doctrine, directly or indirectly, as well as the question of its being or not being an opportune moment, and that to them was accorded liberty of discussion only on the form. . . . . No sooner did I see the conferences commence, than I drew up, on the 22nd November, a petition asking for a hearing. I drew it and signed it in duplicate, and sent it by the post (for no other means were open to me) to our Holy Father the Pope, and to the Cardinal President of the Conferences.

"The following is the Petition:—

"'To our Holy Father the Pope Pius IX., and to the assembled Bishops,

Petition.

"'M. the Abbé Laborde (of Lectoure), in his own name, and in that of a number of priests or faithful Catholics of Paris, requests to be admitted to develop and prove the following Theses, in opposition to the projected definition of a new dogma of Faith of the Immaculate Conception of the Holy Virgin.

"'1. The doctrine of the Church is that which, having been taught by Jesus Christ, or revealed by the inspiration of the Holy Spirit to the Apostles, has been preached by the said Apostles, and has come down from hand to hand, from them to us. (Council of Trent.)

"'2. In the Catholic Church, the rule of faith is what is contained in the Scriptures, and transmitted as part of the faith by a tradition which, passing through the Holy Fathers, ascends to the Apostles.

"'3. The Church makes no new dogmas of faith.

"'4. It is a sin to announce new dogmas of faith in the Church: it is a sin to receive them.

"'4. The Church is infallible in decisions on the faith, but whether she decides in council, or without a council, there are certain essential rules, in default of which the decree has not the force of law, and takes no effect for the conscience.

"'6. The doctrine of the Immaculate Conception is but a new opinion in the Church, which is not contained in the Sacred Scriptures, and has not come down from the Apostles through the channel of tradition.

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"'7. In whatsoever has been done hitherto towards erecting the opinion of the Immaculate Conception into a dogma of faith, the rules ecclesiastical have not been observed.

"'8. In the bull which has requested their advice from the Bishops separately, the question has been stated in an equivocal manner.

"'9. A great number of Bishops have replied without any examination the matter, and it is not proved canonically that the question has been examined, as it ought to have been, by any of them.

"'10. The Bishops have not given their sentence as Judges of the Faith, but merely their opinion as individuals.

"'11. This mere opinion of the Bishops has not been unanimous.

"'12. Four or five, at least, have answered in the negative.

"'13. A certain number have only given an uncertain and evasive answer; and the circumstances require that these should be counted as opposed to the decree.

"'14. A certain number of Bishops have replied to the Pope that the Clergy and the faithful of their diocese united with them to demand with importunity from the Holy Father an authoritative definition; whilst in fact neither the Clergy nor the faithful had been consulted; while there were in their diocese learned men among the Faithful, and worthy priests, who did not admit the Immaculate Conception even as an opinion; and while threats and violence were employed against these latter to prevent their making known their views.

"'15. There has been moral pressure even on the Bishops, at least in France, through the intrigues and practices of a powerful party, which has the services of a violent newspaper, in presence of which they feared to compromise themselves, and were not free to speak out.

"'16. There is room to believe that if the matter had been freely examined and discussed in a Council, after the practice of the Church, the arguments of those who were opposed to the decision would have enlightened the others, and would have brought them over to their view.

"'17. The College of Cardinals has not been consulted on the matter, and the decree has been drawn up and resolved upon without having been submitted to them.

"'18. The undersigned Priest, as well in his own name as in that of the priests and the faithful who have sent him to Rome, petitions of his Holiness Pius IX., and of the assembled Bishops, to be admitted at a fit time to develop the foregoing Articles, and to present the proofs of them.

"'19. The same undersigned Priest declares, as well in his own name as in that of his constituents, that if a hearing be refused him at a fit time, he and they will consider that they have a right to add to the other grounds of nullity of the future decree (should it be passed) this,—that they have been refused a hearing.

"'Done and signed in duplicate at Rome, at the Hotel Minerva, the 22nd November, 1854.

"'The Abbé LABORDE (of Lectoure) Priest of the Diocese of Auch, resident at Paris.'

"On the 30th November, I was under the necessity, for fear of any miscarriage for the reason which will be seen, to add the following:—

"'A third copy of the present Petition, and the rough draft thereof, were yesterday, November 29, seized in my room by the Lieutenant of Police of the Cardinal Vicar. I have been obliged to set it down again from memory in the state in which it here exists. I testify that it is as far as possible in agreement with the original copies.

"'Done, certified, and signed at Rome, at the Hotel Minerva, the 30th November, 1854.

"'The Abbé LABORDE, (of Lectoure) Opposer of the Dogma of the Immaculate Conception, in my own name and in the name of those who have sent me for that purpose.'

"By way of answer to this Petition, I received a secret order *to quit Rome as soon as possible.* This order was given me on the 27th, in a very retired

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room at the *Segreteria*, in the 'Place St. Augustin,' whither I had been drawn on the pretext of the request I had made on the 24th to say mass. It was M. Ternassi, Canon and Secretary of the Cardinal Vicar, who gave it me on the part of our Holy Father the Pope himself. This was explicitly told me. I could not possibly yield to such an order; consequently I did not yield to it.

"In the morning of the 29th of November, between half-past ten and eleven, the Lieutenant of the Police of Conscience entered my room, by the orders of the Cardinal Vicar, with assistants and witnesses, to institute a search of my abode, and to seize my two works, 'The Belief of the Immaculate Conception cannot become a Dogma of Faith,' and the 'Letter to our Holy Father, Pope Pius IX.,' &c."

It appears that the Abbé had distributed copies of these works at Rome among the Bishops, &c.

"This officer made it a great point to know from me how many copies I had brought to Rome, and the names of all those to whom I had sent or distributed them. I told him the number of pamphlets, so far as I knew, but I refused to give the names of those who had them. I told him that I would compromise no one. He answered that I should not be thereby the means of exposing them to anything; that the object merely was to get possession of all the books. It may be seen from this, that it was with minds already made up, and with the utmost partiality and anxiety to stifle the truth, that they approached the decision of the new dogma. While such care was taken to suppress my writings, advertisements were posted over and over again every day in large letters on all the walls in Rome, of the book of Father Passaglia.

"However, the Lieutenant of Police of the Cardinal Vicar did not confine himself to the seizure of my two Works; his officers rummaged my effects, my portfolio, my clothes, the very bed itself. They carried off everything that they found in the shape of MSS., and all the books and pamphlets, whether of devotion or of controversy, that they found, except my Breviary.

"They did not even fail to lay hands on the copy of my Petition that I had already made for myself; although, from a well-grounded apprehension of what actually happened, I had hidden it as well as I could: this proves that they were in search of it. They would not so much as leave me the first draft of it, full of erasures.

"An important fact is connected with this seizure. The previous evening (the 28th), on returning to my hotel, I had found a printed notice to present myself afresh on the 29th, at 10 o'clock, at the Secretariat of the Cardinal Vicar. Thinking that the object was to give me a more precise and urgent order to depart, I had drawn up a protest against this violence, and was purposing to leave it in the hands of the Secretary. The occupation of copying this document had kept me beyond the hour named. However, I was just setting out, when the Lieutenant of Police entered. As soon as he had announced to me the object of his visit, before allowing him to proceed, I begged him and his party to hear two words. I said that I opposed no resistance to external force, and that I had no reason to disguise anything; that I was come to Rome only to deliver my conscience; that I opposed the new dogma which it was intended to proclaim, because I felt sure that it would be a great misfortune in the Church; that this opposition of mine was the alone cause of all these vexations; that they had already given me notice to leave the city; that I was on the point of setting out at that moment to go to the Secretariat, where I suspected they were about to renew this order; that I had drawn up a protest destined for the Secretary, and through his means for the Cardinal Vicar, and for his Holiness; but that since this seizure was no doubt meant to supersede my appearing at the Secretariat, I protested here on the spot, and delivered my protest to the Lieutenant of the Cardinal Vicar, demanding that it should have the same effect as at the Secretariat, and that it should be delivered to the proper quarter. I gave it forthwith, open, to the Commissary, in the presence of his own witnesses. He took it, and promised to deliver it in his capacity of officer of the Cardinal Vicar."

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We have not space to transcribe the somewhat lengthy protest. It insists on the right of the Abbé, as a priest and a theologian, to watch the progress and issue of the affair; declares that he will submit to be arrested or sent out of the dominions of the Pope, should force be employed for that purpose, but that he will yield to force alone; and that should any ulterior and more serious violence be attempted, he will appeal to the French General at Rome—a clause of the protest which was possibly not without its effect in the sequel.

"The next day, the 30th November, I received a notice to appear forthwith at the Criminal Tribunal of the Inquisition. The following is the document:—

"'Vicariat, 30th November, 1854.

"'The undersigned minister officially summons J. J. Signor l'Abbé Laborde to present himself to him forthwith, this morning, at the Chancery of the Criminal Tribunal, situate in the Piazzo S. Agostino, No. 18, and hereof it concerns him not to fail. (Signed) 'RAPHAELE NICALI.'

"I confess that this summons caused me some little apprehension. I feared that they would detain me prisoner at the Holy Office, if I went thither. Under this impression I had resolved not to go, but to withdraw into my room, and let them come to find me, if they had the intention of seizing me. However, on the observation of some one that not to present myself would look as if I doubted the goodness of my cause, and would have the appearance of putting me somewhat in the wrong, I presented myself there. I went besides to the French Police, and to the Chancery of our Embassy, where I was reassured against the fear of imprisonment. Nevertheless I expected an accusation on the ground of orthodoxy; but nothing of the kind took place. The burden of the old song was repeated—'You must be gone.' The minister wrote something, and then turned to me and said in Italian, with a severe air, shewing me three fingers: 'You have three days allowed you: the 3rd December you must be gone, or you will have to go. Do you understand?' I replied, 'Perfectly—three days, and the 3rd of December.' I asked if he would not give me a copy of what he had just written? He answered, that it was not the practice to do so.

"I shall not examine this form of justice. If perchance it be equitable, it is certainly wonderfully convenient as well. To make for oneself the evidence that one desires of the acts of others, and to afford none of what one does oneself, is the way to catch others and to avoid being caught oneself.

"The 2nd of *November** I had notice to present myself to the General Office of Police of the First Class. The clerk whom I found there declared to me, with abundance of respect and courtesy, that he was compelled to signify to me the order to depart, and to give me three days to quit the Roman States. He told me the order emanated from the Pope, and inquired if I were disposed to comply. I answered that that was not possible for me. I showed him my "permis de séjour" from the Roman Police all in due form, and for three months. I told him I had done absolutely nothing of a kind to disturb public order, and thus it was strange that the Police should be desirous, notwithstanding, to expel me. He was not ignorant of the reason of this measure: he seemed to me to feel the invidious nature of it; I do not doubt that he would have made the matter up if he could. He went to confer with his superior. At length, when he came in again, he said, 'Do you refuse compliance?' I said, 'I do.' He asked me what were my reasons. I put them before him,—three in number. 1st. That my business at Rome was not finished. 2nd. That, moreover, the domiciliary visit, and the seizure made at my abode, were a commencement of proceedings of which I had a right to know the issue; that I could not go like a culprit who thinks himself fortunate to escape sentence by a precipitate departure; that there-

* *Sic* in orig., but it seems a misprint for December.

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fore they ought, before talking to me of departing, either to declare that there was nothing more impending, and to give me back unconditionally the things they had seized; or if they alleged that I was culpable, to try me in due form. 3rd. That I could not cross the sea without a vessel, and that consequently, even when I should be disposed to go, my doing so depended on the departure of the ship, in which I had already paid my back-fare.—He told me that he was compelled to draw up a procès verbal in order to prove that he had acquitted himself towards me of the commission he had received. I replied that I asked for nothing better. He then wrote a procés verbal, purporting that I had appeared before him; that he had signified to me the order to quit the Roman States within three days; that I had refused for the reasons above explained, and which he expressed, after consulting me how he should do so, with the same force that I had given to them, so far as I could judge, in the Italian, which he read to me. He then signed it, and I signed it."

These particulars, the Abbé says, he has felt constrained to narrate at length, in order to confute any suggestion that he was thus treated on any other grounds than his conscientious opposition to the new doctrine. On the 6th he entered the Cabinet of the Director of General Police himself, and was informed that he must depart that very day, either voluntarily or by compulsion; upon which he again presented a written protest.

"The Director read this protest; he also made the chief of his subordinates read it, whom he had sent for to serve as interpreter, for he spoke no French, and I spoke no Italian. They both said they could not receive it. However, the Director-General was unwilling to use force. Seeing his hesitation, I said to him, 'You have three courses to take.' 'Indeed; let me hear them.' 'These; either to let me go at liberty; or to receive my protest, and then I start to-morrow of myself; or to come to force.' We went over them again. The first appeared impossible; the second no less so. 'Well,' said I, 'the third course lies before you. Look! Here is my Breviary, which I brought with me when I came hither. I am at your disposal; you have only to make them seize me this moment, if you think proper;' 'No,' said he, 'I do not wish to imprison you at Rome: you are a Frenchman, and the French nation is one for which we have a great esteem and affection. I will cause you to be escorted to Civita Vecchia with the respect which is your due.' I drew his attention to the fact that it was full late for that day; for it was already past four o'clock. 'True,' said he, 'but it shall be to-morrow.' 'Then,' said I, 'I will retire; to-morrow you can do what you propose.' Next day I acted just in my usual way. As it was a fast in Rome (Thursday, 7th December) I proposed to dine at mid-day, which was drawing near; but about half-past eleven a soldier, disguised in plain clothes, came to arrest me in my room, by order of the Director of Police. He told me to pack my trunk: I did so. In going down stairs he asked me for the key of my room, having made me lock the door: I handed it to him. I carried with me my stick and umbrella. The hall of the Hotel was full of people, so that there were all these witnesses to my departure; and my gaoler himself handed in the key of my room at the bar of the Hotel, at the same time desiring that my luggage should be delivered to the person who would come from him to take it. I was conducted to a Police-office to wait for the carriage. When it was ready, I got in, in company with a gendarme; he also was dressed in plain clothes. We did not arrive at Civita Vecchia till eight, by reason of the bad weather. It was ten o'clock when we crossed the Square. All the bells of the town were mingling their peals, and the cannon were firing to announce the hour of the ceremony. I was conducted, in the sight of all the people, first to the Police-office; and from thence, after again passing through the crowd, the gendarme and an officer of Civita, bearing a written order open in their hands, led me to the Port. About the centre, they called a boat, and put first my things and then

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myself into it. This boat took me on board the Saint-Pierre, a Papal brig lying in the Port. It was at the time dressed out in flags; every sort of colour was to be seen flying on it. I was then consigned as a prisoner on board this ship; Providence willing, no doubt, that my presence should be as a solemn protest there to the last. Worse off than St. Paul when a captive in Pagan Rome, I remained in this floating prison four whole days, without the power of going on shore even to hear Mass, with a guard, on the day of the Conception or the following Sunday. The Capri, which was to take me back to Marseilles, arrived on Tuesday morning, December 12, to start again at four o'clock. At a quarter before four, the Commissary of Police came in uniform with a boat to take me, and transferred me, in the full view of all the passengers, to the Neapolitan vessel, where at last I regained my liberty."

Thus ended the personal troubles of our Abbé; but short and unquiet as his stay at Rome was, he made good use of his eyes and of such means of intelligence as were open to him. He informs us that when the Conferences took place, but few of the Bishops had arrived; and hence when they did arrive, "there was nothing left for them to do; *so they did nothing.*"

A subsequent passage, however, shews us that in this the worthy Abbé speaks too strongly. He tells us afterwards what they did, and how busily they were employed;—"Their occupation has been to see Rome—to promenade from morning till night from church to church, from palace to palace, from villa to villa—everybody was witness to it." (p. 75.)

The Spanish Bishops, it seems, declined altogether to come, except the Archbishop of Toledo, who presented himself to receive a Cardinal's hat, long promised. The rest excused themselves; some because they thought it an inopportune moment for the decision of the question; some because the cholera was raging in Spain, and they could not leave their flocks; some (hear it and take comfort, ye English clergy, groaning under the yoke of Erastianism; after all, you might change your communion without bettering your condition)—some, because the Government opposed their going.

Our Author complains further, that there were no meetings of the Cardinals. One secret Consistory alone was held on the 1st December.

"What took place there, we know not; but one thing is clear—had they wished it, they could not have examined the question thoroughly in a single sitting. Moreover it admits of no doubt that their course was already decided on. The Pope willed it, and his will was known. And according to the present custom of the Court of Rome, even the Sacred College thinks itself justified in yielding without a word, when once the Pope has said 'I will.'"

He next proceeds to controvert the famous assertions, of which we have heard so much of the "unexampled enthusiasm," the general "intoxication" of delight, into which Rome was plunged on the 8th December, the day when the decision was announced.

"It was not possible for me, as has been already seen, to be an eye-witness, but truly either this enthusiasm and intoxication must have broken out very suddenly, or it had no existence but in the heated imagination of the Apostolic Prothonotary. Up to two in the afternoon of the 7th, when I quitted Rome, I can testify that no symptom of this enthusiasm and intoxication had

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as yet appeared. Fifteen days before, at least, the Cardinal Vicar had had placarded a long exhortation, to prepare the people for this unparalleled event in the Church, and to animate their piety on the subject. I had read it posted entire on the walls of Rome: it enjoined prayers, preachings, and exhibitions of the Holy Sacrament in the churches. As the solemn day approached, a second exhortation followed the former. Now my precise wish was to inform myself, both by my own observations and through the information of others, concerning the sentiments with which the people were animated. With this object, I went to a number of churches both during the week and on the two consecutive Sundays, 26th November and 3rd December. I saw in many places great monumental scaffoldings for the image of the Holy Virgin, quantities of hangings displayed, quantities of draperies of every colour, quantities of wax candles—but then all this was the doing of the Sacristans; but any enthusiasm in the people, nay, the people themselves saw I—nowhere!"

He then particularizes a visit to the church Santa Maria d'Araceli. There he saw one evening a small group of women listening to a preaching friar. At the church of the Holy Apostles, at high mass, there were "about fifty people; and of these, many came only to see the church, and were going in and out perpetually."

He went to a large parish church to hear vespers. Alas! there were none to be heard. "At Rome, the parochial clergy do not give themselves the trouble to say vespers on Sundays in the parish churches." However, he found there a fair collection of people "adoring the Holy Sacrament on their knees before a rich altar, praying for a greater or less time, and then going home."

At Santa Maria Maggiore (the principal church after St. Peter's), at which it seems the enthusiasm exhibited has been much talked of, he saw, on Advent Sunday, "a very small number of people at the entrance of the chapel where the Holy Sacrament was; a school of small children, and a few priests and gentlemen who were walking about the empty church simply to gaze at it as a building." He met, however, with something else remarkable at this church, which we recommend to the notice of those who would assimilate our Sunday to the Sundays of the Continent. Artizans were at work in the Borghèse Chapel, just as on a week-day, and making a great noise—a circumstance which much scandalized our worthy Abbé and another French priest on whom he lighted there.

"The truth is," he indignantly concludes, "that the Roman people was very indifferent to the new faith which was being announced. The laity of any education did not look on it with satisfaction. The people, properly so called,—the masses,—did not even understand what was being done. The truth is, at Rome the populace is, with respect to religion, in a state of ignorance of which the like is to be seen nowhere else."

It seems some thought the concourse of Bishops was for the purpose of relieving distress, by doing something for commerce or agriculture; while the more devout believed it was in order to proclaim the virginity of the Virgin, and shewed themselves much scandalized that the clergy were not already of one mind upon that point.

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Warming with his subject, our Author does not hesitate to say,—"The greater part of the Roman clergy pass at Rome for as ignorant in proportion as the people. Is it surprising that it is easy to make them receive the doctrine of the Immaculate Conception?" Some however among the more learned, it seems, have their scruples. But then—"at Rome there is no liberty to think, speak, or write, according to the pure truth of the Gospel and the spirit of the Fathers—at Rome the Inquisition is at hand to stifle the truth. Father Perrone and Father Passaglia are allowed to write anything—right-minded and honest men, nothing."

Is this man, the reader asks, a Protestant in disguise? No such thing. The concluding words of his pamphlet are,—"The Pope, though he thus troubles the Church by bringing in novelties, does not cease to be the Chief Vicar of Jesus Christ, to hold the primacy of honour and jurisdiction in the Church, and to be the necessary centre of unity in the alone true Church, out of which there is no salvation." But we must give one extract more on the enthusiasm of Rome:—

"M. l'Abbé Gaume points out as one of the elements of the *general intoxication*, the music which the pifferari played before the Madonnas at the corners of the streets. *I have heard this music and seen the musicians.* It consisted of two poor wretches in rags, one playing the fife, and the other the bagpipes, and the Government paid them for it. This last fact I know on good authority."

A second part of the pamphlet is composed of an argumentative assault on the new dogma. The decision of the Church is infallible. "The Pope himself, should he be disobedient to such a decision, ought to be deposed. So has it ever been held and taught, and so says the General Council of Constance." But the question is, what is needful to make a legitimate decision of the Church? and have the essential requisites been observed in this instance? Our Abbé maintains the negative. —"There are 682 Bishops," he says, "and 66 Apostolic Vicars, who all ought to have formed part of the Council." Whereas the Pope merely selected some 300, and made these little else than mute witnesses of *his* decision. He has succeeded in doing this, owing to the prevalence of

"An error which has become nearly universal in the present day,—thanks to the tedious sophisms and violent clamour of a Journal which is in the pay (if report is to be believed) of the Propaganda itself. This error teaches that the Pope is sole Bishop in the Church, and the others are but his vicars; that the Pope is the sole judge of faith, and the others are but his counsellors, whom he may or may not consult, and whose advice he is at liberty to disregard. The Pope, I say, has succeeded, through the force of this error, in taking to himself the whole decision, and in depriving the others of their right, without their daring to complain. They well knew that if they had protested, the Journal which dares everything, knowing that it will be well backed, was at hand to destroy their reputation with their flocks, whom it has already fascinated."

Again: the Bishops, in a true Council, ought to exercise an unbiassed judgment; whereas, in the present case, the Pope pro-

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mised the worldly title of Count to these Bishops, "provided they did not make themselves unworthy of such favours by a perverse opposition."

In fact, our Author considers one great end of the whole thing to have been the exaltation of the Pope at the expense of the Episcopate.

Moreover Scripture and the Fathers must be consulted as an indispensable preliminary to the defining any Article of Faith. No such examination, contends the Abbé, did or could take place.

"In fact, we know very well the reasons which determined Pius IX. to lay down the novel dogma of the Immaculate Conception. The first reason is the prediction attributed to Leonard of Port Maurice, a Probabilist Missionary* in the last century. This pretended prophet predicted that the assertion of the Immaculate Conception would be the means of putting an end to wars throughout the world, and schisms and heresies in the Church, and would be the means of the exaltation of the Apostolic Chair. They shewed this prediction to Pope Pius IX. He believed, and desired to realize it, at the risk of being discredited by future events. Everybody at Rome saw this prediction, while I was there, placarded in all the streets by order of the Cardinal-Vicar, and in his Holiness' name.

"The second reason is a vision of Pius IX. himself. While he was at Gaeta, he conceived that he had the same revelation as Father Leonard of Port Maurice. He thought it was revealed to him that the way to put an end to the annoyances of his secluded condition, was to vow to the Holy Virgin to make an addition to the Gospel and the Catholic Faith, to the effect that she was immaculately conceived. Re-established on his throne, he thought it his duty to fulfil his vow. This is so singular a circumstance, that posterity will not believe it. Nevertheless it is true; and if the Bishops who came to Rome would be honest, they would allow it.

"The third reason is, that the Pope has been unceasingly flattered since his first coming to the Popedom, in order that he might believe that this decision would be an event in his Episcopate, which would make his memory immortal. He believed it."

But it may be said, the Bull is full of citations from the Fathers. How then can the Pope have failed to consult them? Alas! our Author will reply, that all this is but "a tissue of impostures to deceive the world." A little trouble taken in verifying these thousand expressions in their respective authors would have shewn (he says) that many are not to be found in the books whence they pretend to be taken—others are from apocryphal works falsely attributed to the Fathers—that some are altered and turned from their right sense, and some speak in reality not of the conception of the Virgin, but of her conception of the Saviour.

Again: it is another requisite to a binding decision of the Church, that opposers be heard. The expulsion of our Author is alleged as a convincing proof that this at least was not observed.

On these and divers other Canonical grounds, the Abbé rejects the authority of the Bull, and concludes (in words which remind us of Luther's first essays):—

* Some readers may require to be told that this is a technical term for a person holding the Jesuit opinions as to Probability as a guide in moral actions.

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"I appeal to a General Council, or to Local Councils held according to the Canons of the Church universally received in France, against all the violence which I have suffered hitherto, or may suffer hereafter, either on account of my opposition to this new dogma, or even on account of this my present appeal."

One word in conclusion. We believe that Cardinal Wiseman, during his recent visit to Rome, amused his leisure by composing a pleasant fiction, afterwards delivered with much unction, in the form of a lecture to the English residents. The subject was the adventures of a convert from heathenism in search of orthodoxy in the Church of England; and the facetious part of the discourse consisted in the varieties of opinion which he was made to encounter among High and Low Churchmen. Now there is an old proverb, couched in homely language, but which, when clothed in phraseology suitable to the dignity of our present subject, would run, that "those who inhabit Crystal Palaces, should, from prudential motives, abstain from the mischievous use of missiles." We fear his Eminence has not been sufficiently mindful of this maxim in this instance. At least, if any of his English hearers, on their way home through Paris, should fall in with the pamphlet before us, they would, we think, consider that it afforded them matter for damaging reprisals. True, the Cardinal may insist on the vigour with which Dissent was repressed in the case in question—at least at Rome. But then our national prejudices in favour of personal liberty and Habeas Corpus and so forth, might deprive such reasoning of some of its force. Then, too, comparisons would arise, and these are proverbially odious. For instance, we never heard of even any Irish member charging the Government with a design to arrest any of the Cardinal's foreign clerical friends in this country, through the agency of A 25 in plain clothes, in order that he might be conveyed in custody (without trial) on board the guard-ship in Portsmouth harbour, until such time as the Peninsular and Oriental Company's next steamer should sail for the Mediterranean. And if such a state of things ever did arise, we suspect there would be some reason very different from the gentleman's expression of his theological opinions.

But if the Tract before us is a singular exhibition of the so-called "Unity" of the Church of Rome, what is the conclusion as to its Infallibility? Why, since it is so difficult to bring about its preliminary conditions, and so hard to say whether they have been brought about or not in any given instance, we cannot but think that the English travellers aforesaid might be apt to conclude that, in point of modesty, the gain would be considerable, and, for all practical purposes, the loss quite inappreciable, if a good deal less noise were made about it. We should not wonder, as respects our worthy Abbé, if the *môt d'ordre*, both at Rome and in Golden Square, were to be, "the less said about him and his book the better." And in order to prevent any such possible extinguishment of a meritorious work, we have thus introduced it to our readers.

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Rome, and her New Dogma; and our Duties. A Sermon preached before the University, at St. Mary's Church, Oxford. By Samuel, Lord Bishop of Oxford. Oxford and London: J. H. Parker.

It is always with a satisfaction which far transcends the mere discharge of a dry debt of justice that we feel ourselves called upon to render to any production of the Bishop of Oxford our tribute of gratitude and humble commendation. Praise is, in this case, natural to us, while blame is extorted and uncongenial. And as respects the Sermon before us, recently preached before the University of Oxford, we can have no hesitation in saying, that such praise is unequivocally due. It is almost superfluous to add that the Sermon is acute, impassioned, and eloquent. Few men have more than the Author of those "breathing thoughts and burning words" which belong to the highest order of eloquence. Scarcely any living preacher perhaps is more capable—by voice and by manner, by the exhibition of deep emotions, by original and often new-minted expressions of singular aptness and power, by the dexterity with which he brings out the strong points of his own argument, and the weak ones of an antagonist—of acting with strong and controlling power on the mind of his hearers. Of course, such powers may be employed in a right or wrong direction. But when the Bishop is right, there can be no doubt that he is powerfully right; and that he therefore must be deemed an ill judge of the value of an auxiliary, who is not rejoiced to have him contending in the same cause with himself.

It is our wish, in the present instance, to give a sketch of the Sermon; to extract a few powerful passages from it; and, we are sorry to add, to refer to a few other passages, in which we feel ourselves unable to agree with the Right Rev. Author. —It may be as well to observe, that, although the subject of the present Review may seem to touch very closely upon that of the last, they will be found really to stand at a great distance from each other. The first refers to certain *facts* connected with the late ceremonial at Rome on the subject of the Immaculate Conception of Mary. This Sermon refers to the "dogma" itself. The first shews how the Bishop of Rome acts; the last, how the Bishop of Oxford thinks, reasons, and exhorts; and the last will lose nothing, we conceive, by a comparison with the so-called head of the Church. More disgraceful facts we are seldom called to contemplate; and we are not often permitted to hear or to read better reasonings.

The subject of the discourse before us is, as we have stated, the "Immaculate Conception of the Virgin Mary"—the newly

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promulgated "dogma" of the Church of Rome, that, not only the Divine Son of God was without sin, either original or actual—a truth which no real Christian will deny—but that His Virgin Mother was equally free from all taint of either original or actual corruption.

The Bishop sets out with a distinct statement of the nature of that homage which he conceives that every Christian man is bound to render to the Holy Virgin Mary:—

"In protesting against the fearful superstitions with which, as we contend, the simple truth of God's word has, as to this subject, been overlaid by papal error, it cannot be but that we should be tempted to run into the opposite extreme, and to withhold the honour due to her whom those against whom we protest have sought so unduly to exalt. And hence must flow evil to ourselves. Not, indeed, because we can trace, either in the Word of God, or the practice of the primitive Church, any signs that she is entitled to, or received, any honour different in kind from other saints. On the contrary, we find, both in the Word of God and in the records of the early Church, what seem to be specific cautions against the rise of that superstitious reverence which has since defaced so large a part of Christendom. Such, in the Word of God, are those passages in which, at the marriage of Cana in Galilee, our Lord rejects her interference with His miraculous working; and that in which, when 'a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee,' He replied, 'Yea rather, blessed are they that hear the Word of God, and keep it.' And that again, in which, when 'it was told Him by certain, Thy mother and Thy brethren stand without, desiring to see Thee;.... He answered.... My mother and My brethren are these which hear the Word of God, and do it.' Such, in the early Church,—not to multiply quotations where one may shew its temper,—is the caution of Epiphanius: 'Let Mary be held in honour, let THE Lord be worshipped.'" (pp. 2, 3.)

He next states in succession,—1. What is this new dogma of the Pope;—2. The penalties by which it is enforced;—3. The Bishop's own reasons for protesting against it;—4. The heretical tendencies of the doctrine;—5. Our duties with regard to so marvellous an announcement.

I. The "Dogma" thus authoritatively promulgated by the Pope—who, if report is to be believed, is one of the poorest of all theologians—is that the Virgin Mary was, by a miraculous interposition of Divine Providence, conceived without the stain of original sin—that her nature was not that fallen and corrupt nature common to the children of Adam, but another nature free from all such defilements.

II. The penalties, as annexed, by this assumed Author of everlasting life and death, to the denial of this doctrine after the hour of its promulgation, is the "indignation of the omnipotent God, and of His blessed apostles, Peter and Paul."

III. The main reasons assigned by the Bishop for objecting to this promulgation,—are, *first*, the unlawful addition of a new Article to the Creed; and he thus reasons upon this point:—

"First, then, we object to it as an unlawful addition of a new article to the

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Creed. And here, first, we must establish that it is such an addition. Nor is the proof of this difficult. For that which is declared to be the revealed truth of God, which none can deny under pain of damnation, is by that declaration asserted to be an article of the Christian man's belief, the holding of which, when presented to him, is essential to his salvation. And this is what is done by Rome here. There can be no mistake as to this matter. Before the promulgating of this decree, any one within the Roman communion might, as she teaches, deny, with St. Bernard and St. Augustine, the doctrine of the immaculate conception of the Virgin, and be saved; since that 8th of December, whosoever denies it must be lost. It is therefore, on their showing, a new and necessary article of a Christian man's faith. And, as such, this dogma is set forth by those who have declared it, having been published (on Friday the 8th of December,) in St. Peter's Church at Rome during divine service, in the presence of Cardinals, Archbishops, and Bishops, to the number of 2000, and a vast congregation, estimated as amounting to 30.000 persons, and from thence published throughout the dioceses of all Bishops in visible communion with the Pope. It is then set forth as an article of the Creed, and if an article of the Creed, it is beyond all doubt a new article; and as such, secondly, we object to its promulgation, as being contrary to the fundamental laws of Christ's Church. To establish this objection, we must first consider what the creeds are, and what is the Church's power concerning them. In the earliest days of the Church of Christ there were no creeds. To be free from such stereotyped forms of faith was in many respects the blessed privilege of her virgin purity; for the reduction of the sacred mysteries of her belief into fixed and published sentences, inevitably imparts to them a certain air of formality, and endangers greatly the perfect reverence with which alone they can be safely contemplated. At that blessed age of her being, the Church, now fresh from the presence and discourses of her Lord, just baptized with the outpouring of Pentecost, guided by inspired apostles who had seen the Lord, and burning with her first love, was knit so closely together, that 'the multitude of them that believed were of one heart and of one soul.'"

The Bishop then proceeds to consider the character and authority of the *Creeds* received by the Christian Church; and we give his eloquent words, reserving to ourselves a right afterwards to state our own objections to a part of them.

"But this period was soon passed. Divisions early crept into the united fold. The words of Holy Writ were differently interpreted. The line of apostolical tradition became every day less broadly marked and less readily discerned. Then the instinct of the Church, quickened by the Divine Spirit, perceived the need of fixing in formal sentences, whilst yet agreement on them was possible, what had been from the beginning the message 'once for all delivered to the saints.' Thus rose the creeds: they were the written record of that which, upon disputed points, the Church had held from the beginning; the true and lawful form of an apostolical tradition. As heresy attempted to disfigure any part of the common truth, the Church, under the guidance of the Holy Spirit, sought to ascertain and to fix, as to that disputed point, what had been from the beginning the, until then, universal teaching. Thus from the first there were certain fixed limits, within which alone she could declare any dogma to be a portion of the Creed. Whatever was to be thus included, must possess these marked characters. It must be a part of the original revelation, for to that no addition could be made: and to establish its place in the original revelation, it must first be capable of proof from Holy Scripture; next, it must be possible to trace it up, as held by the faithful, in an unbroken line from that time when the first outpouring of the Spirit fell upon the waiting apostles, 'teaching them all things, and bringing all things to their remembrance, whatsoever Jesus had spoken unto them;' lastly, it must be received as such by the whole body of the faithful. Within these limits only were the creeds formed: they contained no new doctrine; they were the old doctrine used as a touchstone to detect the new falsehood. They did not even enlarge the knowledge of the Church; they did but formalize its own expression of

the truth: and God in His providence permitted all the great doctrines of the faith to be assailed, whilst the Church was comparatively young, and the unbroken line of transmitted interpretation could be thus recovered; and whilst she was ONE in such a visible and active union that she could agree upon the common truth. Further, in every instance, after the canon of her sacred writings had been fixed, she appeared to them as the supreme authority, to prove those separate propositions as to the faith, which in their turn fixed for after times as true, certain interpretations of the text of Scripture."

In a "note," the Bishop introduces some important extracts, not easily to be inserted in his Sermon, relating to the history of the doctrine—to its positive rejection by several of the Fathers of the Church and especially by St. Bernard and St. Augustine; and refers very convincingly to the numerous and vehement conflicts of "the undivided and indivisible Church," on this subject, as well as on a multitude of others. He presents us also with a valuable quotation from a Review in that very ultra periodical, the "Christian Remembrancer," and we also are happy to be indebted to our contemporary for the following brief statement:—

"In fact, there have been three different systems on the Blessed Virgin Mary: one, and one only, is that of the early Church interpreting and speaking for Scripture; the other two belong exclusively to Rome. The first extends down to the time of St. Bernard, and teaches that all the natural descendants of Adam, without one exception, are under sin, both original and actual, and that the Blessed Virgin Mary is not excepted. The second, extending from St. Bernard to Clement XI., holds a conception indeed in sin, but a perfect cleansing immediately afterwards; and the third and last demands a perfect immaculateness both in and before the conception. The first, as we have said, is supported by Holy Writ and the early saints; the second claims to rest on miracles and miraculous revelations; the third has gradually been evolved from the second, of which it is, in plain terms, a correction and an improvement. What would Rome say, were another Church to take on itself so to manufacture a doctrine, producing, after centuries of hesitation, intrigue, internal discord, cavillings, and self-contradictions, a system which, when at length exposed to the light of day, was found to be so utterly hostile to the peculiar prerogative of Him, who, condescending to be born of a daughter of Adam, yet was the Son of no earthly father, but was conceived—that His birth should be without spot,—even of the Holy Ghost? In such a case she might perhaps claim, with some truth,—with more, at least, than she can now,—to be the sole representative of our Heavenly Master, and the one depository of His truth on earth." (pp. 11, 12.)

The earliest date which can be pleaded by Pius IX. for his new Article of faith, is the close of the fifteenth century: a date which he must find it difficult—if anything is difficult to such bold assertors as the Church of Rome—to reconcile with the assertion that "the Church has *never ceased* to lay down this doctrine." The truth is, that it has *never* laid it down.

A third objection stated by the Bishop to the "dogma," is, that "since the Holy Canon was complete, no declaration of doctrine could be inserted in the Creeds which cannot be shown to accord with the written word of God." We admit the justice of this rule; but if it be just, what becomes of certain other dogmas—such, for example, as the "necessary" influence of the holy Sacraments, which some of those who reject the "dogma" of Pius IX. do not hesitate to propound?

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A fourth objection is the direct tendency of the particular dogma to engender heresies of a most serious character.

"But next (IV.) we object, not only to any introduction of a new dogma, but we object also in particular to this as, to say the least, having direct tendencies to heresy. For it is no mere speculation; it is full of deadly consequences. For, first, if in the course of the divine process for working out our salvation, our fallen nature was pure from spot of sin in any one before that in the person of Jesus Christ our Lord it was, through the operation of the Holy Ghost, sanctified wholly by the union of His Godhead with it, then is that one, and not He, the first fountain of new life to our corrupted race. This teaching, therefore, points us not to Christ, but to Mary, as the wellhead of our restored humanity; and thus does it directly shake the great doctrine of the Incarnation, which teaches us that the union of Deity with our nature in His person made that nature uncorrupt, and that He deriveth into us from His person that incorruption which we need. Nor does the Roman communion shrink from this false conclusion; for, in strict accordance with it, she instructs her people to address the Virgin as the 'principium salutis mundi,' the beginning and fountain of all benediction. And then, further, if that nature which He thus took in the womb of His Virgin mother was not that which she, like others, inherited from Adam, but one made by God's creative power to exist under new conditions of original purity, how can we say that He indeed took from her our very nature? Then was that quarry whence was dug that flesh which He united to His Godhead, not of our fallen, but of a new and different, nature; and then is His perfect brotherhood with us destroyed. To Mary then, again, and not to Him, must we look as having, like ourselves, a mother of the fallen race, and as being THE true link between incorruption and impurity. And yet once more: this last conclusion leads us to another reason why, in God's Name, we protest against this dogma. For it is not merely accidentally, and by some deduced inference, that it thus endangers our faith in the true incarnation of our Lord, and points our eyes from Him to His mother as the medium between God and us; but this dangerous delusion is a part, and the crowning part, of a whole system which does thus place on the Mediator's throne the Virgin mother instead of the incarnate Son. For this is the grand characteristic of the whole Roman system of Mariolatrous imposture. It does confer upon the Virgin Mary the Mediator's office. It does not intentionally raise her to Deity, although many of the words it sanctions do express even this amount of blasphemy, and though, in impiously imploring her to command her Son, it in some sort sets her even above Deity. Still, however the Roman Church may incidentally favour this awful blasphemy, she undoubtedly disclaims it in intention. But she cannot disavow her substitution of the Virgin for her Son, upon the intercessor's seat. The whole system of Rome does make the Virgin mother the special mediator between God and man. It teaches sinners to look to her as more tender, more merciful, more full of pity, more able to sympathize with their infirmities, than is that true High-priest, who is such as 'became us,' because He is fitted by the perfect holiness, and yet true brotherhood with us, of the nature He assumed, 'to have compassion upon the ignorant, and upon them that are out of the way.' Amongst all its defacement of the truth of Christ, this is perhaps the plainest and one of the most hideous features of Roman superstition. In this, as in an outward sign, may its corruption everywhere be traced, from the tawdry shrines of Spain and Italy to the 'Mary-temples' of southern India." (pp. 19—23.)

After these statements, the Bishop proceeds to prescribe the *duties* which he conceives to devolve upon ourselves, the Protestant contemporaries of these theological extravagancies. And this part of the discourse is so important that we are tempted to extract liberally from it.

"V. Lastly, brethren, suffer me to lay before you some of the duties

which, as it seems to me, are enforced upon us by this sad spectacle of deep corruption within the Roman Church.

"1. The first is that which, however inadequately, I have felt bound to attempt this day to discharge. It is to protest anew against this monstrous effort to corrupt, by man's additions, the revealed truth of God. We may not lawfully accept such new dogmas. On us in our day, as having inherited the pure deposit; on us as witnesses and guardians of the ancient faith; on us as solemnly set to interpret God's Word, as from old it has been interpreted,– the duty is imperative to declare that this is not what God's Word reveals; that it is not what Apostles taught; that it is not what the Church has learned; that it is another Gospel; and so this day, from the bosom of this ancient University, as the bishop of this Church, set in trust with this guardianship, in God's Name, and with you all as witnesses, I solemnly denounce it.

"2. Next, surely it is our duty, with all sadness of soul, to make, on behalf of those who have so deeply fallen, our humble intercessions with our long-suffering Lord. For what sight can be sadder? Time was when the ancient Church of Rome was the especial guardian of the common faith. But she was lifted up, and she fell. Her very greatness proved her downfall.... Who can read the official announcement,— 'The Pope, officiating at St. Peter's, has declared the expected decree. The immaculate conception of the Virgin is declared to be the faith of the Church, and whoever denies it to be a heretic.– Rome is drunken with joy,'—who, I say, remembering how many souls this vast perversion of the truth has slain, by turning them from seeking in their only Lord the grace, mercy, and peace of which He, and not His mother, is the only fountain for the lost,—who can read the words, 'Rome is drunken with joy,' and compare them with the awful vision, 'And I saw the woman, whose name was Mystery, drunken with the blood of saints,' and not gaze with grief and fear at this sad spectacle of what was once the faithful city, now become an harlot? who would not weep even tears of blood at such a sight? who will not pray that now, even now, it may be granted unto her 'to remember how she has received and heard, and to hold fast, and repent, lest the Judge should come upon her as a thief, and she know not the hour when He will come?'

"3. Again, the sight of this evil surely enforces upon us another duty. For the sake of truth and for the love of souls, we, whose rule of faith is God's Word, and whose interpreter of Scripture is true catholic consent, are bound to hold faster than ever, to these our real principles. Taught by the example of others, we should guard specially against *our own* dangers. No dread of evil imputations, no infection of the spirit of the day, no undue fears, even of the errors against which we protest, should lead us to shrink in anything from adhering to our own principles, and so endangering on our side too the precious deposit of God's ancient truth. Who can say, if only we are kept faithful, what may not be yet in store for us as a nation and Church; or of what inestimable blessing we may be made the channel to the rest of Christendom?....

"4. But we have yet another duty, as we contemplate this fearful spectacle; we have to separate ourselves from its evil. To us sounds forth the voice of warning, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues;' on us, as of old on the lingering patriarch, the long-suffering angel of wrath lays graciously His hands, hastening us in mercy from the doomed city. For to us there is here indeed, on this side also, a startling warning,—a warning which, when we look along our ranks and see places empty which were once—how nobly!—filled, who dare say that we do not greatly need; lest, tempted by its sweetness or allured by its sparkling promise, we taste one drop of the cup of her enchantments?.... Have we not seen those who, amongst ourselves, had the sensitive consciences, the manly hearts, the pure love of truth, and the keen insight into its depths, which of God's great mercy our apostolic Church breeds in her true sons; but who have yielded to temptation and harboured discontent with what they had, and who thus have, step by step, been led on to submit themselves to Rome; when once in her toils, become the most implicit receivers

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of her uttermost corruptions? And why, if we suffer ourselves to follow them, why should we escape? Surely 'in vain the net is spread in the sight of any bird;' and is not this spread openly before our eyes; is not the latest end exposed to our gaze in this last act of the Roman Pontiff? Rome may promise us a certainty of belief, and an infallible guide, a rest for our aching spirits amidst weary distractions, and the unity of an unbroken body amidst countless divisions; but here we may see what is the real worth of these high-sounding offers: for first we see her vaunted infallibility and unity broken up and discredited by the manifest presence in her body of discord and contradiction; and next we see, from the beginning, what must be the end. They who cast in their lot with her must take her whole or take her not at all; and here we see her making false doctrine, condemned by God's Word, contradicted by catholic antiquity, rejected by all the saints, and resting mainly for its credit upon the grossest inventions and most lying legends, articles of her creed. And, from the beginning, we know that to this they must assent at last, who assent to her at all. For the most part, the growth of error is so slow and gradual, it comes forth from truth with such minute degrees of exaggeration, with such severally small measures of deviation, that it is most difficult to fasten upon any one teacher, or even any one school or age, the crime of its evil parentage. But God has suffered us to see the work done openly before our eyes, that we may fly, as from His judgments, from the evil worker.

"Let us take the caution. We have faults, evils, deficiencies, God knows, amongst ourselves; we feel them, perhaps groan under them, and would fain cast them out or impatiently fly far from them; and she, veiling from us the grossness of her own evils, invites us with honied words of seeming sympathy, to fly from them to her. But see in this one instance what is indeed the truth in all. See from the first where you must end, and remember that no preference for certain things in her communion can ever justify your accepting, in any one the least particular, what you know to be falsehood, as the truth of God. And yet this they must do who take her as their guide. They must come to bear with her trifling with the truth; with her undervaluing of God's Word; with her portentous system of priestcraft, whereby, first, the sacred and inalienable responsibility of conscience is invaded, and then its purity corrupted, and in many instances its very life extinguished; they must endure her substitution of another Mediator for the co-eternal Son the Virgin-born; they must receive her new-coined dogmas, and her spurious articles of faith. See, then, all this from the beginning, and when she comes to you with her fairest promises, with all her grossness veiled from you, and she herself transformed into an angel of light, to work your downfall, then, to disenchant your beguiled senses, read and weigh the warning graven by the finger of God upon her forehead, and upon that of every other carnal perverter of the Church's purity: 'MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.'",

These are noble, and we trust, many of them, never to be forgotten words; and we must say that we rejoice to read them. It is no small thing for the Bishop himself thus publicly to wipe from his own brow the imputations of Popish tendencies, which have been very unhesitatingly cast upon him; and it is no small public benefit to the Church that such a man as the Bishop of Oxford should have taken his stand, in the midst of that somewhat wavering and ricketty audience, the younger members of the University of Oxford—half Romanists to-day, and half Neologists to-morrow—swinging between the terrible extremes of credulity and unbelief—and to have exhibited to them with a master hand, the gulf which is yawning to receive them. May his voice be heard, and may many of the wavering spirits among his listeners receive into their inmost souls the warning voice

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which will find some of them on the edge of the precipice, and needing only a gentle touch to drive them over it.

But now, having rendered this well-merited tribute to our fervid and eloquent instructor, we come reluctantly to give utterance to a few words of serious observation of an opposite character.

Let the following words of the Sermon, already quoted in this Review, be considered, and what is the judgment to be pronounced upon them?—

"Thus from the first there were certain fixed limits, within which alone she could declare any dogma to be a portion of the Creed. Whatever was to be thus included, must possess these marked characters. It must be a part of the original revelation, for to that no addition could be made: and to establish its place in the original revelation, it must first be capable of proof from Holy Scripture; next, it must be possible to trace it up, as held by the faithful, in an unbroken line from that time when the first outpouring of the Spirit fell upon the waiting apostles, 'teaching them all things, and bringing all things to their remembrance, whatsoever Jesus had spoken unto them;' lastly, it must be received as such by the whole body of the faithful. Within these limits only were the creeds formed: they contained no new doctrine; they were the old doctrine used as a touchstone to detect the new falsehood."

Now we are compelled, in honour and honesty, to say that, as it appears to us, the Bishop, in some of these sentences, lays the Church open to the successful invasion of those very errors against which he has issued so powerful a protest. Let us look a little carefully at the passage now quoted.

"From the first," he says, "there were certain fixed limits within which alone she (the Church) could declare any dogma to be a portion of the Creeds"—and then the Right Rev. writer proceeds to lay down these limits. Whatever, he tells us, was to be thus included, must possess these marked characters. "*It must be a part of the original revelation*"—which no Protestant will dispute;—for "the Bible, and the Bible alone, is the religion of Protestants." But then it is added, that "*to establish its place in the original revelation*"—we thought the Bishop would have added—"it must be found in the Holy Scriptures;" but no—"*it must first be capable of proof from Holy Scripture.*" So that, to prove it to be a "part of the Scriptures," it needs only to be "capable of proof from them."

Now this reasoning, to say nothing of what may be called its *circular* character, appears to us to make a concession of infinite value to the Papist. To shew that a dogma is a part of the Scriptures, you need only, it seems, shew that it can be deduced from them. Apply this rule to the great Protestant truth of "Justification by faith;" might not a Papist, with the help of such a rule, reason thus: "The doctrine of Justification by *works* is fairly deducible from the Epistle of James, *therefore* that doctrine is a part of Holy Scripture." This conclusion appears to us so evident, that we are tempted to think we must have mistaken the writer. He is not a man to reason in a circle; but the words he has employed seem to us to supply a palpable specimen

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of that species of logical misdemeanor.—But then the Right Rev. preacher goes on to say that no article is to be admitted into a Creed unless "it is possible to trace it up as held by the faithful *in an unbroken line, from that time when the first outpouring of the Spirit fell upon the waiting Apostles.*" Surely, if this be the case, our present Creeds must be revised; for it is not too much to affirm, that there are very few truths of theology which will endure such a test. To affirm that those were the faithful who held a particular opinion, and then to infer the truth of the opinion from the faithful holding it, would be another specimen of those reasonings in a circle at which the sound understanding of the Bishop must revolt. And surely to suspend the truth of an opinion or rule on the fact, that it has the support of an unbroken line of evidence from the day of Pentecost to the present hour, is to subject truth to a test from which every cautious inquirer would shrink. The unbroken chain *may* possibly exist, but we should be as much troubled to find it as to find the philosopher's stone. Where was the unbroken chain when Arianism predominated in the Church, and what we term Orthodoxy was in a minority?

And what shall we make of the next position in the extract we have given, that any dogmas to be inserted in a Creed must be received as truths by "the whole body of the faithful." Alas! where is the truth which has been privileged to receive the assent of all the faithful in all ages of the world? While the language of Scripture is as vague as in some parts it must be admitted to be—while it is a part of our mental discipline to search out truth by anxious and devout inquiry—while even honest minds reason so often from the same premises to the most opposite conclusions—such unanimity appears to be impossible; and, therefore, either the Bishop is wrong, or there is no such thing as truth.

We state these objections to the positions of the Right Rev. writer with extreme reluctance, and in much diffidence of spirit. But what is to be done? The higher the authority, the more powerful the teacher; and the larger his ascendancy over the mind, the more essential is it that these great talents and this undisputed influence should not be allowed to give shelter to what we cannot but deem mischievous errors. The Bishop of Oxford is to us the most striking of all examples as to the extent by which a commanding mind—like the lion in the net—may be trammeled by what we must call a false theory. The theory in his case is, that "the ancient Church is the only legitimate and authoritative interpreter of the Bible." But what is the ground of such a supposition? In what respect were the divines of the fourth century, the period at which the Apostles' Creed is supposed to have been drawn up, better judges of the true meaning of Scripture than devout and learned Christians now? Is error of such slow growth, that it could not spring up so as to bear deadly fruit in four centuries? On the contrary,

the tares sprang up among the wheat in the first short sleep of the servants of God. Heresies of the most serious character came to the birth even in the days of the Apostles; and almost in the infancy of Christianity, a philosophical faith had usurped the throne of the pure and simple faith of the Gospel. The name of Plato was almost identified with those of the Apostles. And no man can cast his eye over the early stages of Church history, without seeing that few ages were more fertile in heresies, extravagances and distortion of truth, than the earliest. Nor, to our own mind, is this any matter of surprise. Many of the Fathers of the Christian Church had not the learning to become sound Biblical critics if they had wished it; and others seemed not to wish for simple truth when it was more within their power. Many of them were infinitely inferior to the moderns in their acquaintance with the original languages of the Sacred Volume, and they had, in a large number of cases, such a taste for allegorizing and distortion that simple and genuine interpretation was impossible to them.

But this is a topic at which we are able only to glance. It has been gone into again and again in the pages of this publication, and we, as yet, see nothing which tempts us to prefer the interpretations of the fourth to those of the nineteenth century—Origen and his school, to Scott, Alford, and Matthew Henry. We are every day more convinced that our search for truth must be made, not in the works of the Fathers, but in the unadulterated pages of Holy Writ; and that diligence, devotion, candour, the love of God and of holiness, and the implicit resignation of the soul into His hands who has promised to guide His people into all truth, are the best interpreters of the Sacred Volume. We rejoice indeed to have received the interpretations of the wise and good of all ages; and we desire, humbly and devoutly, to make a right use of them. But our appeal for truth is not to the "keepers and witnesses" of Holy Writ—to those who have "preserved" it and have borne "testimony" to it in their lives and deaths—but to the Volume of Truth itself; not to the Fathers, but to the Book which many of them delighted to honour, but which many of their number have as largely misinterpreted even as the blindest of their Patristic followers.

The English Woman in Russia. London: Murray. 1855.

IT is a subject for congratulation to the English reader that he is here permitted to consult a work upon Russia, its men and its manners, at the conclusion of a long peace and after the commencement of active war,—written by an English person, just arrived from the country in question, where she has resided a considerable portion of her life, and in which she has evidently possessed large opportunities of observation. It is a subject for congratulation, we repeat; for although

we already are supplied with *adventures*, and *captivities*, and *revelations*, and *observations*, and *excursions*, besides *travels* ad nauseam, in the dominions of the Czar, they all, more or less, are open to objections which cannot be urged against the work before us. Either they are utterly superficial, or ponderous and dry, or merely scientific and statistical, or are written by the disaffected, by refugees, or by foreigners. The last is an objection to which, however, we attach more weight, *cæteris paribus*, than to the rest. De Custine and Haxthausen are those writers in these respective lines of writing with whom the English public are best acquainted; and even they leave us many reasons to wish for more independent narrators. Doubtless, there are imperfections to which English writers are liable, from which the lively French Count and heavy Hanoverian Baron more easily escape. But on the whole, English testimony on such a subject is of great value. Our country people have their prejudices, and those very stout ones. But then they are in the main truth-telling; whereas, amongst foreigners, as it appears to us, there are certain Imperial influences and stimulants against which persons nearer home appear not to be altogether proof, and which are apt to give a very one-sided character to their testimony. The late Emperor felt as much as any royal person the great value of literary agents in every part of the world; and, we must believe, was in the habit of fighting his battles in Europe with subsidized pens. The volume before us, on the contrary, though without the name of the author, bears the stamp of honesty on its pages. Resident during ten years in the country, mixing with all classes of society, residing in different cities, travelling in various directions, apparently speaking the language, receiving hospitality from all, the "English Woman in Russia" has been favored with more propitious circumstances than fall to the lot of many. Nor has she wasted her opportunities;—as we believe she has given to the world, not a very profound, but a real view of things as they are, of men as they live, of customs as they exist, of government as it rules, of religion as it dramatizes, and of the feelings which prevail in the Empire as to the Czar. There are, we think, few exaggerations—no strivings after effect—no ungenerous suggestions or surmises. Whilst willing to tell a plain story, she wishes to see good everywhere; and where forced to expose, the veil is not always lifted to its *full* extent, or the censure bitterly expressed.—She does not forget the repeated kindnesses which she received during her sojourn in Russia; and though, at length, under her new trials, some former friends deserted her, she is unable to forget her earlier obligations to them. With all the Author's charity, however, the story is one of painful detail; and the national portrait is one to which we should be shocked indeed that any parallel could be found in our own privileged land.

The writer sets out with a modest statement of her own title to a hearing:—"This slight sketch of Muscovite manners,

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making no pretension to literary excellence, the writer trusts that its manner of delineation will escape criticism, and that its truthfulness will counterbalance the many faults it undoubtedly contains.—The interest," she continues, "at present excited by a nation with whom we are at war has induced her to listen to several friends who have recommended her to present these written observations to the public."—We may fairly say that her friends deserve our thanks for their counsels, and the Author, for listening to them. Objections there are, we think, both to the general style, and sometimes to the nature of the topics introduced, as especially unseemly for a female pen. We refer especially to a few not very refined inuendos. Has our lady benefactress contracted a little of this inferior taste in the Hyperborean latitude in which she has long dwelt?

To give anything like a complete analysis of the work is more than our space or time allows. We propose, therefore, chiefly by a few extracts, to direct our readers' notice to the two topics of Ecclesiastic matters and of Education in Russia, as the most appropriate to our own work. Other subjects—such, for example, as the political condition of the inhabitants, the state of the army, the police, the diplomacy, the description of cities and provinces, or plains and rivers—we must, on the present occasion, pass by. We venture, however, to preface our extracts, on the points to which we have referred, by a few sentences on the general character of the Russian population:—

"I trust that I have done full justice to all the amiable and *social* excellences of the Russians. Of their other qualities I beg the reader to form his own judgment. 'Une nation de barbares polis,' said a French gentleman, in speaking of them; but one cannot deny that they possess the *good* qualities of savages, as well as their *bad* ones. Perhaps the Muscovite character is the most difficult of any to understand; and after living for years in Russia, it is very possible not to know the Russians. They seem indeed to possess two characters, each distinguished by traits diametrically opposed to those of the other. One may be considered as their private, and the other as their public character; and I cannot pretend to the power of defining them. I have seen a Russian colonel, known for his excessive severity, who would witness unmoved the terrible infliction of the knout, perfectly unable to control his tears at the mimic sorrows of a French actress. He that is mean and despicable in public life, is often kind, amiable, and liberal at home. He who would be merciless and oppressive to his inferiors, is frequently affectionate to his family and sincere to his friend. The lady who would be shocked to say a petulant word to an acquaintance, would not hesitate to strike her maid; and though she would be overwhelmed with grief at the distress she could *see*, she would, by her reckless extravagance, cause the severest sufferings to her serfs, and reduce them to the extremity of want without feeling remorse."

The Author offers the following apology for some of their defects:—

"Their virtues are their own, and many of their grave defects may be ascribed to the evil system of government under which they have so long suffered. Centuries of slavery and oppression are enough to change the characteristics of any people, and to infuse into the national mind all the meanness, cunning, and moral cowardice of a Helot. Wild though the country be, it is no inhospitable shore, and the warm-heartedness of the people richly compensates for the coldness of its clime. It is that which throws a kind of charm over the remembrance of Russia in the mind of one who has long resided on its snow-clad plains, and gives an interest to every-

thing connected with them. There is much to love and little to esteem—much to admire and little to respect—in Russia and the Russians; and should these pages ever fall into the hands of my friends there, I entreat them not to consider what is herein written as ill meant. If I have remarked upon what is evil, I have not omitted to note that which is good. I have 'nothing extenuated nor set down aught in malice;' and the greatest proof I can give of my attachment for them is the assurance of the sincere regret with which I bade adieu to the Russian shores for ever, and of the anxious and earnest desire with which I look forward to the time when a change in their system of government shall free them from the withering thraldom under which they now suffer, and shall enable the many good qualities of their nation to expand and come to maturity under the fostering influence of free and enlightened institutions."

The first portion, then, of the experiences of the "English Woman in Russia" to which we would draw attention, is that which treats of the present practices of the Muscovite Church, its priests, its churches, its convents, its ceremonies, and of the state of religion in the territories of the Czar. Such details are always of considerable interest as well as use. In the present instance, the accounts which we possess combine both excellences; and although in certain cases there can be no doubt that the lady's statements are not entirely correct, yet the information is, on the whole, valuable.

It is possible that, to some of our readers who view the whole creed and ceremonial of the Eastern Church, as they well may, with deep suspicion, the statement before us will savour too strongly of liberality. As however the writer merely states facts, and leaves us to draw our own conclusions, and only points to the road without actually leading us on the way, she may perhaps obtain that consideration to which she would not otherwise be entitled.

We commence, then, with the notice of a part of the superstitious observances of the Russian Church. It is well known that the Greek Church, in obedience, as she conceives, to the Saviour's command, authorizes and commands *infants* to *communicate*. The Author was once present at a mass in the Cathedral of Novogorod, on the occasion of a nomad gipsy tribe attending the ceremony, in which "a child of about three months old took the sacrament." It is not equally well known that "everybody in Russia is expected to take the Communion once a year at the least," and that the fatherly care and consideration with which Government watches over the welfare, temporal and spiritual, of the people, induces it to require from all *employés* to "produce a certificate from the clergyman to that effect." The manner of administration in the Greek Church differs from that in ours:—

"The priest holds the cup in his hand, and presents a portion of the wine in a spoon to the communicant, together with a small loaf, something in the shape of what we call a cottage-loaf, which is always made either by a nun or a priest's widow, but never by less sacred hands. A very small triangular piece is cut out of the loaf, which the communicant takes with the wine."

So, likewise, the form of Baptism:—

"The priest takes the child, which is quite naked, and, holding it by the

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head, so that his thumb and finger stop the orifices of the ears, he dips it thrice into the water; he cuts off a small portion of the hair, which he twists up with a little wax from the tapers and throws into the font; then, anointing the baby's breast, hands, and feet with the holy oil, and making the sign of the cross with the same on the forehead, he concludes by a prayer and benediction."

With regard, too, to the office and situation of sponsors, it is the rule in Russia that "the *father* and *mother* of an infant not only cannot stand as sponsors to it, but they are not allowed to *be present* at its baptism. The godfather and godmother, by answering for the child, become related to it, and to *each other;* and a lady and gentleman who have stood as sponsors to the same child are not allowed to marry each other.

Auricular confession is not considered to be a divine precept, notwithstanding the lady's assertion that it "is one of the Sacraments" of the Greek Church. It may, however,

"Ordinarily be made but once a-year during the first or last week in Lent; and the six or eight days preceding the performance of this duty, the penitents attend mass twice a day very strictly, and fast conscientiously in order to prepare themselves for it. They assured me that it was not necessary to name any particular sin, but that, in acknowledging themselves guilty of having broken the commandments, they are exhorted by the confessor and advised to repent. The rite is generally performed at home, the priest attending for that purpose, and not in the church, but they go thither the next morning, or perhaps the same evening, to communicate; even the merest children are expected to confess, but it is not necessary that they should fast."

Upon Good Friday we are told that the ceremony of Christ's interment is celebrated, and is conducted in exactly the same manner as though it were a real funeral. But Easter is the chief of the Russian festivals. At midnight, at Easter Eve, the long and severe fast of Lent is finished;—people throng to the churches, service is performed, mass is celebrated, and the sacred corpse, which was supposed to have been buried, is made to rise again.

"The hour has struck. The archbishop is in the Holy of Holies, praying for the pardon and absolution of the multitude that are waiting in silence in the body of the cathedral. Every one is standing, for there are no pews or seats in the Russian churches. The splendid silver doors are thrown open: the devotions of the archbishop are concluded. He appears standing on the highest step of the altar; he raises his hands towards heaven, and bestows his benediction upon the people. Descending from the altar, he advances towards the bier and, raising the cover of the coffin, he discovers that the body of Christ is no longer reposing therein; he announces it to the congregation, and then leaves the sacred edifice, at the head of the procession of the clergy. The people wait in silence, for he is gone to seek the body, which is no more 'where it was laid.' The sound of solemn voices is heard at intervals from without, whilst the procession makes the circuit of the cathedral three times in the search. Amid the breathless silence of the expectant multitude the procession re-enters. The archbishop then, remounting the steps of the altar, and standing upon the highest, in front of the Holy of Holies, pronounces, in a voice whose tones reverberate to the remotest corner of the edifice, and thrill like an electric shock through the hearts of his congregation, the words 'Christos vos chris' (Christ is risen). In an instant the singers burst out into a joyful chorus; every one lights the taper in his hand; universal delight pervades the people, who turn and congratulate each other upon the happy event, and return thanksgivings to heaven."

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New Year's Day is another high day with the Russians; but the season of Christmas is held in less estimation, or celebrated with inferior pomp. On Midsummer Eve a custom is still extant, according to our Author, amongst the lower classes, "that could only be derived from a very remote antiquity, and is perhaps a remnant of the worship of Baal. A party of peasant-women and girls assemble in some retired, unfrequented spot, and light a large fire, over which they leap in succession. If by chance any one of the other sex should be found near the place, or should have seen them in the act of performing the heathenish rite, it is at the imminent hazard of his life, for the women would not scruple to sacrifice him for his temerity: I was assured that such instances had often been known."*

As a specimen of a funeral, the Author describes the various ceremonies which attended the committal of dust to dust and of ashes to ashes, in the case of an "old lady of rank" with whom she was acquainted, and who suddenly died.

"No sooner," we read,—"no sooner had it been ascertained that life was extinct, than the body was carefully washed and dressed in the handsomest gown (the lady) possessed when alive, together with all the remaining articles of toilet, even to the satin shoes and silk stockings, the beautiful lace cap trimmed with flowers, and the white kid gloves, just as if she were going to an evening party. The body was then placed in the coffin, which is not like those used in England, but more resembles an ornamental box, highly decorated with silver lace and large bullion tassels at each corner, and laid on the table in the great hall of reception. Priests came and sang mass incessantly night and day until the fourth morning, which is the time fixed by law for the interment.

"During all this time the friends and acquaintances of the family came and stayed with them in succession night and day, so that they should not be left alone with the corpse for a single instant; and even for a considerable time after the funeral, as they have a belief that the soul still haunts the abode for a stated period previous to taking its flight to the place of eternal rest.

"When the day of interment arrived, the cover of the coffin was placed on it, but was not fastened down—that is done at the very last moment; the coffin was then placed on an open hearse, a rich pall of cloth of gold was partly thrown over it, on which a silver cross was embroidered."

The ceremony of marriage in the dominions of the Czar is seldom preceded, even amongst the higher classes, and less frequently amongst the lower, by what in England is understood by "courtship and love-making." Servants and serfs are married through the intervention or by the leave of masters and stewards; and clergy and nobles by good offices of "matrimonial attorneys." Serfs' wives become the property of their masters; and servants, being obliged to obtain the consent of their mistress, consequently but seldom enter the bonds of wedlock.

"'Do you think I am going to let Zouboff marry Ivan?' was the speech of a lady one day: 'why, I should never get another maid to suit me so well; besides which, I apprenticed her, for which I paid good money to Solavieff, one of the best dressmakers in St. Petersburg; and if I were to let her marry I should lose her services entirely.'"

* Can our Author be well informed on this point?

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In the upper orders, the dowry of the bride forms an important item in all matrimonial speculations. Here, however, the Russians form no exception to other nations; only they are, perhaps, more open in the negotiation of the contract. The division of labour in this matter is singular enough: the wife finds the furniture of the drawing-rooms, bedrooms, and kitchens (her own *trousseau*), the linen of the house, and even "a dozen new shirts of the finest quality for her husband; whilst the latter undertakes to supply the wants of his own apartment, of the dining-rooms, and of the stables and coach-house. The Author imagines that the bridegroom possesses the advantage in this agreement, independent of the fortune which he always expects to receive; but the compact is not so unequal as at first sight appears, for, as a native was once heard to remark—"*On doit être payé pour les épouser, car elles sont si ennuyantes.*" The Englishwoman gives many instances of the manner of matrimony, in both high and low life, which serve to verify the far-spread notions on this point, of utilitarianism among the Muscovites. The following example of the system which obtains in villages may be taken as a type—with variations—of courtship everywhere in Russia:—

"To the professional match-maker, generally an elderly female, the would-be Benedict gives a correct account of the prospect his wife may expect, both of the agreeable and disagreeable; how much work she will have to do, whether his mother be alive (for that is a great consideration, as the daughter-in-law is entirely under her rule during her life), how great a marriage portion he expects, &c.; even the number of gowns and shoes is specified. A girl being found that will accept the terms, the courtship does not last long, for the church ceremony takes place immediately, or as soon as possible. When a general order arrives in a village from the proprietor, desiring all the young men and women to get married, the priest makes very short work of the religious ceremony, and marries a dozen couples or so at once. A lady told me that she was present when twenty-five couples were united by *one* perusal of the mass appointed by the Greek Church for the occasion."

Take another instance, in high life:—

"A lady, who had adopted her nephew, being desirous of seeing him settled, mentioned her wish one day to him. 'Very well, *chère tante*, and whom would you wish me to marry?'

"'*Eh bien!* there is Catherine ——; she is rich, of good family, and would, I dare say, make you a suitable wife; I saw her some weeks since, when we were down on our estate.'

"'Is she handsome?'

"'She is not bad looking, and she is twenty-six.'

"'If you wish it, certainly, my dear aunt, I will go down to Tcheringoff and make her an offer.'

"He did so, and they were married."

Although separations are of frequent occurrence—in which case the bride withdraws her dowry—yet divorces are not permitted by the Greek Church; nor are the faithful allowed to become such "Blue Beards" as to enter more than thrice into the obligations of married life. It appears, however, that the victims who are banished for life to Siberia are considered in the eye of the law to be dead; and the knot which the Church is unable to loose, the Head of the Church is able with a stroke

of the pen, to sever, between forsaken wives and banished husbands. The ceremony is thus described by the Author:—

"On entering (the church) we found the happy couple already arrived: the bride was standing on the left hand of the bridegroom; she had two bridesmaids, besides the two *garçons de nóces* necessary for the Greek ceremony. A movable reading-desk stood in the body of the church, at which the priest took his place, assisted by the deacon or clerk. The bridal party advanced towards it, the bridegroom presenting the two rings (for among the Russians husband and wife each wear one) to the clergyman, who, having blessed and changed them, held them above the head of the kneeling couple, and made the sign of the cross; he then addressed a few words to each, asking them if they had no greater love for another, and if any objection existed against the marriage. On their replying in the negative, he placed the hand of the bride in that of the bridegroom, and led them thrice round the reading-desk, the two *garçons de nóces* holding above their heads two silver-gilt crowns, ornamented with the miniatures of saints. A piece of rose-coloured satin was laid down at one part of the ceremony for the pair to stand on, and it is considered a very unlucky omen if the bride step on it before the bridegroom. The newly-married couple received the Communion, and the priest, having read to them the portions of Scripture addressed to those who take upon them the holy state of matrimony, gave them his benediction, and the ceremony was concluded. If a widow marry, the use of the crowns is dispensed with.

"After leaving the church we proceeded to the house of the bridegroom, to witness the ceremony of the blessing on the threshold. The bride bowed thrice, her brow touching the ground, and each time she was raised by the husband's friends; *his* mother then, holding a loaf of black bread above the head of her daughter-in-law, made the sign of the cross three times, and bestowed her blessing on the union, whilst others went to the image of the Virgin and Child, and lighted the lamp suspended before it."

"*Je n'avais pas de succès dans le monde, ainsi je me suis faites religieuse,*" was the reason given to our Author by an Abbess of a nunnery at Twer for taking monastic vows. Conventual establishments are numerous in Russia, and hermits not a few exist in the interior;—they are not popular with any class; but although they are well abused for idleness by the rich, they are likewise supported and encouraged by presents, in return for prayers, by which the donors "hope to render more smooth their own path to heaven." A description of the monastery in which Alexis, son of Peter the Great, was formerly confined, may not prove to be without interest. The rooms occupied by that unhappy Prince are still shewn, with the furniture in the same condition in which he left it:—

"The building," we learn, "in form was nearly square, and was surrounded by a high whitewashed wall deeply dovetailed, having at each corner a small circular tower with a pointed roof, furnished with numerous loopholes. A gallery ran along the whole length inside, from which, in the time of the Tartar wars, the men could shoot their arrows on the besiegers. The gateway was surmounted by portraits of the Virgin and Child and those of other saints, before which a lamp was always kept burning. On entering I found a well-kept grass-plot, on two sides of which were buildings three stories high, containing the cells of the monks, the superior's apartments, and the domestic offices. The lower range was partly devoted to a kind of monastic prison, in which disobedient monks and those convicted of bigamy were confined; for, in Russia, the punishment for men guilty of that crime is imprisonment for life in some religious establishment: the female convicts are, of course, sent to the nunneries.

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"On the other sides of the square were the church, the cemetery, and the garden. The church was ancient, and contained various extraordinary old paintings of saints. Several monks were at their devotions when we entered; their long black garments and silent demeanor, their frequent prostrations, and the burning lamps, almost led me to imagine them to be disciples of Zoroaster offering their adoration to the sacred fire, whilst the darkness of the building gave an air of sombre mystery to the scene.

"The burying-ground was extensive, and I remarked some curious sarcophagi of great antiquity.

"After we had examined all that we thought interesting, we were shown into the garden; it contained a great many fruit-trees and shrubs suitable to the climate, such as apples, pears, currants, gooseberries, and raspberries, a large bed of sun-flowers, and about twenty beehives, for whose benefit the sun-flowers had, I imagine, been planted. On our return to the superior's apartments we passed through the large room in which all the servants of the establishment, as well as the peasants from the neighbouring village belonging to the monastic estate, were at dinner. Their repast consisted of large bowls of buckwheat, with oil, black bread, and salt, the whole washed down with quass, a kind of sour drink made of fermented meal—a dinner not according to our taste, perhaps, but nevertheless well relished by these poor people, who had acquired a good appetite by making hay in the fields outside of the walls."

Upon the subject of the Greek Clergy the English Woman, perhaps in the excess of her benevolence, refuses to join in the cry of universal corruption and incapacity raised against them. That a large portion of the priests are sunk in ignorance or in vice, is as true as it is lamentable; but that such is the universal fact, the Author takes occasion to deny. She says that she acquired the acquaintance and enjoyed the friendship of many most worthy as well as learned members of the sacred profession; and she gladly renders due honour to "a class of men of whom favourable opinions are not generally entertained by foreigners." The Author adds:—

"That many speak ill of them upon false reports, and judge lightly of the merits of the many from the disgraceful conduct of a few, or from those ignorant, debased members of the profession who are to be found in the remote villages and almost barbarous districts of the interior. I remember accompanying a friend once on a visit to one of her estates at about seven hundred versts from St. Petersburg; the peasants came as usual to pay their respects to their proprietor. I was not astonished at any display of *slavish servility* on *their* part, as a long residence in different parts of Russia had too much accustomed me to such conduct, but I was greatly shocked and disgusted to see the priest descend to such meanness as to prostrate himself to the earth, and kiss the lady's feet: in fact, he seemed not a wit superior to the degraded boors amongst whom he lived. A Russo-French gentleman, who had travelled over nearly every part of the empire, even to the interior of Siberia, informed me that the state of the clergy in the remote country places was inconceivably bad; that they were ignorant, slavish, vicious, and drunken in almost an equal degree with the debased peasantry; that, although it is strictly forbidden for a priest to be seen to enter a whisky-shop, yet they are not ashamed to send one of their flock to fetch spirits, nor do they blush to be seen intoxicated in the miserable villages of which they are the pastors; that their wives and children are ragged and filthy, and are scarcely as respectable as those of the serfs."

However, far better things may be stated of some.

Superstition, the writer informs us, is rife both amongst peasants and their lords. The latter are often wont,

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when playing at cards, to beg those whom they suspect of having an evil eye, to withdraw to a respectful distance from the table, and not to overlook the play. Children are supposed to be affected, even to death, by the same powerful influence. Monday and Saturday are not regarded as propitious days. Thirteen people never dine together. Witches and sorcerers still hold their sway; and "many put the greatest faith in love-philters and charms, talismans and crosses." The superstition of the lower orders is more degraded, and sometimes more dangerous. Of this the Author adduces many instances. An unfortunate aeronaut ascended from the Capital a few years ago, and descending in a village not fifty miles from St. Petersburg, was murdered by the inhabitants, "under the conviction that he was a supernatural being, especially as they could not understand a word he said." The reader shall peruse another case of singular superstition, in the writer's words:—

"One day some cottages caught fire in the village near our country-house. Being only of wood and very dry, the flames soon rose to a considerable height. Suddenly I saw several men run out of the isbas opposite. At the first moment I thought they were going to help in extinguishing the flames. I was soon undeceived, for as fast as their legs could carry them they rushed in exactly the contrary direction, but stopped when they had reached the middle of a field, when they began beckoning and making the most violent gestures with their hands.

"'Are those men mad?' I asked of a gentleman who was standing near, 'or what are they doing?'

"'O no, they are sane enough,' replied he; 'but they fancy that by acting so they will induce the wind to change, so that their own cottages may not be destroyed by the flames.'"

With only another instance we close our notice of this part of our subject. It appears that in Russia every room is ornamented, and, as the natives imagine, is sanctified by a representation of some favourite saint, of other holy or sacred persons, or of the great man upon earth, the Czar himself; and it appears that such pictures possess the power of contemplating actions performed in their immediate presence. A lady told the Author "an amusing anecdote of a servant belonging to one of her acquaintances. It was during one of the two long fasts ordered by the Greek Church. The poor girl was sorely tempted by a can of fresh milk that was brought into the kitchen; the temptation was too strong, she could no longer resist it; so she took off her apron and threw it over the portrait of the Virgin, being very careful to look that there was no hole through which she could peep. She then turned her back and took a long draught of the delicious fluid, after which she removed the apron and quietly tied it round her waist as before, being perfectly convinced that Heaven had been blinded to her backsliding."

We now turn to the subject of *Education*. This solemn duty of states and communities is conducted in Russia either "at home," or is under the *surveillance* of Government, which, "in its care for its future subjects and soldiers, has established colleges and schools for every branch and rank in society—

except the Serf." Amongst the upper classes, "the want of general information" must be apparent to every observant traveller; whilst the ladies not only are not more educated in matters sometimes considered beyond their sphere, but appear to be profoundly ignorant in subjects and employments strictly feminine. In society, and among the men, there is scarcely anything which deserves the name of conversation. We remember to have heard an English gentleman, who was admitted officially to the camp dinners of a Russian General, say that the general practice was, after dinner, to play at "Puss in the corner." And yet the exterior of society leads to the expectation of something higher and better. But it is a mere delusion :—

"Their showy exterior, their brilliant accomplishments of music and dancing, their fluency in speaking so many foreign languages, are apt to strike foreigners with surprise, and they give them credit for knowing all those *solid* acquirements which with us are the *sine quâ non* of a good education. An attempt to converse on any scientific subject would astonish every one, for it would soon show how *very little* real knowledge they possess. There is also another peculiar trait in the national character. A Russian will frequently pretend an intimate acquaintance with a subject of which he is perfectly ignorant, yet so well will he conceal this fact, that he will keep up the deception for an incredible time, when all at once he will ask some extraordinarily stupid question which shows you that he has not understood a single syllable of all that you have been saying. To this general rule there are of course many exceptions, but in speaking of a nation we take the majority."

For such as feel disposed to learn from Public Professors, many advantages are offered; though it is said that "Astronomy is the only science which is permitted to be thoroughly investigated by Russian subjects;" for the revolutions of the stars have not much to do with those of monarchies, nor the precession of the equinox with the advance of civilization.

"There is an University at St. Petersburg, where the students wear cocked-hats and swords; and a naval school at the Admiralty, in which maritime affairs are taught by theory, and fresh-water sailors manufactured.

"'Have you ever been to sea?' I asked of a young officer of three-and-twenty.

"'Oh, yes!' was the reply, 'certainly; I have been to Helsingfors!'"

The present circumstances of the war do not promise them much more intimate acquaintance with naval matters.

"There is a Corps Forestier, an establishment in which the mode of cultivating land, planting trees, &c., is taught. The gardens belonging to this corps are about four miles from St. Petersburg, and are very interesting; they contain a great variety of shrubs and flowers, to which much attention is paid. The grounds are laid out in the English style."

There is likewise a Deaf and Dumb Institution, and an Academy for Actors and Actresses, besides Gymnasia, *Corps des Pages*, and other establishments wherein warlike studies are pursued. Commercial schools, the Author tells us, have been established "for the *bourgeoisie*; and Priouts, or schools on the Bell and Lancaster system, for poor children, such as those of petty shopkeepers and the like." Religion, too, is taught by

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priests at all public establishments; but it must be confessed, says our guide, that one of the chief uses to which it is put is to inculcate the most abject submission to the Emperor, on the plea of his Divine investiture.

The Author shall tell her own story of the Ladies' Schools in the Capital:—

"The establishments set apart for young ladies are under the surveillance of the authorities in an equal degree with those of the other sex. The principal Colleges, or Institutes as they are called, are—the Catherine, in which none but girls of noble birth are admitted; the Smolnoy, which is divided into two parts, one of which is for noble children and the other for the bourgeoisie; the Patriotic, for ladies of inferior rank; the Elizabeth, for the daughters of merchants, employés, &c.; the Foundling, for orphans and others; and the different Prioats, similar to those for the education of boys.

"The branches of study are various. As usual, languages take the first rank, followed by geography, religion, ancient and modern history (*à la Russe*), physics, &c. &c.; for each of these there is a Professor appointed by the Crown. Music, drawing, dancing, and singing form the accomplishments, to which much time is devoted.

"In the Catherine Institute there are nearly four hundred young ladies of rank, and it is an excellent establishment, admirably conducted, under the direction of a lady of high rank, who is responsible to the Empress; she is assisted by three ladies who have the title of Inspectresses, and surveillantes, called Dames de classe. The Directress is always designated Mamma by the pupils, which has a pleasing social sound. The ladies who conduct the establishment are obliged to wear an uniform, which consists of a dark blue dress and lace cap: the pupils, who are divided into two great classes, have also their uniform; the high class wear a puce-coloured stuff frock, the lower a dark green; but they all have white aprons, sleeves, and tippets, similar to those of our national schools.

"The young ladies enter for six years, three of which are passed in the lower class, and the remainder of the term in the upper. During the whole of this period they are not allowed to be absent on any pretence whatever; they never go out for a walk, and only twice a year for a drive, and they live quite as retired from the exterior world as if they were buried in a convent. In the establishment there is a church, an hospital, and a splendid ball-room; and attached to it are a priest, a comptroller of the household, an architect and carpenters, a band of musicians, a guard of soldiers, and an immense number of servants, who have been educated for the purpose."

The estimate of the Russian system of teaching, by one who has evidently given much thought to the subject, is worthy of consideration: she says,—

"In speaking of Education in general, I should say that there is a great deal too much restraint and watching, leaving the young person no time for reflection by which the mind may be strengthened, and by this means so much distrust is displayed in the conduct of a youth of either sex, that, as a natural consequence, lying, deceit, and cunning are produced, for no human being likes to know that his every action is the subject of an established espionage, and he will inevitably resort to meanness to avoid detection. Too much attention also is paid to exterior and showy accomplishments, such as dancing, music, &c.; if they make a good figure in these, *peu importe le reste.* In Russia there are few, it must be confessed, whom we should call well-informed people, among either the ladies or gentlemen; indeed, the whole system of education in Russia seems to have been expressly devised for stifling all feelings of independence in the heart of youth, so that they may submit without a struggle to the despotic government under which they have had the misfortune to be born."

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It will be a fitting conclusion to our remarks upon Education, to notice one very pleasing and amiable trait in the Muscovite character:—

"The Russians," says our Author, "are extremely kind to those who undertake the education of their children. Certainly in respect, consideration, and *manière d'être* towards them, they set an excellent example which might with advantage be followed elsewhere; for they judge truly when they say 'that, if they be wanting in these points themselves towards those intrusted with the care of their children, they could not expect those children to profit from their instruction or respect them as they ought to do.'"

Although it was our wish to confine ourselves, in our extracts from this Work, mainly to the subjects of religion and education, our readers may be glad of a glance at least at some other topics. Take, for example, the annual breaking up of the ice. This season, especially in the vicinity of large rivers, is to strangers one of the most interesting of times:—

"As spring advances," we read, "every body is anxiously expecting the day when it will take place. Groups of people may be seen standing along the quays or banks, with their eyes all fixed on the same object, giving their opinion from past experiences, drawing inferences from the black and watery appearance of the ice, and gravely debating upon the probability of its disappearing 'either to-day or to-morrow.' Gentlemen bet wagers on it, ladies chatter about it, peasants quarrel over it; every person is interested concerning it, and, when it is first seen to move, pleasure is expressed on every face."

This interesting event, however, is oftentimes accompanied by many fatal accidents. Several of these came under the personal observation of the Author, when sojourning upon the banks of the Volga. On one occasion, a bark was seen descending the stream under circumstances of particular disaster, since, "on its nearer approach it was discovered that there were several people on board. It came so close to the shore that the men could hail it. To our horror they informed us that they had been seven days on board, and that they had eaten up all their provisions 'three days ago.' They begged and prayed that some help might be given them, for they had not a single piece of bread or any other article of food remaining. Loaves were instantly brought, and every exertion was made to throw them on the deck. Some men even drove at full speed along the banks, so as to precede the vessel, and have the better chance of succeeding; but, alas! all was in vain. Every attempt failed; and the bark, with the ill-fated peasants, was carried away by the rapid current."

The condition of the Serfs is well known to be peculiarly wretched in Russia. This is a large subject, and we cannot enter upon it further than to say, that serfdom and real national greatness seem to us incompatible. We remember to have seen a slave at Petersburg who, having become rich, had in vain offered his master thirty thousand roubles for his liberation. It was the pleasure of his tyrant to keep him, like a mouse under the paw of another tyrant, and torment him at his pleasure.

The system of espionage pervades every nook in society. A residence of ten years amidst, it is affirmed, eighty thousand

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paid spies and their victims, could not fail to give the writer some general knowledge on the subject, though she was so happy as to escape from the knout or a visit to Siberia.

We add a pleasant description of a night journey :—

"Night had now closed in, and for the first time during our journey the full moon shone in all her splendour upon the scene; during the previous days the sky had been much clouded, and occasional falls of snow had prevented our remarking a most beautiful effect produced by the shadow of the trees on the pure glittering plains beneath. I can compare it to nothing but a mezzo-tinto drawing, only infinitely more defined. There was not a breath of air to stir the branches of the lofty pines interlaced over our heads; a mysterious silence seemed to pervade the very atmosphere we breathed; it was excessively cold, and the moon lighted up the clear sky with such brilliancy that we could easily read a moderately-sized print; the snow at the same time glittered and sparkled like millions of diamonds strewn in our path, and clung to the sombre foliage of the forest like gems of the purest water on sable plumes. Yes, truly, even this barren land possesses beauty and loveliness. One who has travelled through a night such as this will never forget the impression left on his mind by so splendid a scene, and will cease to wonder at the attachment of the barbarian serfs to their isolated villages."

Such is the land which constitutes the mother country of the soldiers who are fighting her battles in the Crimea; and such the process by which they are nursed into men. It is impossible not to see that Russia, taken as a whole, is a land only half emerging from barbarism—barbaric splendour, barbaric ignorance, barbaric misrule and violence. The people are notoriously liars; the clergy are, to a great extent, deeply ignorant; the religion is deeply tinctured with superstition; and if far higher testimony than that of this lady may be received, even the nobles themselves are not ashamed, even in a friend's house, of a violation of the 8th Commandment. The various officers of the Government are affirmed to be venal almost beyond example.

Now if this were all,—the best thing that the rest of Europe could do for them would be to leave them alone; to distribute among them, as far as they are able, Bibles and other books; and to allow commerce and quiet intercourse with other nations to do their ordinary work. But, sad to say, there is one element in this vast society which renders such quiescence next to impossible. This vast cradle of sixty millions of people is, in fact, nothing more or less than a monster camp, constructed by sovereigns who hitherto, whatever else have been their differences of mind and habits, have been fired by the common ambition of the conquest of the world. Constantinople is to be their capital, the Black Sea their duckpond, and the world their dominion. Now here is an element which, in the character of any people, renders it the pest and common nuisance of mankind. Other nations may thrive by the prosperity of their neighbours; Russia, according to her own conception, can live only by the destruction of all around her.

It is the present object of England and France to put a hook into the nose of this Leviathan. Shall we succeed; or

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shall we fail? Is a pure faith to triumph over, or to yield to, a most impure one? Is civilization to make room for barbarism? Is liberty to be trodden down under the iron heel of despotism? These are questions hidden in the great womb of coming events; or rather they are concealed in the depths of that Infinite Mind which sees the end from the beginning, and which rules the nations at its will. And there we must leave them, remembering always that, although war is the last resource which the wise and the good would desire to employ, it is, after all, in a corrupt world, the grand weapon of international justice; and that, if driven to it, we must spare nothing to render it effectual for a righteous end. If we enter upon war with bleeding hearts, it must also be with stout ones, if we hope to clip the wings of ambition, and to give to the great family of man all the rights assigned to them by our common Father.

In reconsidering this volume, we are afraid that we have assigned to it more value than it deserves. It is, after all, a somewhat puny lamp, held by a somewhat feeble hand; but it sheds a light over some corners of the subject which we have failed to receive from other hands and from brighter luminaries.

BRIEF NOTICES OF NEW BOOKS.

St. Louis and Henry IV.; being a Second Series of Historical Sketches. By J. H. Gurney, M.A. London: Longman.

IN a late review of some biographical sketches from the hand of one of the most distinguished Frenchmen of the present day, we found strong reason, while we rendered fair tribute to his powers of writing, to except against his very loose views on the subject of religion and morals. Mr. Gurney has here presented to us two sketches, to which no such exception can be taken. In the biographies of St. Louis and Henry IV. he has given us brief histories of two distinguished persons, which leave nothing to be desired on the score of cleverness and candour, accuracy of research, pleasantness of style and purity of morals. And he has had, in both cases, considerable difficulties to deal with, to do justice to a saintly monarch, who combined in himself the incongruous attributes of unusual wisdom and unusual folly — of all that was wise in his home administration, all that was absurd in his foreign policy —a Nestor in France, and a Don Quixote in Syria. And in the case of Henry IV., the writer has had to adjust the claims of a sovereign whose bright and sunny qualities have won the adoration of a nation, and whose morals ought at least to have called forth their strongest reprobation. Such balances were not easy to trim; but Mr. Gurney has achieved his undertaking with much skill and integrity. We have heard that his first volume of Sketches had

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gone into the hands of our own Royal Princes, and had been welcomed, with much thankfulness, by those who, so highly to their honour, find leisure, amidst the arduous duties of the State, for the private education of these important children; and we could not help feeling, as we passed through this second volume, how many lessons they conveyed of the highest value to those who may hereafter fill the highest places of this country. Let us hope that, whenever such changes take place, it may be granted to us to possess a Louis without his fanaticism, or a Henry IV. without his fickleness and profligacy. And should Mr. Gurney have the privilege of thinking that he has, in the smallest degree, contributed to such a result, this fact will recompense him a thousand fold for having devoted those summer vacations to historical reading and writing, of which we suspect few of his countrymen can give as good an account.

We present our readers with a single extract as a specimen of the whole:—

"The memory of St. Louis's name and virtues is a precious legacy to Frenchmen, who have often lavished their admiration on far less worthy rulers. The 'Grand Monarque' of the seventeenth century, whose swelling pride gave utterance to the sentence by which he is best known to posterity, '*L'Etât, c'est Moi,*' is really a little man by the side of his lowly-minded namesake, who looked on the State as God's, and not his, and who felt as a brother towards the meanest of his subjects. Napoleon and St. Louis had one meeting point,—both led an army to Egypt, and returned to tell a tale of disaster and defeat; but we shall search in vain for another. The contrast is as wide as possible between that which is just and pure and lovely and of good report, as embodied in the character of the Christian King, and the cold-hearted and calculating wickedness of the Emperor, to whom war was a pastime to his restless and reckless ambition,—his self-glorification in the most naked form,—his deadness to human sympathies,—his contempt of all that was virtuous and noble,—his deliberate postponement of moral obligations to the aggrandizement of his own name, and the accomplishment of his fancied destiny. One other name is dear to France, and justly so, for many reasons, as we shall see in our later narrative. Among the millions of her people, an immense proportion, doubtless, if asked who was the greatest in her ancient line of kings, would point at once to Henry the Great. But, in the name of Virtue and Religion, we must demur to the choice. Far above the brave, the affable, the witty Founder of the Bourbon Dynasty; the man of generous aims but uncertain purpose, who wished well to his people when their good cost him nothing, but could never deny himself for *their* gain or *his* credit,—the libertine, whose passions were his masters up to the last year of life, though he numbered six years beyond half a century,—the renegade, moreover, who was twice a Protestant, and twice a Papist,—the change of creed, in each case, concurring with his worldly interests,—far above this popular idol we must put his great ancestor, St. Louis, who did as much for France, and did it all righteously, and in the fear of God,—who carried the Crusader's mark upon his shoulder, but, moreover, bore the cross in the higher sense of submitting conscience and heart and will to his Heavenly Master,—who taught kings and their subjects that most precious of all lessons in the art of government, that obedience to God is the highest wisdom, and that losses for conscience' sake will make a nation, in the end, greater and stronger than all the glories and gains of conquest."

Diary in the Turkish Waters. By Lord Carlisle. Longmans. 1854.

"THE times have been" when only men from the ordinary ranks

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of life took up the pen to trace out to plebeian eyes the marvels of their travels by land and by water, their hair-breadth escapes, and their overwhelming transports and terrors as they gazed around them. Then, too, only an occasional book of travels cheered our winter evenings. But now, travellers of all classes, ages, and sexes, have started into life. Ladies circumnavigate the globe; and the Earl of Carlisle, now the Lord Lieutenant of Ireland, stoops from his high estate, to tell us all that he has seen, and a little too much of what he has heard, in an expedition to Turkey and its neighbourhood. Dr. Johnson says, that when he went to meet Lord Chesterfield in a party of highly distinguished wits and scholars, he hoped "to find a wit among Earls, but that he found only an Earl among wits." And although we should be sorry to take from the honour due to so condescending a tourist, we must say that the book before us is not as much better than ordinary books as an Earl is higher or greater than a Commoner. The volume, however, derives considerable interest from the fact, that the noble Author's visit to Turkey and Greece was at the moment of the opening of the war; that he was often a guest at that time to the Admirals in the port of Besika—to Lord Stratford when striving to trim the scale of national rivalry—and to other persons now filling prominent posts in the great struggle of the Eastern and Western nations. We have no leisure to follow Lord Carlisle through his expedition; but we may observe, that as he had been led by the study of Prophecy to expect the downfall of Turkey, so all that he saw in that land of the Alcoran confirmed him in this anticipation. Everywhere the Turks were in a state of decay, and the Greeks were rapidly advancing, so that, as he thinks, the hour is soon to be expected when the swarming and prosperous Greeks will feel authorized to say to the Sultan—"We *will* have a Christian Sovereign." It was a piece of advice, we believe, of Archbishop Secker to his Clergy, to insert about one learned passage in each of their sermons, to shew the congregation how very learned they could be if they pleased; and this, in order that they might use the utmost possible simplicity in all the rest of their discourse. In like manner Lord Carlisle has introduced into the heart of his book a learned dissertation on the Troad, which seems somewhat out of place, and must, we think, be a little ashamed of the company by which it is surrounded. We are bound to add, however, that the volume is that of a scholar, a gentleman, and a man who, together with a relish for a sort of society and amusement not quite to our taste, discovers an honest zeal for the interests of religion and morals.

OBITUARY.

CAPTAIN HEDLEY VICARS, 97TH REGIMENT.

DAY by day, good men die, and the children of God are taken to their rest. Their memorial remains in the hearts which loved them, and in the particular circles which they adorned. The genuineness, or even the greatness of their piety, demands no public record. That is called for only when the Public, or some considerable part of

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it, has been instructed by their writings, profited by their labours, or interested in their career. Such has been our own rule in regard to the "Obituary" papers which find an occasional place in these pages. Yet there is no rule from which a departure is not sometimes justified by circumstances; and such circumstances appear to us to exist in regard to the little memoir which we are about to introduce to our readers.

For some time all eyes have been fixed on one scene; and Christians watch the events which pass there not only with the same feelings as the rest of the community, but with interests and anxieties which are especially their own. If we have the opportunity of meeting those interests—and of shewing how the prayers of the people of God are answered—in the history of one who, at the same instant, fell in battle and slept in Jesus, they will not complain that the name is that of a young man of twenty-eight, which may never have reached them before, except in the honourable record of his death, presented in some of the public journals.

Hedley Shafto Johnstone Vicars was the son of an Officer in the Engineers, who himself lived and died in Christ. His dying hand was laid upon the head of his eldest son, then twelve years of age, with the charge and the prayer that he might be a good soldier of Jesus Christ; and with a holy confidence, exerted under peculiar circumstances, he committed his widow and young children to the same faithful hands into which he commended his own departing spirit.

The five years which followed, developed in the boy a bold and hardy spirit, great simplicity, honesty, and openness of character, and very warm and tender domestic affections. On Christmas Day, 1843, his mother received the letter which accorded a commission to her son. On Good Friday, 1855, a despatch, written by the same hand, informed her in what manner the career, then opened to him, had been closed.

At parting, she placed a Bible in his hand, which was neglected, and even lost; and his life for several years, first in the Mediterranean and afterwards in the West Indies, was that of a young soldier, foremost among his companions in enterprise and amusement, but living without God in the world. In Jamaica, the cholera raging around him, and sweeping off tens of thousands of the inhabitants, awoke a greater seriousness of mind; and his letters spoke the language of remorse for particular errors and deficiencies towards his earthly parent, but not yet of any return to God.

It was at Halifax, under the faithful ministry of the garrison chaplain, Dr. Twining, that the great change was begun and established. An earnest sermon on the duty of the personal use of the Bible arrested his attention. On opening the precious Volume, the words which speak of the blood which "cleanseth from all sin," took forcible hold upon his mind. With characteristic honesty of spirit, he resolved that the duty of regular reading of the Scriptures should never be omitted. He saw not yet to what it would lead him; but it was a duty, and it should be done. With characteristic openness and courage he placed a large Bible on his table, that his brother officers might see what he meant henceforth to be the law of his life. Scenes of astonishment and pity, of ridicule and anger, ensued; but

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the open Bible survived them, and accomplished its intended work of banishing from that room the language which had been heard in it before. Meantime, the great truth which had so vividly shone upon him from its pages, became the life of his soul, and free forgiveness through the blood of the Cross was thenceforth the centre of his thoughts and fountain of his hopes.

Thus the Word of God was the instrument, and the cross of Christ was its "power," and the religion thus formed bore the stamp of its origin in a character eminently simple and fervent, evangelical and consistent.

Early in the year 1852 came a letter written in a new strain, speaking of "a purifying process gradually but surely taking place within," and breathing a wish (oh, how well fulfilled!):—"I was always foremost and daring enough in sin: would that I could shew the same spirit in the cause of Christ!" And he did shew it at once. His open honest nature hid nothing of the standard at which he aimed, or of the motives which led him to aim at it. He sought to do good—made himself the companion of the sick and the teacher of the ignorant: in a very short time he could speak of three soldiers,—"once great sinners, nearly as bad as myself,"—who had followed him in turning to the Lord; while his letters to his family, increasing in affection, expressed the greatest anxiety for their spiritual welfare. "Never," writes Dr. Twining, "in the course of my ministry did I witness anything to exceed the rapidity of his growth in grace, or his earnest, self-denying labours in the cause of Christ."

In the spring of 1853, the 97th returned to England, and a year passed—a happy one to him, and to those who loved him,—among the foremost of whom were thenceforth numbered some to whom he had been before unknown. Everywhere he was followed by affection and respect. There was no mistaking the spirit of the Christian in the manly independence, the genuine humility, the open, unselfish heart, and the singleness of purpose, which ever seemed to say, "*One* thing have I desired—*one* thing I do." To his mother he left the remembrance of unreserved affection and communion in the Lord; to his brother and sisters, of a love more than brotherly, but which, where there was need, did not cease to be faithful. In the camp at Chobham, and in the places where he was quartered, while he entered with all his heart into the interests and duties of a soldier, his lips and life held one unchanging story of the love of Christ.

In May, 1854, he sailed for the Piræus. All know the trial to which the regiment was there subjected. To use his own expression while in the midst of it, "Nothing but death, death on every side." He rose to the occasion,—rather let us say, "the grace of God which was in him" did so. Now hearts were opened to his influence which had been closed before, both among his brother officers and the men. He passed hours by day and night in the cholera and fever hospital, and brought the Word of God and prayers to the bed-side of the sick and dying. He volunteered for funeral parties, read the service, and addressed the survivors by the side of the fast multiplying graves. The opposition which he had encountered gave way before such proofs of the reality of his religion, and love and respect succeeded. His own soul meantime, sinking more deeply

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into the truth of the Gospel, was kept in peculiar peace; and the thought of a removal to the immediate presence of his Saviour grew daily more attractive to his mind. "Death is dreaded as a fearful thing to go through; but, I think, with Jesus very near me, I could welcome it to-morrow—the prospect of meeting in a few hours that glorious Saviour, whose love we can never conceive here in all its magnitude, makes me long to depart and be with Christ."

With all the earnestness of one who was a soldier in heart, he had longed to be at the seat of war, and had felt it a distinct exercise of resignation to the will of God to be satisfied with military inaction. At last the order came, and on November 20th he landed in the Crimea. His men were always his first care; and that night when he visited his company in bivouac, and told them that he should stand by the colours and rely on them to stand by him, he was cheered by evidences of confidence and attachment which he could not mistake. All through the sad trials of that winter his letters breathed only the spirit of alacrity and cheerfulness, without a sound of despondency or complaint. And the same spirit was a subject of remark to those around him. He did his work as a soldier, "full of gladness and singleness of heart, praising God and having favour with all" around him. There was a secret source of all this, though he made no secret of it, "Christ within, the hope of glory." The nights in those gloomy trenches were nights of communion with God; the watch-fire threw its light upon the holy page. The souls for whom Christ died were sought after among the healthy and among the sick. Others more or less like-minded were drawn around him, and strengthened by his unswerving walk and unfaltering testimony. He had longed for this communion. "You cannot tell," he wrote, "how lonely the heart feels when long debarred from the communion of saints. I know there is nothing I have more felt the want of in this wilderness; for although we may often view the Saviour near to our souls, yet one loves to hear others testify to His faithfulness and goodness." Six or seven persons under these influences often met together in a tent for reading and prayer. A light from heaven shone in that tent, and shone from it too. One of the number, Captain Craigie, fell the week before his friend. Others have survived to express the grief with which they feel their loss.

In the midst of all this there was the frequent wish "for a brush with the Russians," and a readiness, and almost a desire, for a soldier's death. It was not only natural courage which spoke thus, but the hope of shewing the character of true religion to those about him in a way which they could understand.

He nearly missed the kind of death which he would have chosen; for, on the morning of January 5th, he was found insensible. He had slept with a charcoal stove in the tent, and life was nearly extinct. In a neighbouring tent another officer lay dead from the same cause; but he himself was restored for a few more weeks of faithful service, and for a nobler end.

How bright those few weeks of restored life appeared! when he could write again: "I am, thank God, safe and well in body and soul. I never was in better health; and the Lord continues to

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favour me with the sunshine of His presence, filling me with peace and joy in Jesus. How precious I find the Saviour in these perilous times! With what trust can I place myself, both for time and eternity, beneath the shelter of His cross!" Then followed notices of those in whom he was interested, and of his labours in the Lord. One letter contained the journal of a Sunday just ended, full of Christ, and the work of Christ, and closing with the words, "What a happy Sunday I have had!" The last letter ended, "Remember, if I fall, all is well—I die in Jesus."

On the 21st of March, the Fast-day in England, he read a Service for the day, choosing the Psalms and Lessons for the occasion. All present were impressed with the earnestness of his manner, and the suitableness of his selections. "If it had been the Archbishop of Canterbury," said one man, "he could not have done it better."

On the night of the 22nd, it was Captain Vicars's turn to command a detachment in the trenches. That night 15,000 Russians attacked the lines of the Allies. His eye was the first to recognise the advancing columns. He made his men lie down till they were within twenty yards, then fire on the enemy. In a few moments they were engaged. "Nothing," says Lord Raglan's Official Despatch, "could be more distinguished than the gallantry and good example which he shewed to the men under his command." He led the attack on the advancing enemy, had cut down two, and was attacking a third, when a ball, fired close to him (for his dress was singed) entered beneath the arm, and he fell. "The Russians tried to get him," says a private of the regiment, writing to his wife, "but our gallant lads bravely defended him, and carried him to the camp;" and the writer adds, with emphasis, "He was so *deeply* loved."

An officer, standing in the darkness, saw the wounded carried by. A party passed. He asked whom they carried. It was a name well known to him: that of one who had been a playmate of his childhood, unseen since then—one whose father's deathbed his own father had comforted, watching beside him as minister and friend. He found a stretcher, placed him upon it, and spoke to him the last words of kindness. The bearers and their burden disappeared into the darkness, They had taken but a few steps, before the spirit of him whom they bore had passed into the light; leaving behind forever wounds and war, the troubled earth and the body of this death.

Testimonies of deep respect and wide-spread sorrow, from Christian friends who know what they have lost, and from others who had witnessed his consistent course, have again borne out the often-tested declaration, "Them that honour Me I will honour." When death has closed the career, none think that too much has been done for God. Even over minds unaccustomed to such thoughts, there will then pass, at least for a moment, a sense of the true use, the true value, the true glory of life, and a new impulse is communicated to hearts that have already begun to live to the Lord.

Of the holy influences thus left behind, we do but gather up the fragments that remain, that nothing be lost. Our only desire is, that those influences may last a little longer, and reach a little

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further, than they otherwise might, and breathe over a wider circle from the tomb the name and the memory of a "good soldier of Jesus Christ."

I. D. B.

VIEW OF PUBLIC AFFAIRS.

Spain has no rest, nor will have, till she has a purer faith and better morals. It promises well that the Cortes are passing a Bill to dispose of Ecclesiastical Property.

How great is the relief of turning from the rest of *Italy* to Piedmont, where alone light seems to be struggling with the darkness, and the spirit of independence with the odious tyranny of the Church of Rome. The moral effect of such a struggle is at once seen even in things not immediately connected with religion. Rome is the avowed friend of Russia, for the sake of her despotism; while Piedmont sends 15,000 men to fight the battle of human nature in the Crimea. In the end we trust that the Piedmontese will learn that genuine Popery and the highest qualities of man are incompatible, and that where any of these latter qualities prevail in a Popish land, it is in spite and not in virtue of its religion. May they "come out of her," and the faith of some of her valleys become those of the Empire.

Prussia has consoled herself, for her banishment from the Councils at Vienna, by rendering saintly homage to a coat, waistcoat, and trousers of the deceased Czar. It is not said from what old clothes-stall in Moscow or Petersburg the vestments were supplied to the Court of Berlin; but on their arrival in Prussia, they were welcomed and carried forward by a guard of honour. Now it is impossible not to ask, to what actions or qualities of the deceased Emperor these honours were due? What had he done for God and for human nature? His early life had been dishonoured by immoralities; and his resolute ambition, and those habits of falsehood—which, among other testimonies, that of the celebrated conversation with Sir Hamilton Seymour leaves us no right to question—go far to show that the devotions of his latter years were either the result of the strange tendencies of his family, or mere stage performances to win the superstitious homage of his people. Then, if we consider how tremendous a war his craving for additional empire has kindled—how many, perhaps hundreds of thousands, his hands have assisted to stretch lifeless on the plain—what fabrics of family happiness he has cast down—what pangs he has sent into many a mother's heart, both in his own country and over the whole of Europe—and if we add to this his hollowness in public negociation, of which the proofs every day multiply—what, we ask, is there worthy of this sort of apotheosis to a pair of his trousers? And what has become of the spirit of the Prussian nation that they will allow of these

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public pranks of folly and crime; for crime it is, and of a high order, when vices are erected into virtues, and men are half canonised for what they ought to be held in dishonour and execration. The Czar's empty clothes are received with homage in Prussia. How was the Czar himself received when, on quitting this stage of being, he descended to the region inhabited by the half million of men whom he had dismissed to sudden death? Can we believe that *they* "arose to call him blessed?"

Even now the policy of *Austria* is a matter of doubt. As far as respects the Congress of Ambassadors recently held at Vienna, she appears to have done well; inasmuch as she thoroughly sided with the three other Powers of England, France, and Turkey, in pressing upon Russia one of two propositions—either that she should limit the number of her own vessels in the Black Sea, and admit the ships of other nations into it—or that she should consent to banish from those shut-in waters *all* ships of war, and convert the Black Sea into one vast commercial lake.—But is Austria prepared to go further than words? Is she ready to make good her pledge that she would proclaim war if Russia would not consent to adopt means by which the integrity of Turkey, and the balance of European Power, should be preserved? No doubt war is a formidable matter to her, with a scanty purse, a disaffected country, and 250,000 of the best soldiers of Russia lying on her frontiers.—But one of her characteristics is a singular dexterity in escaping from a political embarras. She has done it again and again; and when her affairs have appeared to be desperate, she has managed not only to escape unhurt, but to secure the larger portion of the spoils for which others have been fighting. Will she do so now? Is the young Emperor less crafty in negociation than his predecessors? Are we to expect that he will throw himself heart and hand into the conflict, instead of continuing to occupy a position in which he seems at once to have impeded the march of the Turks into Bessarabia, and allowed Russia to send off her troops from that vicinity to the Crimea? It is most difficult to believe that there has not been some quiet understanding between the two Imperial Powers, by which the double end might be secured, that Austria should seem to go to war without actually drawing a sword? Would Russia so long have endured any thing more than an army at play on her frontiers? However, all conjectures must soon come to an end, and give way to stern realities.

Of *Russia* little has to be said more than that she has continued to display endless military resources at Sebastopol, and has employed them to the best advantage. No siege, perhaps, in the history of the world has more inverted the natural order of things, by converting the besiegers into the besieged. It is the beleagured fortress that has advanced her trenches and fortifications—that has made the attacks—that has given her enemy no rest by day or by night. At length, indeed, the batteries of the Allied troops have opened, for more than a week, a fire unequalled in the annals of war, upon the town; and the result has been the demolition of the Flag Staff battery, the silencing of the Mamelon, and great injury to the Malakoff defences. But these are results far from decisive.

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Supposing the forts nearest to our line to be carried, and the town to be entered and destroyed, the vast fortifications to the North, which are said to command the town, remain,—and what is to be done with them? On the whole, the aspect of the siege is, at the present moment, most gloomy; and this, no doubt, has given confidence to Russia in the late negociations at Vienna. She has plainly resolved rather to perish as a nation than not to have the Black Sea for her own. Can the Western nations force her to an opposite conclusion? Is the now almost certain departure of the Emperor of the French to the scene of war likely to turn the scale? Certain it is, that some commanding mind appears to be wanting in the war, but does the whole of Europe furnish it? Has France even a Soult, or has England one really great General?

From our own *Colonies* there is little special intelligence during the month. Petty communities cannot live without squabbling; so that we are sure by every mail to hear that the Colonial Assemblies are thus labouring to keep life in themselves. One of the most striking movements of the month is a resolution in the Canadian Assembly, where it has been moved and carried by a large majority, that an application should be made to the Mother Country for the Canadian Church to hold their own Synods, and elect their own Bishops. And if, as now settled, they are to pay the incomes of the Bishops, we cannot see why they should not appoint them.

At *Home*, little has been done in Parliament. A portion of the month has been occupied by the Easter vacation. One week, at least, has been given mainly to the visit of the Emperor and Empress of the French. Mr. Roebuck's Committee has not been idle. They have been calling up "spirits from the vasty deep" of politics, who never thought to have their official, or post-official, tranquillity so disturbed.

Sir Charles Trevelyan has been called from that desk at the Treasury, where he has sat so long, to the great benefit of the country; and has proved himself more than a match for his examiners—has vindicated his own department, the Commissariat, partly by the rebutting of unfair charges, and partly by admitting the mischief, but casting the blame upon others. With all this, however, no one will convince the country that Commissary Filder is a paragon; that a starving army has had plenty to eat, and naked men plenty to put on.

The Duke of Newcastle also has been put on the rack, and has spoken out in a manly and honest spirit,—has confessed his own inadequacy to meet the demands made on him; has proved that no man could work the War-office with its existing machinery, and that deep and radical changes are imperative, if we are to have a War department which is not to be the laughing-stock of the world.

The Chancellor of the Exchequer has opened his Budget, and has given us, in very unvarnished language, the too intelligible news that our expenditure has increased by the amount of thirty millions. To meet the exigency, he has adopted a plan with which all parties ought to be satisfied, because all have their own particular nostrum called into operation. The amount to be raised is twenty-three millions—and to effect this he proposes borrowing to the amount of

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sixteen millions, increasing the Income Tax twopence in the pound, and laying additional taxes on tea, coffee, and cheques on bankers. The Loan has already been raised on terms, for the country, of which no one seems to complain. Even Mr. Gladstone has supplied a few euphoneous sentences in favour of the Budget, though with some exceptions. We believe it is of considerable advantage to Sir T. Frankland Lewis that he cannot speak fluently, because every additional sentence is apt to open an avenue of attack to a skilful antagonist. But silence is more than a match even for Mr. Disraeli.

Some discussion has taken place in Parliament on the subject of the Cambridge Reform Bill, and more objection has been raised to it than, as it appears to us, it deserves. The object of the Reform is to secure a governing body which shall fairly represent the various interests in the University. Till now every measure has had to pass through a very limited, and, we may say, "packed" governing body, called the Caput, before it could be proposed to the Senate; and the veto of any single member of the Caput was sufficient to arrest the whole proceeding. All this, as it seems to us, will be got rid of by the new arrangement, and every graduate of the University will be able sufficiently to obtain the expression of his opinion, and to contend in person, or by his representative, for his own interests. The attempt completely to assimilate the government of the two Universities would, to our minds, be injudicious. Their spirit and character have differed, do differ, and we believe will continue to differ,—and the difference is no evil. Men are not all cast in one mould, and hammered into the same form; and it may be well that all classes should be able to find an University suited to them.

The grand event of the month has been the visit of the Emperor of the French, to whom our good-natured and hospitable countrymen have given a cordial welcome.

It must be said that the Emperor has managed the matter with his usual dexterity. It was a master-stroke to bring with him his young and attractive Empress. The roughest Englishman would delight to do honour to a woman who cast herself on their kindness. The advantage of the visit is obvious—the deepening the union of two countries who may have to contend almost alone against probably the strongest military power in the world. The disadvantages are not to be forgotten—the sanction given to successful perjury; the canonizing of a man whose life has till recently been grossly immoral; the closer assimilation of French and English tastes and habits; the swamping assumption that a free constitution and a rank despotism are equally good or bad, according to the space of earth in which the two machines are set in action. We heartily trust, however, that the political union may be close and lasting, and that the present interchange of courtesies may not be

> "Like Hand-in-Hand Insurance plates,
> A sign of conflagration."

And let us further hope, that the penetrating eye of the Emperor may lead him to the discovery that our national order, wealth, power, unanimity, have their source in the religion of the Bible.

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THE

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MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

ELEVATING INFLUENCES OF CHRISTIANITY.

ALL the works of God reflect something of the perfection of their great Author. They differ signally in this respect from those of man, which offer only a balance of advantages and disadvantages. If we regard a human scheme or a human agency in relation to the immediate object for which it is established, we may find it directed, with more or less efficiency, to its attainment. But when we look at it from another side, we find concomitant evils about it, and these oftentimes so grave and varied as to neutralize in a great degree the advantages of its very success. It is wholly otherwise with the works of Him whose own Divine nature comprises in itself all perfections, like a sun that sheds its rays above, below, and around, throughout the whole spiritual firmament. All-embracing knowledge, perfect wisdom, almighty strength, faultless holiness, unchanging truth, infinite love, all are His; and when we look at His works, we find them to be a mirror which reflects Himself. Here, our effort is not to weigh advantages and disadvantages against each other, but it is adequately to comprehend their absolute good, and to trace it through its varied relations in its length, and breadth, and depth, and height.

Especially is this true with the Gospel of Christ—that highest revelation of God Himself which has been given to man. Whether we regard it in its effects upon nations or upon individuals, upon the outward life or upon the inward state, upon the intellect, the affections, or the conscience, we find it to be alike wonderful. It enlightens, it quickens, it purifies—in a word, it saves; and while it saves, it elevates and blesses.

We need not fear to be guilty of philosophizing rashness in endeavouring to trace the sources whence these elevating influences spring, and the mode in which they act. The work of God upon the human soul is not accomplished by any irresist-

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ible effluence of grace, acting from without, and contrary to nature; but by an energy of the Holy Ghost, acting from within, and in exact consonance to the mental and spiritual constitution He has given us. It is not as if a man should introduce a tool amid the works of a watch, and force its wheels into motion; but it is as if a new spring or principle of motion were put among the works, setting the wheels in action from within. Both the nature which He quickens, and the grace by which He quickens it, are alike of God; the one His creating, the other His redeeming work. The corruption and decay which need that He should renew His first work upon the soul, alone belong to man.

The very truths which the Gospel conveys are themselves so great and stupendous, that the constant consideration of them must needs enlarge and strengthen the human intellect. A man becomes such as the objects that fill his mind and heart are. If they are light and trivial, shallowness and frivolity of character and instability of purpose are their result. If they are great and worthy, a certain gravity and dignity of being is communicated by them. It is commonly argued, and most rightly so, in favour of communicating to our working classes as high and varied an education as may be practically consistent with attention to essential and common things, that by enlarging knowledge you enlarge thought, remove the narrowness of prejudice, convey a juster apprehension of what life is, and what its relations and its duties are, than if you merely gave the rudiments of a mechanical instruction, and never stretched the thoughts beyond the petty circle to which the individual experience of the man may be confined. The same principle is true, in an incomparably greater degree, of the Gospel, in proportion as the truths it conveys are higher and more blessed. Consider what these are. An unseen world, peopled by spiritual beings; angelic creatures, swift of wing and holy in heart, ministering all around us to them who are the heirs of salvation; in the midst of them, God, Omnipotent, Omnipresent, in all, through all, over all; the soul of man, a deathless principle tabernacling in a form of flesh, itself fearfully and wonderfully made, large of capacity to suffer or enjoy, and, in the duration of its being, reaching throughout eternity; the veil of death uplifted, and the world beyond it made known; the marvellous resurrection of the dead, small and great; the awfulness of the judgment, and the vision of heaven and hell;—all these are immense subjects for contemplation even in themselves. But then we must add to them those yet more distinctively Christian doctrines which apply to our personal wants—those great facts of human existence, the fall of man and the corruption of the human heart; the story of redeeming love, the Son of God Incarnate, the cradle and the manger, the garden and the grave,—the cross, and the crown in heaven; the operations of the Holy Ghost upon the heart, planting a new and heavenly life, and renewing that image of God which sin has defaced; the great warfare which

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we are called to wage against principalities and powers, and the rulers of the darkness of this world; and the time of final triumph which is at hand, when His people shall reign with Christ—why, there is about all these things a deeper wonder, a sublimer romance, than ever thought of man conceived! All other knowledge is tame, and mean, and cold, compared to this. Yet these things are not the inner mysteries of a faith hidden from ordinary men, but the common and familiar truths of a working religion, into which the babes in Christ look, while even angels cannot fathom them. They are the great verities which are blended with a Christian man's every-day life, with his prayers, his praises, his temptations, fears and hopes. Even after the manner of human cause and effect, such topics of thought as these must needs elevate more than all other knowledge can do, in proportion as they are greater, higher, sublimer, and more marvellous than even the dreams of the enthusiast or the science of the philosopher ever gave to man.

But we must not measure these truths merely by the way of human cause and effect. We should judge of the Gospel very wrongly if we considered it to be merely a communication of truths, however glorious. It is a living thing, because it is instinct with a living Spirit, that outpouring of the Holy Ghost which makes it to be "the power of God unto salvation to every one that believeth." We not only, therefore, have Divine truth, but that truth intensely realized in the soul of the teaching of a Divine agent; so that it is accepted, felt, we may almost say seen, just as Moses saw "Him who is invisible" in the vividness of a faith so intense as to be almost sight. The entire life of a believer is as actually and constantly directed with reference to these unseen things, as the natural movements of our bodies are directed with reference to the material objects with which sight makes us acquainted. This is effected, it should be recollected, not by the force of an external fear, but by the choice of a regenerated will and of a constraining love.

Even that part of a Christian's inward life, which appears at first sight to lower, does in like manner really elevate, his nature; we mean his sense of sin and conscience-stricken contrition before the Holy One. To look into our hearts is almost as though we looked over into the abyss of hell, so complete and frightful appear, to the grace-illumined mind, the depths of its natural corruption. But then, this arises from the fact, not that a Christian man's heart is worse than that of other men, but that he has learned to see evils in it which other men do not discern. And why does he do this, but because he has adopted a higher standard of measurement, just as an accomplished artist will see defects in his work which in his lower state of advancement, he did not perceive? The evil of human nature appears frightful, because we contrast it with the spotless holiness and perfect beauty of God; and this, not merely indefinitely, comparing the human with the Divine, the

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creature with the Creator, but seeing God in Christ Jesus, perfect man and perfect God, human affections without human sins. We see it to be the Divine purpose to re-instate us by grace into the condition of holiness from which we have fallen, and after that purer state of heavenly regeneration we crave with a holy ambition. Which of the two, then, has the highest hope and the most elevating thoughts: the man of the world, who, conceiving of no being better than himself, is therefore content to remain as he is;—or the man of God, who, taking the holy Jesus as his example, mourns at what he is, and presses on to be like his Master, advancing from grace to grace and strength to strength, that he may reach the "measure of the stature of the fulness of Christ?"

Yet harmoniously conjoined with the sense of a deep self-abasement, and actually springing from it, there is in the believer a noble self-respect, and an appreciation of his own condition and hopes, such as no worldly man can have. The lower and weaker our own condition, the more wonderful must needs appear the freedom and fulness of that love of God in Christ, by which we have been redeemed. Measure the infinite distance which parts the sinful creature from the saving God, and how vast it is! Yet we cannot think meanly and degradingly of ourselves, as men evidently do of themselves who are satisfied to live for the meanest and most worthless objects; for we remember that fallen and ruined as we are, we are the objects of God's love and care. What mind can adequately compass all those counsels of God by which we have been redeemed? Framed in the breast of the Triune Godhead, they began in the eternity before time, have compassed all time, and will end only in the eternity after time. Then look at the agents by which they have been carried into effect. Angels and archangels, saints in earth and saints in heaven, mystic type and prophecy, signs and wonders, have all been its instruments. But this sinks into insignificance of contrast with the great fact of the Incarnation of the Son of God Himself, His life and sufferings and death, and the strong cries and tears and pangs unutterable with which He atoned for us. And lastly, to the personal operation of God the Son still continued at the right hand of God, where "He ever liveth to make intercession for us," we must add the personal operations of God the Holy Ghost. Just let us think how great must have been, must be, the care and love of God for us, when, for beings so wholly lost and worthless in themselves, He has thus moved earth and heaven for our redemption. It is not that man was great, and therefore God redeemed him; but that God redeemed him, and the fact of that redemption has made him great. We cannot but look with wonder at ourselves as the objects of such a love on the part of such a Being. It is so, doubtless, with the angels; we may well believe that they would shrink from us because of our sins, if they did

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not love us because of Him who has atoned for them. Say that any of our fellow-men is an object of anxious love on the part of an earthly monarch, and he will rise at once in our esteem. Nay, even in familiar life, the very consciousness of being the object of an entire affection on the part of a fellow-creature, makes us think ourselves of more importance than we did before, and gives us, as we say, something to live for. What is then the ennobling influence of nursing in the soul's depths this wondrous thought, that the Holy One, the great God and terrible, loves us, aye with a love measureless and infinite as Himself!

Nor must we omit in this calculation the privileges which the believer enjoys now, and the glory for which he looks hereafter. Even here, in this state of imperfect sanctification and interrupted peace, he has an open access unto the throne of grace at all times through the merits of the Beloved. In other words, he can come and speak to God when he will, and God will hear and answer. "The eyes of the Lord are over the righteous, and His ears are open unto their prayers." And then when this race is run, this rude warfare ended, shall the corruptible put on incorruption, the mortal be clothed with immortality, and we shall see God face to face, and know even as also we are known.

Melancholy indeed is the degree in which the holiest saint yet falls short of the dignity of his vocation; but yet amid it all, how great is the difference which parts him from the unconverted man of the world! His objects are nobler, his opinions juster, his knowledge more sublime, his thoughts more noble, his pleasures sweeter and more numerous, his very self-respect elevated, his present filled with hope, his future with glory. The familiar lessons of ministerial experience do but confirm what the Psalmist declared of old, "O how I love Thy law! it is my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies: for they are ever with me. I have more understanding than my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts."

G.

CHARACTERISTICS OF THE PSALMS.—No. I.

I PROPOSE to consign to your pages a few Papers on the Characteristics of the Psalms. In preparing them, I shall have the pleasure of giving substance and form to thoughts which have lately interested my own mind. In offering them to others, I shall have the satisfaction of feeling that I speak (if not in a manner) at least on a subject which must interest theirs.

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public and of private devotion, the source from which the Solemn Assembly draws its highest ascriptions, and in which the troubled heart finds the best interpretation of its feelings, the storehouse of Divine truth, and the record of human experience, adapted to all varying circumstances, and fresh in all successive ages,—the Book of Psalms has fulfilled an office and exercised a power in the world which has been but inadequately expressed by all the noble panegyrics of which it has been the subject. The hearts of Christians have felt more, in regard to these compositions, than the exponents of their sentiments have ever expressed. It is not my purpose to make a fresh attempt of that kind, or to expatiate further on the power which the Book of Psalms has exercised, or the uses to which it has been applied. I only wish to draw out a few of those characteristic features which have concurred to adapt it for the destiny which it fulfils.

And first we may notice the *human sympathy* of the Psalms, as one great secret of their power. I mean by the word, their actual participation in the varying emotions of the living heart of man. In this respect, we may apply to this book what Hooker says of Music, in one of the finest passages which have proved the capabilities of the English language:—

"A thing which delighteth all ages and beseemeth all states; as seasonable in grief as in joy; as decent being added unto actions of greatest weight and solemnity, as being used when men most sequester themselves from action. *The reason hereof is* an admirable facility which it hath to express and represent to the mind *the very standing, rising, and falling, the very steps and inflections every way, the turns and varieties* of all passions whereunto the mind is subject; yea, so to imitate them, that, whether it resemble unto us the same state wherein our minds already are, or a clean contrary, we are not more contentedly by the one confirmed, than changed and led away by the other."

With such exquisite truthfulness and living power are the various emotions rendered, that the heart least susceptible of impressions can hardly escape their contagion; and the daily experience of the sympathy of our own hearts with the Psalms, is the best proof of the sympathy of the Psalms with the universal heart of man.

I would point out some of the ways in which that sympathy shews itself; but such a proceeding is difficult and unsatisfactory; as must generally be the case with the critical analysis of that which we recognise as a living power able to move and rule our hearts. While we are examining its composition and the relation of its parts, it has already lost in our hands its spontaneous life, and is reduced to the character of a mere work of art. Yet when it stands again in its true relation towards us, and lies no longer passive in our hands, we feel that we have gained something by that past process in a more intelligent appreciation of the influence to which we yield.

The reader of the Psalms, enquiring into the grounds of that harmony which exists between them and the human heart, will find it to consist in the *compass* of the emotions expressed, in the *force* with which they are given, in their fine individual

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discrimination, in their *transitions* and alternations, and in their *recognition of natural infirmity and error*.

I propose to offer a few words on each of these heads, but can hardly hope to include them all in a single Paper.

On the vast *compass* of the emotions which find utterance in the Psalms little need be said. The topic of multitude and variety is one that from its own nature can only be touched. If drawn out in detail, it were endless. The same voice, which sinks so low, crying "out of the depths" of fear, anguish, and desolation, rises also to the highest notes of triumphant exultation and praise. That which breathes in one Psalm the calmness of solemn meditation, utters in another the broken ejaculations of agitated conflict. Now the heart sinks at the presence of evil till rivers of water run down the eyes; and now it swells with indignation and scorn, and vents itself in denunciations of impending judgment. Now the saint in solitude is singing to himself, now swelling the chorus of a vast assembly. His theme is at one time the vanity and confusion of the world, at another the glorious coming of a righteous kingdom; at one time his own sin and shame, at another his exaltation in the favour of God. The love of country and the love of the Church (for here they are one affection), at one time tells the towers of Zion, and prays for the prosperity of her palaces; at another, weeps by the waters of Babel with the passionate longing of an exile. The Lord himself is sometimes the object of awe and distant admiration, which vents itself in solemn worship or maguificent conceptions of the Divine Majesty, sometimes of a dread that becomes painful, when the flesh trembles for fear of Him and the heart is afraid of His judgments. Sometimes the soul longs after an absent God as the hart for the water brooks, or waits for His approach more than they that watch for the morning; sometimes it rejoices in the light of His countenance, or reposes in the secret place of His pavilion.

These few allusions may suffice to remind the reader of the vast variety of emotions expressed in the Psalms. But the compass of the notes in this Divine instrument is not more remarkable than the *force and life* with which they are severally rendered. Among so many kinds of voices as there are in the world, none are heard which convey such vivid and powerful expressions of human feelings as we meet with here.

Among all the sad sounds of lamentation, for instance, where do we meet with such accents of suffering, helplessness, and fear, as we find in the 38th, 69th, and 102nd Psalms? It is scarcely possible to read them without seeming for the moment to partake in their desolation and distress.

Or if we listen for a voice of courage and confidence, where shall we find one so powerful to communicate its contagion to our own hearts, as that of the man who, when he seems to stand alone against the world, exclaims—

"The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my heart; of whom shall I be afraid?

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"Though an host of men should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident."—Ps. xxvii. 1, 3.

Or that, again, of the city, which sees the tumultuous flood of an invasion, which has swept everything before it, rolling up to its walls, and sings—

"God is our refuge and strength, a very present help in trouble.
"Therefore will we not fear though the earth be moved, and though the mountains be carried into the midst of the sea.
"Though the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof."

Though the sense of the vanity and transitoriness of man has been expressed in every language and in every form, it has nowhere found an utterance which can be compared for solemn pathos to "the prayer of Moses, the Man of God," where the eternity of God stands in awful contrast to the vanity of man:—

"Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.
"Thou turnest man to destruction; and sayest, Return, ye children of men.
"For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.
"Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.
"In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth."

Again: there is no question that the best expression of penitence which there is in the world, is the 51st Psalm, and the best expression of thankfulness the 103rd. And so one might go on to multiply instances of the depth and power of that voice, in which the emotions and affections of the human heart have here found utterance. But it is needless.

I turn now to the notice of that point which especially constitutes the living truthfulness, and therefore the power, of these expressions—I mean the fine *discrimination of the individual character of the emotion*. Let me illustrate my meaning from the art which represents human passion to the eye. A painter will produce a figure which is to express fear or anger, joy or sorrow. He draws the human countenance correctly, as it would be affected by such emotions; perhaps he makes the lines strong, and the expression forcible. Yet, if it be only the *general* expression of the passion intended, the achievement is common, the success is small: the spectator sees, for instance, that sorrow is represented, but beholds the relaxed features and streaming tears with scarcely the smallest sensation of sympathy. A great painter, on the other hand, represents to us, not sorrow in the general, but some particular kind of sorrow, the sorrow of some particular character, mingled with other emotions which, while they seem to modify, do in reality intensify the expression, as imparting to it a living individuality. So it is with the rendering of emotions in language. Its power lies not so much in the breadth and force of the terms employed to express them,

as in the finer lines and attendant disclosures of feeling, which impart a particular character and belong to individual life. Look, for example, at the two Psalms last referred to. The 51st is an expression of penitence: it uses strong language of self-reproach, and entreaty for pardon; yet we often meet with much stronger language which affects us infinitely less. What we have here, is not penitence in general, but penitence of a particular kind, in which the voice of sin and shame is blended with the voice of all that is contrary thereto. We hear the words of one who is no stranger to the knowledge of God, the sense of righteousness, and the joy of acceptance, at the very moment when these things are reviving within him, and resuming their interrupted power. It is this returning knowledge of God which speaks in the cry, "Against Thee only have I sinned," and in the appeal to the well-known "tender mercies" and "loving-kindness" to blot out the transgression. It is the restored sense of right which takes pleasure in the thought that God will be justified, even in His stern judgments; and dwells on truth required in the inward parts, crying not more for forgiveness than for a clean heart and a right spirit. It is the reviving faith of acceptance which can even then speak of being "whiter than snow;" of that very sacrifice of a contrite heart not being despised, and of the joy of salvation being restored: while in the mention of sinners to be converted, praise to be rendered, and good to be done to Zion, there appear again the objects to which life was once devoted, and to which it shall be devoted again. Thus we see dignity in the shame, and hope in the bitterness of the soul, and conscience rising from her fall.

Again, in the 103rd Psalm, we have the voice of thankfulness, but thankfulness of a particular kind; not that of mere gladness and prosperity, but that deeper kind which rises in the heart which has been made tender by experience of an opposite character, and has been familiar with saddening thoughts. There have been "iniquities" which have been forgiven, "diseases" which have been healed, a "destruction" from which the life has been redeemed. He who adores the mercy which "will not always chide," has known the weight of deserved rebuke. He who glances from east to west, and cries, "So far hath he removed our transgressions from us," has felt the weight of those transgressions pressing heavily on his soul. The heart which has been most deeply penetrated with the sense of present vanity, with the thought of the frame which is "dust," and the "days which are as grass," over which "the wind passeth and it is gone, and the place thereof shall know it no more," is the same which most recognises its interest in the "mercy which is from everlasting to everlasting," and rises above the transient scene to join the praises of "Angels which excel in strength" before the "throne prepared in the heavens." Thus the Psalm is a voice of thankfulness congenial to the Christian, to the man whose heart has

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been exercised in the knowledge of his own character and state; whose joy has emerged from sorrow, and survived all that threatened to destroy it; who has known the realities of evil, but in the power of faith has risen above them to the eternal realities of good.

On the point of the discrimination and living individuality of the emotions expressed in the Psalms, these examples are sufficient. I see that I must not now enter on another topic. Let me part from my reader with the prayer, that *such* penitence and *such* gratitude as we have seen traced before us may so live in our own hearts that we may be able to say "within ourselves, "It is the same Spirit which spoke in him who wrote these words, which even now speaks in me."

T. D. B.

EXTEMPORE SPEAKING AND EXPOSITION.

IT is very easy, with "the witty South," and his school of divines, to get up a joke or a declamation against extempore prayer or preaching; to assign to them the opprobrious titles of "irreverence, folly, fanaticism;" and to press on those who thus offend, the counsel not to "be rash with their mouth, or let their heart be hasty to utter anything before God." And, no doubt, rashness or haste are bad things everywhere, and especially in the duties of the Sanctuary. But then it would be well for such objectors to remember, that it is easy to be rash and hasty in writing as well as in speech—that there are perhaps nearly as many rash writers as orators—and that folly in a book is, on the whole, a greater evil than folly in a speech; inasmuch as the one endures, whilst the other is apt to perish. The written extravagancies of South, for example, abide; whilst the spoken follies of his too fluent contemporaries have perished with the speakers. It is not my wish, however, in the following observations, to become the advocate of haste or irreverence, either in any class of men, or in any class of words, written or spoken. But I have something to say in favour of at least a willingness to extemporize under particular circumstances, for which I crave a small space in your Publication.

It is often, then, my privilege to fall into the company of persons who have six or eight years' experience in the ministry —sometimes in their own houses, sometimes in those of friends, and sometimes as guests under my own roof; and it is, I will own, a subject of disquietude to me, when the Holy Scriptures are put into the hands of such persons, with a request that they would offer a few observations upon some passage in the Sacred Volume, and follow up this with a simple supplication to the throne of mercy, to see them refusing the request with a sort

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of coyness and diffidence, as though the task required of them were something altogether beyond their powers; and, in fact, as a very exorbitant demand on the powers of human nature.

Now I can perfectly understand, and indeed am prepared fully to justify, such a line of proceeding, under particular circumstances; as, for example, when after a crowded, noisy, luxurious dinner, and in the midst of a heated and thronged drawing-room, a minister of religion is, all in a moment, called upon to expatiate on themes, to be approached only with profound reverence and thoughtfulness of heart. I could wish to see him resolute upon this point; that, when invited for the purpose of expounding the Holy Scriptures to large and mixed societies, he should, at least, delay the hour of his own visit till after the encounter with three courses, a blaze of lights, and a Babel of sounds at a dining-table. Supposing him to do this, it will give some security that there will be, at all events, *one* person in the company who may enter upon the sacred employment in a right frame of body and mind; and who may therefore hope to become, under the guidance of the Holy Spirit, a blessed instrument of awakening some heart to deeper seriousness and tenderness in the things of God,—though I must add that, according to my view of the matter, he can scarcely labour in any atmosphere less favourable to his desire of usefulness. "Fulness of bread" is associated in the Sacred Volume with something very opposite to spirituality of mind and devotion to God.

These, however, are not the cases to which I wish at present to refer; but to those in which perhaps a few devout friends are met together, in simplicity and quietness of spirit, whose tastes and feelings are in tune for all the exercises of religion, and who would rejoice to have their intercourse with their fellow-men, on almost all occasions, associated with some lesson of wisdom and love from the mouth of a Christian minister. In many societies those are to be found who are suffering under a famine of all religious instruction and consolation, and to whom such casual instructions may be invaluable. Now it is in such cases that I am sometimes pained to perceive the reluctance to read and expound the word of God, or to offer up an extempore petition to the throne of mercy.—The reasons which such persons, if they assigned any, would be disposed to give for this reluctance, would, generally, be either the want of *ability*, or the want of *habit* in such extempore ministrations. Now, first, as to the alleged want of *power*. It is as true, perhaps, of a real orator as of a real poet, that *nascitur non fit*—he is the child of nature rather than of art or education. So that if we were asked, as South says, "to beg our daily bread in *blank verse*," or to shew anything of the *poet* in our devotions—except, indeed, his indigence and want—the request might be most lawfully "rejected." No man ought to be more ashamed of not

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complying with such a demand, than of not improvisatoring a poem when requested to do so. But I am asking only for a simple, quiet, unpretending exposition of a passage in the word of God, on which the ordinary studies and pursuits of a minister of religion may enable him to shed a clearer light, or to give it a closer application to men's business and bosoms; and where a few plain and affectionate words of sympathy, counsel, or exhortation may serve to awaken a drowsy heart, to prop the broken reed, or to kindle the smoking flax.

Now I find it difficult to admit, that any minister of religion, unless his case be very peculiar, should be allowed to plead *inability* as to the discharge of such a duty as this. The fact is, indeed, that this alleged inability is often rather supposed than real. Even Moses, who pleaded so earnestly and pertinaciously his "slowness of speech," found power, as the latter chapters of the Book of Deuteronomy may teach us—or rather, was enabled—to pour forth some of the noblest addresses which ever fell from human lips. And I have myself known more than once the tongue of "the stammerer" give forth the sounds of deep wisdom and power, where there was evidently a devout and believing application to the Spirit of God for help and strength in the undertaking.

And so, again, as to the plea of a want of *habit* in such extemporaneous exercises. If this be really the case, I venture to ask whether it ought to be so? If a man visits the beds of the sick, if he sits down in a cottage, if he is the member of a family, if he has a village school, here are so many occasions on which extempore addresses are almost forced upon him, and such occasions supply a sort of drilling ground for his future enterprises under more difficult exercises. He may have his field-days there for what he is disposed to regard as his conflicts elsewhere.

As to these two points, *inability* and the *want of habit*, may I be allowed to inquire of the ministers of religion, what right they have to plead for exemptions not granted to another learned profession, viz., to the practitioners of *the Law*. What would be thought of the barrister who pleaded his want of power or want of habit as an excuse for not making an address to a jury? As to the *ability*, the lawyer *must* speak, or he must starve. And as to the *habit*, his only reason for not possessing it is, that in all probability he has not been able to get any briefs. A young lawyer especially longs earnestly to acquire that habit. Give him a piece of paper and a sovereign, and he will make a speech within an hour upon any subject; and he is prepared to do so, although he has sitting opposite to him one or two shrewd malicious men in wigs and gowns, who are watching with intense anxiety to catch him tripping even in a single word. Why, then, are men of the same education and rank in life to be excused in the one case and not in the other?

As one who may at least plead a few grey hairs as my apology

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for the intrusion, I will conclude by offering a few words of counsel to my younger brethren in the ministry, on the subject of extempore addresses.

First, then, I would beg them to take for granted, that such addresses are as much a part of their duty as the barrister's, to whom I have referred. Many exigencies will arise which almost imperatively demand such extemporaneous and unwritten addresses; and especially they will find many congregations of so simple and unlearned a character, that no language which rises above the level of conversation is in the smallest degree suited to them.

In the next place, let not the teacher aim *too high* in his exposition of Scripture. These are exercises rather of the heart than of the head; and a few simple, quiet, natural, unpretending, but devout and earnest observations on a passage of the Word of God, are commonly all that the occasion demands.

Next, let them beware of *lengthiness* in such expositions. Oh, the weariness of an hour's lecture when the body and mind are half worn out, and the horses are perhaps "coughing their own knells," in a raw night, at the street door. Of all the tedious things in the world, the most tedious appears to me to be the hour-long outpouring of portions of the Word of God, diluted to the very thinnest of all conceivable substances by distillation through the mind of a self-conceited interpreter. It is not only poetical "Alexandrines" which, as a snake, "drag their long lengths along." Expositions often travel at the same slow pace, and leave no alternative but deep drowsiness of body or intense vexation of spirit.

Next, let every expositor of the Word of God endeavour, by devout prayer and study, to obtain an intimate knowledge, both critical and spiritual, of the Sacred Volume. There are multitudes of passages on which modern expositors have shed new light, and by which the minds of those who have less opportunity for study are deeply perplexed. Let teachers, indeed, avoid curious and "cunning" interpretation, but let them endeavour to supply all that is calculated to convince the understanding and reach the heart.

I would next suggest the importance, in all ministrations, of avoiding utterly threadbare subjects. No animal will feed for ever in the same pasture; and the mind, by its natural constitution, grows weary of the same intellectual or spiritual food.

Let expositors avoid also superficial views of Scripture. There are thoughts which suggest themselves at the first glance to every mind; but there is a vein beneath which those only find who really dig for it.

Let us also remember not to confound *mauvaise honte*, or false shame, with real modesty. It is not a virtue, but a crime, to shrink from doing that to which duty and the occasion call us.

And finally, let us cherish in our inmost hearts the deep

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and powerful conviction that we are sent to win souls, and that the Gospel is the appointed instrument of saving them. Who, with such an instrument in his hand, ought not to rejoice to wield it both in season and out of season? Though the hand be weak, the weapon is strong, and may God help every one of us to use it with effect.

Shall I add to all this—"Study Matthew Henry?" H.

CHURCH ORGANIZATION.

To the Editor of the Christian Observer.

YOUR admission of my first Paper induces me to trouble you with another.

It is not to be denied that the machinery for the preparation of candidates for the Clerical profession at our Universities is most imperfect. But have we formed anything like a just conception of the evils which must have issued, for generations, from this admitted deficiency, and with which it must still be pregnant? We affirm without hesitation, that he who ventures to practise law or medicine without a sufficient preparation, must inflict an injury on the person or property of others. Do we shrink from the conviction that he who undertakes the cure of souls without a proper knowledge of his profession, must also prove injurious negatively or positively, and in a sense infinitely more serious? The admission of a defect in our ecclesiastical system, issuing in such momentous consequences, is equivalent to the confession of the absolute necessity of some change. Instead, therefore, of enlarging on the deplorable results of this deficiency, I will venture at once to suggest how it may be supplied without, as it appears to me, any violent disturbance of the University system.

Let every one entering the University with a view to the sacred ministry, be required to possess at his entrance a proficiency in Classics and Mathematics, sufficient to enable him to qualify himself for the first degree in Arts, during a residence of two years, by a diligent employment of his time. Having taken this degree, let him devote the next two years at the University to the study of Theology. Let him add whatever else may be necessary to a preliminary preparation for the office of a Pastor in the Church. Then let him take a degree in Theology. Furnished with this, he would be prepared to offer himself to the Bishop as a Candidate for Deacon's Orders, four years after his entrance at the University. He would do so with a knowledge of his profession, sufficient, speaking generally, for the duties and responsibilities of a subordinate minister.

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This plan is evidently practicable. It does not ask too much from one who proposes to devote his life to such a profession. With the present educational facilities, he who entertains such a purpose will find little difficulty in possessing himself of a considerable amount of scholarship previous to his entrance at the University; and while there, he certainly ought not to be idle for any part of the time.

I presume that, at present, many Undergraduates come to the University well educated. Intending to take only an ordinary degree, they do not find it necessary to spend more than two-thirds of the time available for study, in preparing themselves for the required examinations. To insist on the proper use of the other third—which, in such instances, is now lost—ought not to be regarded as a hardship. It would be but the enforcement of an obvious duty—a requirement—seasonable at the most critical epoch of a man's life, as a check on the natural disposition to self-indulgence,—invaluable as a discipline of the mental and moral powers, when these are most plastic; and calculated to secure the most productive employment of that period of life, in the proper use of which our future success and happiness are so dependant.

Were these suggestions carried out, I am disposed to believe, that they who become candidates for a common degree after two years' residence, would be found at least as well prepared as candidates for the same degree are generally at present. The necessity of employing their time in actual study would not only repel many temptations to which they now succumb, and by which they suffer mentally and morally, but it would stimulate their latent powers, and develope and discipline their capacities. Eventually, they would, in the true sense, be better educated, having a more thorough possession of the knowledge and use of their respective abilities, and being furnished with more self-control. Generally, they would acquire with greater expedition, and more perfectly, the attainments necessary to the required examination. If in any instance this hope were disappointed—if candidates should be found to be deficient at the close of two years' residence, the worst penalty for a want of proficiency at their entrance at the University, or for a failure in diligence subsequently, would be a longer sojourn in the region of classics and mathematics, before entering on the Theological course.

I do not see why they, who might wish to try for a degree in honours, should not be permitted to do so at the end of the second year. If, however, they should be disposed, or required, to adhere to the present practice, the addition of the course in Theology would extend their University residence to five years. To compensate them for this delay of one year in proceeding to ordination, the Bishop might be required to confer hereafter on every one possessed of an honorary degree some peculiar advantage; for instance, to confer Priest's orders one year after

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his ordination as Deacon, and to abstain from ordaining as Priests those who shall have taken only the common degree, until they shall have been two years in Deacon's orders. I am disposed to believe, that it would be an advantage to the Church, and to the Clergy themselves, if a sojourn in Deacon's orders for two years were required as a general rule, and a better preparation for the examination previous to ordination as Priest, were consequently insisted on. If so, then, were the above suggestion carried out, the permission to take the first degree after two years' residence at the University, would not operate as a too powerful disturbance. Young men of talent would still prefer the honorary to the common degree, as at present. By doing so, they would qualify themselves to take pupils in classics and mathematics during their theological course, at a small outlay of time or exertion. In this way would they be enabled to defray a large part of their expenses during that course.

The outlay at the University of the aspirants to the clerical function, whatever degree they might take, would be increased by the enforcement of a longer residence. This I cannot deny, though I have no doubt that in many cases four years spent in the diligent employment of time would be little more expensive than three years under the present system, which offers too much occasion for expenditure in idleness and self-indulgence. If, however, a larger space of time must be occupied in direct preparation for the ministry, in order to provide the Church with a competent body of Pastors, a larger outlay seems unavoidable.

I suppose it to be true, that many young persons are induced to form the purpose of becoming clergymen from worldly motives, by the facility with which they can prepare themselves for ordination. Now of these, some, no doubt, would be deterred by being required to pass through a two years' course of theological study, and would relinquish their design. But then others would be rendered more grave, serious, and diligent. The undergraduates, bound more or less together by the mutual knowledge of their destination to the same sacred profession, would thus be relieved, in part at least, from the influence of a pernicious example in the mode of living, and in other respects. Their character and tone would consequently be in some measure more elevated. Their habits would become more severe and simple. Eventually, it might not be hard to establish among those who from the first devoted themselves to the Church as a profession, a less expensive method of living during their University residence.

We should not shrink from the adoption of a measure calculated to deter such as never ought to think of the Clerical profession without a change of character. To themselves this would prove a most friendly obstacle, turning them aside from the idea of assuming a position, perhaps of moral torture ultimately, and certainly one of most serious responsibility. It

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would be well if such an impediment could be introduced, so as to operate in leading them to the discovery of the painful contrast between their existing character and feelings, and their future purpose, at an early stage of their University career. In that case, the adoption of another profession, or mode of life, would not be rendered difficult by the lapse of time. Consequently there would not be so great a temptation to trample the tender suggestions of conscience beneath the feet of expediency.

I need scarcely add, that, by the gradual disappearance of those who, in their own consciousness, as well as in the estimation of others, are totally out of place in the ministry of the Church, more than the preservation of certain parishes from an evil positive or negative, would be secured. The average standard of the clergy as teachers, and as examples, would undergo a gradual elevation. Consequently, they would exert an influence in the country ever becoming deeper, more wholesome, and more active. The social effect of that improvement, which has shown itself in the clergy of the Established Church since the commencement of this century, justifies this anticipation.

Some may be tempted to fear, that if the standard of qualification to Holy Orders were raised to its legitimate elevation, the number of candidates for admission from year to year would become gradually reduced, and be ultimately insufficient for the maintenance of the services of the Church. I am not disposed to sympathize with this unworthy alarm. I believe that if the piety and zeal of this country saw that the Church earnestly solicited their services, they would speedily shew themselves adequate to the required supply of pious clergy. At the bidding of a necessity so sacred and so urgent, new fountains of energy would burst forth. I cannot help thinking, that godly persons would be found ready to enter Holy Orders; and that funds would be forthcoming, if necessary, to enable them to make the requisite preparations. At the same time, I must observe, that in every enterprise which is of vital importance to the spiritual kingdom of God, there is ever a stage at which we find little but the promise of Christ on which to build our hopes; points at which we must stop short, or must make the ventures of faith.

I confess that I find nothing to fear, and everything to hope, from the introduction of a distinct and substantial branch of theological instruction into the University course. The machinery for such a department does not exist at present; but the Collegiate system, and certain Professorships at each University, offer the elements requisite to its formation and operation, To make this apparent, and to form some just conception of the machinery actually required, a brief sketch of what a theological course ought to comprehend will be necessary. This I shall venture to suggest hereafter.

E. H. C.

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REVIEWS OF NEW PUBLICATIONS.

The Gospel History between the Death of Christ and the Day of Pentecost, &c., set forth in a Harmony, &c. By the* Rev. W. BLACKLEY, M.A. Hatchard.

HARMONIES of the Gospel do not seem, in the present day, to find much favour in the eyes of the Critics. In Germany and in England, learned men agree in expressions of antipathy and disapprobation, dealing against them "heavy blows and great discouragement." Indeed, the Edinburgh Reviewer, in a very able article on Mr. Alford's Greek Testament, considers what he calls "the arbitrary proceedings of modern harmonists . . . productive of more mischief to the cause of true religion, than the efforts of any one open enemy of Christianity that ever lived." Mr. Alford (he trusts) has given the *coup de grâce* to the system, and in so doing has done good service. With all due deference, however, this appears to us somewhat slashing and indiscriminate censure, and we are disposed to demur to it. There are two kinds of harmonies; and it is absurd to assert that each of them is alike pernicious. One of them is known among scholars under the name of the *Diatessaron.* It gives the four Gospels in an entire narrative, leaving out all repetition, and endeavouring to dovetail the statements of the different writers, so as to agree in one harmonious whole. The objection to it is, that the Harmonist is obliged at times to take certain liberties with the sacred text, more especially in the matter of connecting particles and the like, which he is obliged to alter and model so as to make the sentence fit the place to which it is assigned. The practice is condemned by St. Jerome, if not by earlier writers, as tampering with the text, tending to vitiate it, and making it hard to decide, amid the multitude of variations, which is the true and genuine reading. The Diatessaron is as old as the second century, having Tatian for its author, A.D. 165. The example best known in England is (we believe) Doddridge's Family Expositor.

The other kind of Harmony (or Harmony proper) does not touch the integrity of the text, but ranges the parallel passages in parallel columns, professing only to settle the order of events, and to give the narrative chronologically. Now, despite the frowns and disapprobation of the Critics, we are disposed to look upon this kind of Harmony as not only not mischievous, but really profitable. Surely it is a great saving of time and of

* There is an obscurity, if not a want of accuracy, in the wording of this title. Mr. Blackley *includes* the Day of Pentecost in his Work.

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trouble (to say nothing else,) to have the parallel passages placed before our eyes, as Mr. Gresswell places them, in two or three or four parallel columns, so that we can at a glance compare them one with the other, and are not reduced to the alternative of spreading out three or four Testaments upon our table, or of turning backwards and forwards from one passage to another, and after all making our comparison at a manifest disadvantage. We are well aware that it is not always easy to settle the chronological order; that it is not always easy to decide, whether the Evangelists are recording the same or a different matter; whether St. Luke, for instance,* who in some places has both a sameness and a difference compared with the two preceding Evangelists, is in such passages referring to something different or to something the same. These difficulties we readily allow, and we allow also that it is impossible to settle them absolutely. But notwithstanding this objection, we have no doubt that the student who, in reading the Gospels, bestows time and labour to settle to his own satisfaction the chronological order of events, does not misspend his time nor bestow his labour in vain. Doubts and difficulties there will still be, which neither he nor any one else can solve; but, *cæteris paribus*, he will be more a master of his work, he will have a clearer view of the Gospel history, than the student who reads at random, looking upon all sorts of Harmonies as very useless, if not very mischievous, devices.

In the Work placed at the head of this article, the Author has selected that portion of the Gospel narrative which Harmonists find the most difficult to settle and to reconcile; viz. the Resurrection of our Lord. He has put it forth as a sort of feeler; if it succeed, he will presently issue the whole of the four Gospels after the same fashion. And certainly those who are satisfied with his treatment of this most difficult portion, may safely entrust him with the rest. He has tried at one and the same time to give us every advantage, and to remove every disadvantage, by supplying at one view both kinds of Harmony, the Diatessaron and the Harmony proper. He divides his page into eight parallel columns. In the first of these he gives us the heads of the subjects. In the next six he gives us the parallel passages of the sacred text, assigning a distinct column to each of the Evangelists, another to Acts i. ii., and another to 1 Cor. xv. In the eighth column he gives us what he calls "a condensed statement;" being, in fact, the Diatessaron, and equivalent to Doddridge's Harmony. At the foot of the page he adds a few explanatory and critical notes.

Such is an outline of Mr. Blackley's Work. The design of it is, according to our view, very good; we wish we could say as much for its execution. He has spared neither time nor study, and his principles we believe to be of that evangelical hue with

* *E.g.*, ch. v. 1—11; vii. 36—50; xix. 11—27.

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which the "Christian Observer" would fain imbue the Church. We wish, therefore, we could give his book an honest and hearty recommendation. This unfortunately we cannot do; but we will fairly place our objections before our readers, and let them judge for themselves.

His first column labours under the double disadvantage of prolixity and obscurity. We sigh for Mr. Gresswell's terse headings of his chapters, and for his clear indications of 1st, 2nd, and 3rd appearance. If Mr. Blackley pursue his work, we hope he will persuade himself that, in his first column, *a word is better than a sentence.* The one immediately arrests our attention; the other takes up time, and after all frequently leaves us in a mist.

But we come now to a more serious objection. We are persuaded that Mr. Blackley has made a fatal mistake in his manner of filling up the next six columns. Instead of availing himself of our unrivalled authorized version, he has ventured to present us the sacred text in a translation of his own. He has done so, he says, "to bring out more fully the sense of the different tenses as they exist in the original." Few persons can be more self-deceived than Mr. Blackley, if he flatter himself that he has succeeded in this. It might have struck him, we should have thought, that our translators were men not without some knowledge both of the Greek and of the English language—were, in fact, "*docti utriusque linguæ.*" However, if he will take the trouble of reading that portion of Matthiæ's Greek Grammar which treats of the tenses and of their different power and signification in different combinations, he will perhaps, on a re-perusal of his own and of the authorised version, perceive that our translators are practically more correct than himself; that "answered and said," for instance, is more agreeable to the English idiom, and therefore a more correct translation of ἀποκριθεὶς εἶπε, than "having answered said;" and "Go and say," more correct than "having gone say." In fact, Mr. Blackley, in labouring to accommodate the English verb to the Greek, is trying to accomplish what cannot be done. The Greek had an immense advantage in the rich and copious inflexion of his verb, which the poverty of our language cannot accurately represent. The result of Mr. Blackley's attempt, instead of being greater accuracy, is neither more nor less than awkwardness and inelegance. But that our readers may judge for themselves of the relative merits of the two translations, we will give them a few specimens of each, side by side, and these culled at random.

Mr. Blackley.	*Authorized Version.*
St. Mark xv. 39. And the centurion, who stood over against Him, having seen that He, having thus cried out, expired, said, Truly this man was a Son of God.	"And when the centurion, which stood over against Him, saw that He so cried out and gave up the ghost, he said, Truly this man was the Son of God.

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"St. Matthew xxviii. 1. And after the sabbath, on the first day of the week, the day drawing on, came Mary of Magdala to view the sepulchre. And behold a great agitation took place: for an angel of the Lord having descended from heaven, having come to roll away the stone from the entrance and was sitting upon it.

"St. Mark xvi. 8. And having gone out quickly from the sepulchre, they fled: and a trembling was seizing them, and an ecstasy; and they said nothing to any one as they went; for they were afraid.

"10. She, having gone, announced it to those who had been with Him, mourning and weeping. And they, having heard that He liveth and was beheld by her, disbelieved.

"St. Luke xxiv. 30. And it came to pass, during the time that He reclined at table with them, having taken the bread He gave thanks, and having broken it He was giving it to them. And their eyes were opened, and they recognised Him: and He became unseen by them.

"37. And having been agitated and having been terrified, they were supposing that they were beholding a spirit.

"41. Moreover while they are disbelieving from joy and are wondering, He said to them, Have ye anything here eatable? And they gave Him a piece of a broiled fish and a piece of an honeycomb: and having taken them, He ate them before them.

"St. John xxi. 3. Simon Peter saith to them, 'I am going fishing.' They say to him, 'We also are coming with thee.' They went out, and went on board the vessel immediately, and during that night they caught nothing. However, the early morning having now come, Jesus stood on the shore. The disciples however were not knowing, 'It is Jesus.'"

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

"And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

"And she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, believed not.

"And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish and of an honeycomb. And He took it, and did eat before them.

"Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus."

But *satis superque!* Our readers are already weary of quotations, and so are we of making them. As to which of the two versions reads best, there can be little doubt: and those who are not Greek scholars may rest perfectly satisfied with the version they are accustomed to, and may take our word so far, that in questions of scholarship our translators are safer guides than Mr. Blackley. Indeed we have no fear of his driving our English Bible out of the field. It has held its ground too long;

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it has taken deep root in the hearts of our people; and truly it deserves all the affection and all the reverence it enjoys. There is nothing like it in the world; it is a very miracle of a translation. One of our bitterest and most unscrupulous enemies—a man who "went out from us, because he was not of us," in the midst of a volley of abuse and raillery, is obliged to allow that our Bible is "a work which, by the purity of its diction, and the strength and harmony of its style, has become deservedly the very model of good English, and the standard of the language to all future times."* Amid all the faults of his work, Mr. Blackley has committed no greater error than this, that he has not adhered to the authorised version of Scripture. His translation has cost him both time and labour: we are constrained to say, that, so far as the success of his book is concerned, his time and labour have been thrown away and lost.

We come now to his eighth and last column, his diatessaron, or "condensation," as he terms it, which is liable to the same objection as its predecessors. Instead of being expressed in the beautiful words of the authorised version—

> "That dear familiar strain,
> For which, untired, we ask and ask again,"—

it is his own translation, and consequently is generally harsh and clumsy, and not unfrequently obscure. Any one who will take the trouble of comparing the Diatessaron in the margin of Doddridge's Expositor, expressed in the authorised version, with Mr. Blackley's condensation, cannot fail to be struck with the superiority of the one over the other—of which over which we will leave him who makes the comparison to decide.

With respect to the "few brief notes" which Mr. Blackley has added to his work, we wish we could speak of them more favourably than we have spoken of the rest of his performance. It is really very unpleasant to do nothing else but censure, when we would fain approve if we could. Nevertheless, truth must be told, even at the risk of giving pain. Had Mr. Blackley been satisfied to notice acknowledged difficulties, and to suggest a solution of them; had he even condescended to offer some reasons for his chronological order, and for the strange and violent transpositions upon which he has occasionally ventured; his notes might have been to the purpose. Instead of this, however, he has passed over some hard places unnoticed. He has raised up difficulties where no one ever suspected them; and now and then he startles us with a new interpretation of commonly well understood passages, such as we should scarce have expected from a clergyman of the Church of England. His notes may be divided into the historical, the philological,

* Dr. J. H. Newman—Birmingham Lectures.

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and the doctrinal. We will give a sample of each. And first for the note historical.

Page 4, note l. Mr. Blackley makes certain remarks on St. John xix. 25—27, which gives the account of the three Marys and the beloved disciple standing beside the Cross. The commonly received opinion, that the words were spoken by our Saviour as He hung upon the Cross, Mr. Blackley utterly rejects. The passage, he says, is a parenthesis, and the event occurred much earlier than the place and time to which the Evangelist appears to assign it. When Jesus came out of the Prætorium, He found waiting for Him, at the entrance, the Cross,—which He was to carry to Calvary. Beside it stood St. John and the Virgin Mary; and then it was that He commended His mother to the disciple's care. Our common notion that this took place during the crucifixion, we derive from "tradition, Italian paintings, and stained-glass windows in cathedral and other churches." Now is it not an act of unusual presumption in any man to step forward in this nineteenth century, and tell us that our opinion, derived from the text of St. John, sanctioned by the early Christian writers, *semper, et ubique et ab omnibus,* and so received and understood by every modern commentator of any repute, is all a mistake; and that we have all been in the dark, until at length he has arisen to throw light upon us? If he has any authority besides himself for his opinion, he should have quoted it. The assertion is too monstrous to rest upon the slight foundation of his *ipse dixit,* unsupported either by argument or by authority. So much for his history. Now for his philology.

Note in pp. 5, 6. He accuses the authorized version of the mistranslation of St. John xi. 1; and he asserts that Lazarus, Martha, and Mary were "decidedly not of Bethany." The Greek (he says) should be rendered thus: "Now a certain man was sick, Lazarus of Bethany, *from the town of Mary and her sister Martha;* i. e., they lived at Bethany, but were *from* another place. Mr. Blackley stumbles at the change of the preposition, ἀπὸ, standing before Bethany, and ἐκ before "the town." But if he had consulted any respectable commentator or lexicon, he would have learned that the substitution of the one preposition for the other is by no means unknown to the Greeks. Grotius (no mean authority) cautions him against the mistake into which he has fallen, and refers him to St. John i. 45; and Wahl refers him for an explanation to Winer's Grammar, page 389, where we have no doubt he will find the question examined and discussed by a man who knows what he is writing about.

Let us take next a specimen of the doctrinal note. The method adopted by him with respect to St. John xx. 22, appears to us exceedingly objectionable. "He breathed on them, and saith unto them, Receive ye the Holy Ghost." Mr. Blackley detaches, "Receive ye the Holy Ghost," from the preceding part of the verse, and inserts between them no less than six

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verses derived from two different sources, viz., St. Luke xxiv. 46—49; Acts i. 4, 5. Indeed, we are not sure whether he does not assign, "He breathed on them and saith unto them," to one interview, and "Receive ye the Holy Ghost" to another; for as we before complained, his first column is by no means clear and distinct as to the several appearances of our Saviour. The word ἐνεφύσησε (*breathed on*) he does not attempt to translate, but leaves it in its Greek characters in the midst of his English version. "The expression in its true sense, (he says) is equivalent to St. Luke xxiv. 45. "*He opened their understanding,*" which means that He instructed them, taught them, imparted to them information; a like expression being used in Acts xxvi. 18, "*to open their eyes.*" For all this arbitrary assertion Mr. Blackley offers no argument and no authority. He then proceeds to remark upon, "Receive ye the Holy Ghost." "Λάβετε, Receive, i. e. take, get, obtain, possess the Holy Spirit, *before you leave Jerusalem;*" the expression "not involving the impartation of any spiritual gift at the time." For this interpretation he appears to give two reasons; 1st, Because Thomas and Matthias were not there; 2ndly, Because Pilate uses the same verb, when he said (John xviii. 31), "Take (λάβετε) ye Him and judge Him!" In the next note λάβετε very adroitly becomes, "*Take care to obtain!*" If such interpretation may pass current, and such views be established on such reasonings, there is no saying what might not be elicited from the New Testament. We think we have produced sufficient evidence to prove that Mr. Blackley is not to be recommended as a safe guide and counsellor to the students of Scripture.

One word more, before we leave the notes; and that is, to entreat Mr. Blackley never again to put forth in naked English anything so grossly indelicate as that which appears under note *w*, page 59. It absolutely disqualifies his book for the drawing-room and for the school-room. If on any future occasion he have need to treat of such subjects (and we are far from saying that the commentator is not obliged sometimes to descend to such discussions) let him keep them a little more out of sight by quoting the original, or let him clothe his remarks in a decent Latin dress.

With respect to the order and arrangement adopted by Mr. Blackley, we have no doubt he has done his best to arrange and to reconcile; and he has perhaps succeeded in the general as well as many other compilers of Harmonies. Now and then he seems to us to have taken some remarkable liberties in the way of transposition, and sometimes it is not quite clear what he is about. We think, for instance, that pages 38—41 will furnish evidence of both these charges. However, we have no wish to dispute with Mr. Blackley respecting details. We shall, perhaps, be more usefully employed if we endeavour to give our readers, in as few words as possible, the sum and substance of what is recorded in Holy Writ respecting the

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appearances of our Blessed Lord during the forty days that intervened between His resurrection and ascension.

St. Matthew mentions two appearances—1. To the Marys returning from the sepulchre; 2. To the eleven disciples in Galilee.

St. Mark mentions three; expressly noticing *first* "to Mary Magdalene," then "to two of them as they walked," then "to the eleven as they sat at meat."

St. Luke mentions three—1. To two of them on the way to Emmaus; 2. To Simon; 3. To the eleven, and them that were with them at Jerusalem.

St. John mentions four—1. To Mary Magdalene; 2. To the disciples, Thomas being absent; 3. To the disciples, Thomas being present; 4. To seven disciples at the sea of Galilee.

In Acts i. 1—9. "He was seen of them during forty days;" but no particular interview is recorded, except the last, just before the ascension.

In 1 Cor. xv. 5, 6, 7, five appearances are mentioned. He was seen—1, of Cephas; 2, of the twelve; 3, of above five hundred brethren at once; 4, of James; 5, of all the Apostles.

From the above passages the following list is made out. A close inspection will show that the subject is full of doubt and difficulty.

1. Mary Magdalene. St. John xx. 14; St. Mark xvi. 9.
2. The woman. St. Matt. xxviii. 9. Many, however, identify this with No. 1.
3. St. Peter. St. Luke xxiv. 34; 1 Cor. xv. 5.
4. The two disciples going to Emmaus. St. Luke xxiv. 13; St. Mark xvi. 12.
5. The Apostles on Sunday evening at Jerusalem, Thomas absent. St. John xx. 19; 1 Cor. xv. 5; St. Luke xxiv. 36 (?) St. Mark xvi. 14 (?)
6. The Apostles after the interval of a week, Thomas present. St. John xx. 26.
7. The seven disciples at Lake Tiberias. St. John xxi.
8. Above five hundred brethren at once. 1 Cor. xv. 6; identified by some with the next.
9. The eleven disciples in Galilee. St. Matt. xxviii. 16.
10. St. James. 1 Cor. xv. 7.
11. The ascension. St. Mark xvi. 19; St. Luke xxiv. 51; Acts i. 9; 1 Cor. xv. 7—?

We do not deny that the above list is open to controversy and dispute, but we question whether a more satisfactory account can be made out; for this portion of the Gospel history is replete with difficulty. No less uncertain is the order of events immediately preceding our Saviour's first appearance: we mean the visits of the women to the sepulchre in the early morning, and their going to and fro between Jerusalem and Joseph's garden. There are some good remarks on these transactions in Mr. West's "Trial of the Witnesses," condensed by Dr.

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Doddridge in a postscript to his "Harmony." The passage will repay the perusal of it.

In taking leave of the subject, we warn the Gospel student that he must expect to meet with hard places as he "searches the Scriptures:" but we urge him by all means to persevere in his studies; and we recommend him not to despise the assistance of a good Harmony such as Mr. Greswell's. On all points he will not be satisfied, but he will on many; and the man who, after due deliberation, has made up his mind as to the chronological order of events in Gospel history, is, *cæteris paribus*, better up with the subject than he who has bestowed no attention on time and place.

If any student prefer to make his own Harmony (and we by no means discourage the attempt) we recommend him to use St. Mark as the basis of operation. The discrepancies in the three synoptical Gospels, as they are termed, will be found least and fewest, when they are brought to St. Mark as the standard of comparison. St. John's Gospel is so completely *sui generis*, that for the first part it has to be read by itself. But the other three are best read together. There occurs in them such a remarkable sameness, even in the words and phrases, that we are constrained to trace them to a common source. The investigating of that source is a most captivating, and also a most profitable study, if it be carried on in "reverence and godly fear." The pious student must never forget that he is engaged about writings "given by inspiration of God;" and to indulge in any familiar, irreverent speculation on such writings, is dangerous in a high degree. The profane intruder may not, like the men of Bethshemesh, be struck dead for his presumption: but he may, and very probably will, be smitten with blindness of heart, so that eventually "the savour of life" shall prove unto him "the savour of death." Alas! what a melancholy proof of this we have in the German Neologians! These men, how subtile in their investigation! how quick to discern! how powerful to discuss! But then, how blind as to the saving use of the word of God! Alas! too many of them have "become vain in their imaginations, and their foolish heart is darkened."

It is therefore we cry aloud to the Scripture student, and warn him off from the rock on which these men have split. Let him bring with him a holy reverence to the study of Holy Writ. Let him never begin the study without first praying for spiritual aid; and let him pray above all things that he may find Christ in what he reads. Especially let the *young minister*, in his literary labours, adopt the motto of the pious Matthew Henry—*Christo auspice, pergo.* Thus let him give attendance to reading and to doctrine, meditating upon these things and giving himself wholly to them. And no fear but he shall be blessed in his work! The Lord shall increase unto him His manifold gifts of grace. His study shall send him

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into his parish with a mind amply furnished for labouring in the word and doctrine; and his parish shall send him back to his study with stores of practical wisdom, which he can bring to bear on the investigation and elucidation of the sacred text. Thus he shall go on from strength to strength. He shall know in himself that his labour is not in vain in the Lord. He shall feel himself a stronger and an abler man; and his "profiting shall appear unto all;" so that his people shall know and acknowledge that they are taught by a master. Thus God shall be glorified and man shall be edified; and the faithful pastor shall "save himself and them that hear him."

The Autobiography of the Rev. William Jay; with Reminiscences of some distinguished Contemporaries, Selections from his Correspondence, &c. Edited by GEORGE REDFORD, D.D., LL.D., and JOHN ANGELL JAMES. London: Hamilton, Adams, & Co.

As there were "worthies" of the first, as well as of an inferior order in the army of David, so there are names of more than common excellence, not only in the Established Church, but among Dissenters from her Communion, and objectors to her form of Government. We are justly chargeable with bigotry if we can see nothing worthy of approval or admiration beyond the circle in which we ourselves move, and nothing worthy of imitation in the conduct of those especially distinguished persons who are unable to look upon all things in the same point of view in which we have been accustomed to contemplate them.

One of the greatest among the collateral evils which Tractarian principles have instilled into the minds of too many Churchmen, is the uncharitable spirit generated towards all separatists, whatever be their character, and by whatever motives they may have been actuated. To place men of purest benevolence, of holiest lives, of devout and sincere attachment to the word of God, and self-denying devotedness to the spiritual welfare of their fellow-creatures beyond the pale of the Covenant of Grace,—to hand them over, as the favourite phrase of Tractarian theology is, to the uncovenanted mercies of God,—what is this, in effect, but a gentle method of denouncing their eternal doom, or, as one has said in reference to a similar case, "damnation poetically expressed?" It reminds us of the tender mercies of the Inquisitor, who, in committing his victim to the civil power, prays that he may be mercifully dealt with, while knowing that the only favour to be granted is the stake, the faggot, and the fire. While, therefore, we would neither shut our eyes to the evils of Dissent, nor cease to lament the effect of our "unhappy divisions," let them arise from what cause they may, we desire to honour the grace of God

wherever we see it in exercise. Hence we hail with satisfaction the Memoir of the late William Jay, who for more than sixty years laboured successfully in the ancient city of Bath—once the second great metropolis of fashion,—where he stood for a time, with little support, as the faithful preacher of the everlasting Gospel to crowded audiences—an honoured servant of God, though, as we think, unhappily for himself and others, not a Churchman.

A review must not be a mere eulogy, unless the subject of it is free from defect; nor must it be unmitigated censure, unless its subject is without excellences. We do not hold up the celebrated Independent minister of Bath as a perfect model of all that a Christian minister ought to be; he would himself have been the first to nauseate such an attempt, as a distortion of truth. But we should not easily find a man who, in the whole course of a long and active life, exhibited a character adorned with as large a share of virtues, as slightly shaded with frailties and imperfections.

Without the advantages of birth or education, he sprang at once into life, energy, and usefulness. His parents were poor, yet respectable; with no shining qualities of intellect, but possessed of what is generally more useful, if not more rare,—good common sense. Their son partook largely of this hereditary property; but was endowed, in addition, with mental powers which enabled him, at one bound, to rise above the position for which his parents were training him, and to which poverty appeared to have doomed him as by an irreversible decree. His father was a mason, employed in the building of that splendid mockery of ambitious hopes and eccentric fancies, Fonthill Abbey, the seat of the late Mr. Beckwith, once the richest commoner in England, but subsequently so far reduced as to be obliged to sell his splendid mansion, with all its costly contents. Young Jay was apprenticed to his father, and was engaged with him in this undertaking.

Few conditions of life seemed less favourable to intellectual progress; and it does not appear that the subject of this Memoir had the least thought of any change in his position, till the suggestion came from a quarter which he could not fail to regard as providential.

The work before us is, in its principal feature, an autobiography, yet not what would be usually understood by that term. Instead of being the record, from year to year, of the scenes through which its author passed, the services he discharged, the feelings by which he was affected, and the trials through which he passed, we have a series of Chapters, or rather of Letters, addressed to his children, in which, at a late period of his life, namely in 1843, in his seventy-fourth year, he recalled, as far as he was able, without reference to dates, such facts as he deemed most important for the illustration of his character, and the development of his motives and principles of action. The whole is written in a lively and unaf-

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fected style; yet you scarcely feel that you are reading the history of his life. There is an absence of dates, and a want of consecutiveness in the narrative, which we are sure will disappoint some of the numerous friends who had enjoyed personal intercourse with the writer, and who will wish to retrace the ground over which they had travelled by his side in the pilgrimage of human life. We do not mention this in the way of censure; it is an original mode of treating the subject, and a mode very characteristic of the writer's own mind. He was not used to walk in trodden paths. He struck out a course of his own, and has thrown around a subject of the most difficult kind —for nothing is more difficult than for a man to speak justly of his own character—an interest which arrests and secures the attention of the general reader. The Editors have done much to fill up the gaps left in the narrative, by supplemental additions; yet they obviously labour under a disadvantage, from the desultory character of the preceding narrative. The Life does not present itself as a whole, but is cut up into parts, which the reader must dovetail together as he can.

A large portion of the volume is devoted to short and pithy memorials of excellent persons with whom Mr. Jay had been on terms of intimacy, not only in his own communion, but in that of others; written, for the most part, long before his autobiography, and designed to be characteristic sketches only, but not full delineations of character. Among these we find the names of Newton, Cecil, Wilberforce, Hannah More, Robert Hall, Rowland Hill, John Foster, and others, all presented in a light alike creditable to the writer and the subjects.

Having given the reader this general view of what he is to expect, we proceed with some extracts, and with remarks suggested by various points in the narrative.

The account he gives of his first deeply serious impressions is very simple. He attended a religious service at Tisbury, in the house of a Mr. Turner, one Saturday evening, and says:—

> "The singing, the extemporaneousness of the address, and the apparent affection and earnestness of the speaker, peculiarly affected me; and what he said of 'the faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners,' was like rain upon the mown grass, or cold water to a thirsty soul. I scarcely slept that night for weeping, and for joy; and as the preaching was to be renewed the next morning at seven o'clock (not to interfere with the service of the Established Church) I happened to be the first that came. Mrs. Turner opened the door herself, and taking me by the hand, benignly asked, 'Are you hungering for the bread of life?' She continued talking to me most winningly for some minutes, till others began to enter. But this seemingly casual and trifling circumstance was important to me in the result; for from that day forward she particularly noticed me; and her information and addresses were more useful than many of the sermons I heard, as she adapted herself to the state she found I was in, and to the present kind of knowledge which I required." (p. 23.)

In this simple narrative there is something which strongly appeals to the conscience of Christians in the walks of private life. How much good may be done by a kind and seasonable

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word! A Christian female sees a stripling under some degree of religious impression: she does not pass him by unheeded; she does not merely watch his movements, but she takes him by the hand, encourages him in his course, shows him the way of God more perfectly, and becomes unconsciously the means of giving a decisive impulse in a right direction to a mind which is destined to work powerfully and effectually upon multitudes in every rank of human society! "A word spoken in season, how good it is!" If the minds of Christians were thus prompt to meet opportunities of usefulness towards others, how much might be effected which is now left undone, and which, perhaps, can never afterwards be accomplished!

It so happened, that the Rev. Cornelius Winter, who had charge of an Academy for the training of Dissenting ministers at Marlborough, came a distance of forty miles to preach at Tisbury. He observed among his audience a youth of about fifteen years of age, in a flannel dress and a white leather apron, listening with marked attention to his discourse. A year afterwards he came again; the same youth was present; and having had the favourable impression he had received confirmed by the testimony of Mrs. Turner, he sent for the boy into the vestry. This was on the Saturday evening. The next day he had further intercourse with him, which resulted in the proposal that the youth should join his academy at Marlborough. This youth was Jay. The proposal was acceded to, after consultation with his parents. As an evidence of the rough state of the diamond which afterwards received so bright a polish, the Editors have given a letter to Mr. Winter, written by Jay before he went to Marlborough, or "had doffed his leather apron and quitted the lowly home of his boyhood." We need but quote a few commencing words of this singular production, to satisfy our readers' curiosity:—

"DUTIFUL FRIEND,—this comes with my kind love to you, hoping It will find you in good health as it Left me and all my friend at tisbury thanks be to god for his mercy and goodness, &c."

Mr. Jay's own honest statement is—"My deficiencies were very great... It will be naturally supposed that no one could have gone to an Academy more destitute of many advantages than myself. But," he adds, "I had a thirst for knowledge, and a valuation of it, which would insure *application* when opportunities and means were afforded."

There was, however, one bar to his intellectual progress, for which the circumstances of the Academy, and the system on which it was conducted, were to blame, and for which Mr. Jay makes every excuse, while he regrets the effect of it upon himself. It will hardly be deemed credible that the writer of the letter to which we have referred, was sent forth as a preacher, within a few months of his admission to the Academy; and that during the three years of his residence there, he was almost in-

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cessantly employed in this work. Between the age of sixteen and twenty-one, he supposes that he preached scarcely less than a thousand sermons. Yet, notwithstanding this perpetual interruption of his studies, his diligence and love of study so far compensated for the disadvantages of his position, that, at the expiration of three years, which was the term of his educational course, he could write in a pure English style, with much power of thought and force of expression. This was a fiery ordeal for one so young and inexperienced to pass through. How few minds could have borne it—how few would have escaped without irreparable injury! There is, however, no reason to believe that Jay sustained any other loss than that to which he frequently adverts, namely, that of a deeply laid and solid classical education. But had it proved otherwise, how impossible would it have been found to apologise for such a forcing system of theological training!

Mr. Jay was supported, in part, at Marlborough by the benevolence of Sir Richard Hill and John Thornton; and the proposition was entertained of sending him to the University, in order to his preparation for the ministry in the Church; but it was overruled, without having been submitted to his own judgment. We are not disposed to speculate on what might have been the result of an opposite determination, either on his own mind or on the interests of true religion. We would not desire to see the Dissenting communities stripped of their best and most efficient ministers. It may be conceded that, through the influence of such preachers as Jay, many join the ranks of Dissent who would not otherwise have done so; and we cannot be supposed to have a wish to multiply Dissenters as such. But we are persuaded that the whole body of Dissenters is improved by their contact with minds of this superior class. The principles of Dissent are softened, and rendered less injurious to the public; a higher and purer taste becomes prevalent among the mass; bitterness is assuaged; and ultimately the connexions of the most earnest among them return to the Church which their fathers had forsaken. Men of Jay's spirit may do more for the benefit of the Church than they can ever do to injure it, unless the Church sets itself in opposition against them, and treats them with contempt. Mr. Jay's own family furnishes an example in point; his son-in-law and two of his grandsons having become Episcopalian ministers. Nor do we lose sight of the important consideration, that there is no monopoly of usefulness in any community of Christians. Thousands may have heard the Gospel from the lips of Jay, who would not have heard it had he been an Episcopalian; and therefore have we wished him, and would still wish all like him, "God speed," even though they follow not with us.

We may here take occasion to say, that we are far from entering into the views of our Autobiographer, respecting the effect of divisions and parties among Christians. He says they

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"are not incompatible with Christian unity," and this, to a certain extent, is true. There may be unity of heart and affection in the midst of outward divisions; but this is not the whole of Christian unity. The Apostle's prayer for the members of the Church is, that they "may be perfectly joined together in the same mind and in the same judgment." Now it is plain, that the unity now existing is not in *judgment*, since opinions vary even where hearts are in accordance. And therefore one important part of Christian unity is still wanting to the Church of Christ; and all reasoning which tends to make us satisfied with the present state of things, serves to check the spirit of earnest prayer for unity, and the determination to labour strenuously for the removal of all existing hinderances to that perfect concord in all doctrinal truth which the Apostle so earnestly desired.

He further observes, that these divisions "are not inconsistent with the support and spread of the Christian cause." But the question occurs, Are they not far less calculated to promote these objects, than one great, united, and determined effort of the whole Christian community would be, if working in the same direction? It is true, division on minor points and agreement on greater, will lead to better results than "the stagnancy of cold and dull uniformity." But this is not a fair putting of the question at issue; and our objection to this and all similar modes of palliating what we believe to be real (though at present necessary) evils, is, that it prevents all parties in the Church of Christ from even wishing to prepare themselves for a period when a hallowed amalgamation shall take place of all that is sound, consistent, and holy, in the several communities of Christians, and there shall be "one fold and one shepherd." We have dwelt too long, perhaps, on this point; but the importance of the subject is our apology.

On leaving Marlborough, Mr. Jay went for a season to supply the place of Rowland Hill at Surrey Chapel, where he excited the greatest attention, and began an acquaintance with that extraordinary and excellent man, which terminated only with death. A permanent engagement to devote a portion of every year to the service at Surrey Chapel was the consequence; and Mr. Hill would gladly have rendered the connexion still closer. This, however, was declined. For a short period Christian Malford, near Chippenham, became the sphere of Jay's ministry; thence he removed to the Hotwells, Bristol, where he remained a year; and at length was settled at Bath, where he spent the remainder of his long and useful life. The building of Argyle Chapel, the scene of his protracted labours, was begun by his predecessor, Mr. Tuppen, whose health failed before the work was finished; and the reputation of the *boy-preacher* had already risen so high, that he was invited to open the Chapel; and this soon led to his appointment as minister. At his ordination, some things were omitted which usually take place on such occasions; what they were is not stated, but the

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Author regrets that he had been persuaded to deviate from the common practice, and makes the following judicious observation on the subject, which may be useful in other quarters than those for which they were intended:—

"I have long been afraid of whims and vagaries and new discoveries in religion; and have been content to go forth by the footsteps of the flock, and to walk in the good old way. I have felt increasingly disposed to tolerate rather than innovate. I may not admire everything I find in my own party or denomination; but I would not divide them for every trifling difference of opinion. I must not, indeed, sin in violating the convictions of my conscience; but in how many cases may the question and the admonition be safely applied, 'Hast thou faith? have it to thyself before God.'" (p. 67.)

Had some of our sticklers for rubrical niceties and superstitious observances been of this spirit, how much better would it have been both for themselves and for the Church, which they have so grievously and needlessly disturbed!

We return to the Autobiography at a point deeply interesting to its Author, and give his own words:—

"A little before my ordination, an event took place the most interesting to my happiness, character, and usefulness. I was united to one of the best of women. This was Anne, the eldest daughter of the Rev. Edward Davies, a pious and evangelical clergyman of the Establishment, first rector of Bengeworth, Worcestershire, and afterwards of Coychurch. My acquaintance with her commenced on my first visit to London. Mr. Winter being acquainted with her excellent father, and knowing that he resided near Surrey Chapel, wrote a letter to introduce me to him, and to beg he would kindly notice me, and give me any hints of improvement he might deem necessary. I soon called and delivered it. It was then for the first time I saw Miss Davies. During the eight weeks I was preaching at Surrey Chapel, I was often invited to the house, and you will not wonder if I sometimes contrived to call without an invitation, for I felt a pleasing and powerful attraction. Yet I was able to act under the impression with some prudence. I concealed my affection as much as possible, till I had more fully observed, and found that observation justified and increased attachment. Yet I returned into the country, and paid another visit to Surrey Chapel before I ventured to make any direct advances. I had some reason to hope that my regard would not be contemned by the young lady herself. But there were *parental* difficulties to be overcome, which I can much more easily appreciate and excuse now than I could then. I had no patrimony; as yet I had nothing like an official provision, or even proper settlement. I was indeed much followed as a preacher, but it was justly said, that popularity was very dangerous and corrupting; that many had fallen by it; that I was very young, and my character unformed, and as yet untried. Waiting, of course, was therefore recommended; and as an absolute refusal was not given, the counsel was more easily followed." (p. 90.)

This frank and open statement contains such a mixture of simplicity, affection, and prudence in circumstances most trying to the religious principles and patience of a young and ardent mind, borne onward on the gale of a perpetually increasing popularity, that we could not withhold it from the reader. We think, too, that it may be taken as a fair specimen of the distinguishing features of the Writer's mind, which were good sense, so combined with strong feelings as not to allow them to throw him off his guard; an open disposition, which

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seeks no concealment; a consciousness of abilities which secured popularity, yet accompanied by the restraining power of deep religious principle.

Having succeeded in his suit, he thus speaks of himself and his wife after marriage:—

"How much has resulted from this auspicious connexion, for which I can never sufficiently praise the providence of my God and Father! How far I have succeeded, it does not become me to attempt to determine; but of this I am conscious, that I was always desirous and anxious to be a good husband; nothing, in my estimation and remarkings, being able to atone for the want of consistency and excellency here, especially in a *minister*. But I must have been one of the basest of men had I not always endeavoured to act worthily towards the wife of my youth, to whom I am under so many obligations. It was she who contributed so much to give me that exalted idea of the female character which I have always entertained and expressed. She excluded perfectly the entrance of every notion and feeling of submission or authority, so that we had no rights to adjust, or duties to regulate. Her special qualities were admirably suited to my defects. She had an extemporaneous readiness which never failed her, and an intuitive decisiveness which seemed to require no deliberation. Her domestic virtues rendered my house a complete home, the abode of neatness, order, punctuality, peace, cheerfulness, comfort, and attraction. She calmed my brow when ruffled by disappointment or vexation; she encouraged me when depressed; she kept off a thousand cares, and left me free to attend to the voice of my calling. She reminded me of my engagements when I was forgetful, and stimulated me when I was remiss, and always gently enforced the *present* obligation, as 'the duty of every day required.'" (p. 92.)

A further testimony to the excellence of his wife occurs on the affecting occasion of the death of his youngest daughter. Her father was from home when she was suddenly assailed by incurable disease. He returned and found her unable to speak, or to recognise her father. He says,—

"I turned away, and was led by her mother into the solitude of my study. We kneeled down hand-in-hand to pray; but not a word was uttered. At such a season, how poor is speech; and how surprising is it that persons should employ it, and not yield to the devotion of silence and tears! This was the first time death had entered into our indulged dwelling. Till now I knew not what it was truly to be a parent. My heart was desolate within me; and there was danger that weeping would hinder sowing. As my ministry had always been very much of a consolatory kind, I began to dread the application of the address of Eliphaz to Job, 'Behold, thou hast instructed many, and thou hast strengthened the weak hands; thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art weary.' What in a measure prevented this?

'O woman!.....

* * * *

When pain and anguish wring the brow,
A ministering angel thou!'

As being not only her husband, but her pastor, I ought to have solaced and supported my wife under the loss, but she solaced and supported me." (p. 97.)

At length, however, this prop fails him. After thirty years of uninterrupted domestic happiness, this excellent and amiable woman was stricken with an extraordinary malady, resulting in such a prostration of mental and physical powers, as rendered her,

from that time forward, no longer the support of her husband in his trials, but the object of his deep solicitude and tender care. It had become her almost invariable habit to call things by names the reverse of what was right, and of what she herself intended :—

"She spoke of a drop of bread, and a thin bit of water; she called the black white, and the white black; the cold heat, and the heat cold; preaching was hearing, and hearing was preaching; in the morning she wished you good evening, and in the evening good morning."

It appears that she herself was conscious of her mistakes, but without the power to correct them. We have known of similar cases, but the solution of them is beyond our reach. They would form a physiological problem which might have exercised the ingenuity of Lord Brougham, Abercrombie, or Brodie.

We must not omit the touching language in which the husband speaks of his wife in this strangely altered condition :—

"Now that she is become in the course of nature more infirm and dependent, she is indescribably interesting. I cannot for a moment forget what she has been, and what she has done; or be insensible of my obligations to her. She needs and she occupies much of my attention, but attention endears her the more. My affection has now infused into it an unselfish tenderness, and I have learned by experience that the happiness of love results principally from its disinterestedness. And we know who has said, 'It is more blessed to give than to receive.'" (p. 101.)

We cannot proceed further in details respecting the domestic history of the highly esteemed Author of this Autobiography, as we must leave room for a few remarks on his ministerial character and qualifications. Few ministers have lived and laboured so long in the same place; none perhaps with more undiminished influence, and more undeviating consistency. To have cultivated the same field for sixty-three years, not only without reproach, but with such general approbation; to have been so greatly loved and revered by constantly increasing numbers in all ranks of society; to have been able to hold rich and poor, the most highly-cultivated intellects, and minds destitute of all capacity for sustained thought, in fixed attention to the great truths of the Gospel—was a proof of the possession of talents of no common order, and of a course of mental discipline which deserves to be deeply studied by all who are called to the sacred office of the Christian ministry.

If we feel it here necessary to say a word respecting his defects as a preacher, it is not for the purpose of depreciating his character or his powers; but because the faults to which we would refer are such as young men might easily be tempted to imitate, and then to imagine that they had attained his standard, while they were nothing better than miserable caricatures of a great man who could not be said to be without his failings. It arose, in part, from a constitutional disposition to humour; in part, from his want of more severe intellectual training in early life; and in part also, from early familiarity with large audiences, and the consequent ease with which he could handle his subjects, that

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he not unfrequently indulged in remarks which disturbed the seriousness of his hearers, and produced a smile by no means of a devotional character. The choice of subjects was sometimes such as to excite surprise by an apparent incongruity, rather than to lead to any serious enquiry after important truth; and though, on such occasions, he would not fail to introduce much that was instructive and edifying, yet the odd expression used, or the strange text chosen, or the ingenuity of the speaker in handling unpromising materials, were, perhaps, most easily retained, while all the more edifying portions of the discourse were forgotten. On one occasion he preached from the text, "Take it by the tail" (Exodus iv. 4); and while his hearers were wondering what he could make of this simple direction given to Moses in reference to the serpent formed from the rod in the sight of Pharaoh, he entered on an ingenious discussion of the importance of judging of subjects and events by their final issue. Such texts as: "Another king, one Jesus," chosen for the funeral sermon on George IV.; "A door was opened in heaven," on the opening of a chapel; "Be ye enlarged," at the enlargement of a chapel; and "One of you is a devil," for a communion address,—all strike more for their oddity and inapplicability, than for anything else. We knew another minister of some eminence, who took for his text, when preaching for charity schools, "Happy shall he be, that taketh and dasheth thy little ones against the stones!" In a letter to Lady Ducie, Mr. Jay gives the following account of one of his own sermons:—

"My text was, 'A cloak of covetousness;' and I *first* described the evil —*covetousness*. *Secondly*, proved that its folly, baseness, and sin, by common feeling, needed a covering. *Thirdly*, I showed some of the cloaks it was accustomed to wear. Here I led them into the devil's wardrobe, where they would see a fine assortment of articles to suit any purchaser,—cloaks of every colour, and shape, and size, and price. Here, a scarlet one fringed with fur; there, a velvet one lined with silk; here, a shorter, and there one reaching quite to the ground; there new ones, and here some only a little injured by wear; some a little soiled and mended, but then cheaper. That was introduced by Lady ——; and this is now much admired by ——, &c. I then passed from irony (justified by the sacred writers) to seriousness, and from figure to fact, and exposed four of these excuses and disguises, which I have not time on paper to do justice to. *Fourthly*, I inquired how far these cloaks would conceal the things? and answered,—1st. They cannot always conceal it from the wearer *himself*. 2ndly. They cannot *commonly* conceal it from *others*. 3rdly. They can *never* conceal it from *God*. I then concluded—1st, by calling on them to take heed and beware of covetousness; 2ndly, admonishing them to seek the true riches, in which there could be no excess in their desires, or failure in their hopes," &c. (p. 524.)

It is impossible to deny the ingenuity of all this, as well as the clearness of arrangement, the comprehensiveness of the view, the completeness of the argument against covetousness, and the certainty of its securing the attention of the audience. According to the writer's own phrase, it would both *strike* and *stick*. But this minute handling of the Devil's wardrobe, this attempt to meet Satan with irony, is not in

good taste, nor strictly conformable with the habit of the sacred writers to whom appeal is made for its justification. Our objection to it is, that it destroys the solemnity of feeling which ought to pervade every part of religious worship. It gains attention at the expense of reverence. And we would earnestly caution all young preachers against the attempt to acquire influence and popularity by imitating such a style of address. At the same time, we would say to any one whose inclination leads him in this direction,—You are not really imitating the whole man. You are but catching the least comely feature of his face, and distorting your own into some forced and unnatural resemblance of it. Look at him as a whole, and you will find that the true basis of his long-continued popularity was of a far more solid kind.—We might fill many pages with extracts to show the depth of his acquaintance with the human heart, his clear discernment of Scripture truth, the unusual power which he possessed of explaining, illustrating, and bringing home the great doctrines of the Gospel to the understanding and conscience of his hearers.—But his published Discourses, which have obtained so large a circulation, preclude the necessity of doing so. His *Short Discourses for Families*, with some exceptions as to taste, are what may be almost styled perfect in their kind. So clear are they in conception, so comprehensive in their range of thought, so terse in language, so simple in style, so full of life and vigour, that it is scarcely possible to read them without feeling that you are sitting at the feet of "a Master in Israel."—Did he attain this excellence without labour? Was it the mere effect of superior talents, of ready utterance, of great self-possession? For all these things the preacher was, indeed, remarkable; but he was, at least, as remarkable for what many men of far inferior powers fancy they can very well dispense with; namely, great industry, and a resolute determination first to ascertain and then to cultivate what he knew to be his own talents, without trenching on the domain of others.—His practical good sense is nowhere more apparent than in his early adoption of this principle of self-devotion. Having strongly felt the value of the Gospel of Christ, his first wish was to proclaim it to others; in a word, to become a Preacher. His highest ambition was to be a *good* Preacher; and his resolution was to spare no trouble and no self-denial which might tend to make him what he wished to become. Speaking of the early part of his ministerial life, he says,—

"I cannot deny that even at this time I felt enough to excite and encourage a moderate hope that, by the blessing of God on the diligent use of means, I might become a preacher of some little distinction. The work also appeared the noblest under heaven, and to be a sufficient employment in *itself*. To this, therefore, (not entirely neglecting other things,) I resolved more peculiarly to *dedicate* myself, keeping as much as possible from encroachments, and endeavouring to make everything not only subordinate but subservient to my chosen and beloved aim. Nor, though it may seem vain,

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could I state things truly and fully unless I observed also that I perceived some common failings in preaching, which I thought might be avoided, and some sources of attraction, impression, and improvement, that might at least be essayed with propriety." (p. 47.)

So when he heard of one that he was a good *doctrinal* preacher, of another that he was a good *experimental* preacher, and of a third that he was a good *practical* preacher; it occurred to him whether it would not be desirable for himself to aim at a combination of these several excellences, in such a way as to render doctrine subservient to experience, and both to practice.

He frankly admits—more, perhaps, than many of his friends would allow—that his one excellence lay in his Sermons, preached and printed.

"My early condition," he says, "painfully affected my ease and confidence in company. I, therefore, rarely felt myself at home, or in my element, unless in some very special instances. This, however, was overruled for good, by keeping me much out of society, and giving me more time for reading and study, which I both wanted and desired. Hence also in a measure arose my backwardness to speak at public meetings. For the sacredness of the temple I had been accustomed privately to prepare, and the presence of God seemed to reduce creatures to their proper level. Thus, when I had to preach before the Duke of Sussex, at the opening of Hanover Chapel, instead of dining with his Royal Highness and a large company previously to the service, *I passed the time in retirement;* and when I left it, to enter the pulpit, I felt no more than if I had been going to preach Christ in a poorhouse. One of the papers of the day abused me for the freedom of my address; but as I never had been accustomed to speak evil of dignities, so I was not likely to insult greatness to its face. The case was, retirement had awakened conscience, and conscience accompanied me in the pulpit, and bade me speak, 'not as pleasing men, but God, who searches the heart, and with whom there is no respect of persons.' I never consider myself as chargeable with personal reflection, when I am conscious that I should deliver the same things from the same words, in any other place or to any other audience. But I could never (so modelled and governed are we by habit and circumstances) realize this frame in a Town Hall or an Assembly Room. There, notwithstanding the object of the meeting, it seemed to be a kind of civil proceeding; and I felt as only among men whose presence and manner confounded me. The expectation of being called upon to propose or second some motion has crucified me in prospect for the whole preceding night; and it sometimes induced me to abstain from places and assemblies, which I should otherwise have delighted to attend."

Again:—

"Genteel life lays restraints on the expression of feeling, and gives a softness to the manners, and a courtesy to the speech, especially in differences of opinion. Here, I fear, I also have sometimes, if not frequently, erred; having been hasty of spirit in conversational disputes, if not rudely decisive. But the great disadvantage arising from my original condition was the want of an early and good education. As this was not placed within my reach, I have no feeling of shame or of blame on account of wanting it; but I am persuaded I should, had the opportunity been afforded me, have seized it with avidity; and have made that progress which depends on some degree of talent, accompanied with much application and diligence." (p. 113.)

Adverting to his course of reading, he says,—

"Though a Dissenter, I always read and admired the 'Christian Observer,'

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and took it in from the beginning. Though a cordial believer in Evangelical principles, I never omitted those Cyclops of literature—'The Edinburgh and Quarterly Reviews.' On general subjects I have derived profit from divines whose theological views have differed widely from my own. In divinity, for unction, illustration, excitement, and effect, I have much preferred the old authors to most of the moderns. I love not to be singular, but I never could applaud Baxter *above* his brethren. . . . His more experimental and practical writings are very excellent; but I never perceived more spirituality, or seriousness, or earnestness in them than in the productions of many of his contemporaries. Does he in these qualities surpass Alleine, or Howe, or others of his brethren?"

We think he does excel them in the combination of these excellences, if not in each separately. But we are not disposed to dispute the point. He adds,—

"Leighton and Newton were always, with me, very favourite authors. What men of God were these! What a Christian spirit, what a Scriptural manner, what an experimental knowledge, what a devotional savour do we always find in their writings!"

He speaks highly of the Sermons of Davies of New England; and still more highly of Flavel; and vindicates Owen from the depreciating criticisms of the late Robert Hall.

"I think," he says, "Mr. Hall must have conceived a prejudice against this eminent theologian, from having read only some unfavourable specimen of his works; for I am persuaded from his manner, when Owen was mentioned in his company, that he was not familiar with his publications at large. However this may be, I cannot but join Newton and Cecil in considering him the prince of divines. . . . It seems not a little strange, the author of the 'Exposition of the Epistle to the Hebrews,' and 'The One Hundred and Thirtieth Psalm,' and the treatises on 'The Spirit,' and on 'The Person and Glory of Christ, and on Spiritual-mindedness,' and on 'The Mortification of Sin in Believers,' &c. should ever have been called '*a continent of mud.*'"

The Editors subjoin a note, stating truly that this figure is applied by Hall, according to Dr. Gregory's Memoir, to Gill's Works, not to Owen's. Yet from the tone in which this remarkable man was wont to speak of Owen, it is not improbable that, in conversation, he would apply it with equal pungency of manner to the latter as to the former divine. With all Owen's excellences there can be no doubt of his prolixity. He often drags his sentences to a wearisome length, and refines on an argument till he leaves his reader to wonder whether there is anything in it or not. And of such a style Robert Hall was terribly impatient.

Speaking of Commentators, Mr. Jay says,—

"I have always deemed Mr. Scott, upon the whole, the best Expositor for the connected meaning of Scripture, and for the consultation of ministers in any difficulties. The very first page I ever wrote that appeared in print was in recommendation of this work. This may seem strange, and be deemed assuming; but the work was then coming forth in numbers, and (not the author, but) the publishers craved testimonies in its favour from every one who was likely to influence a single subscriber; and these were printed on the wrappers as they came out. Yet I did not write without exercising my judgment, and feeling a conviction which has grown upon me ever since. But

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for private and pious use, I never found anything comparable to Henry, which, as old John Ryland said, 'a person cannot begin to read without wishing he was shut out from all the world, and able to read it through without stopping.'" (p. 124.)

The elder Ryland, however, was a man greatly conversant with the figure hyperbole, and we have here, though we speak doubtfully, an example of it. There are some curious revelations respecting Ryland in that interesting portion of this volume which bears the title of "Practical Illustrations of Character, in a series of Reminiscences." From this part of the work we had hoped to make some extracts, but our space forbids us to offer more than a passing reference to it. One point deserving of notice is the kindly spirit of the writer, who, while he criticises with honest freedom, and often with a degree of *naïveté* which is very attractive, is never censorious, and even under considerable provocation always maintains the calm, even, subdued spirit of a real disciple of the Cross.

It is difficult not to enter upon an examination of the charge brought against the sons of Mr. Wilberforce, of injustice done to the subject of this biography, in the view they present of the estimation in which Mr. Jay was held by their honoured father. But the subject is a painful one, and can scarcely be approached without reflecting on a *name* at least most precious to the servants of God. Thus far it must be allowed that the biographers of Mr. Wilberforce, in the intensity of their zeal to vindicate their father's Churchmanship, have invested him with a more strictly ecclesiastical robe than others had seen him wear. Amongst the many attractions in his character, was the breadth of his charity—his large allowance for the infirmities of others—his disposition to separate the wheat from the chaff in human character, and render due homage to worth in whatever garb it was to be found. It is in vain to endeavour to cramp and dwarf down such a man into a bigot. We may add, that few were admitted to his confidence without having heard from his lips such testimonies to Mr. Jay, as a preacher and a man, as leave it difficult to believe, that as honest a person as himself could ever have spoken of him in the language of disparagement. What a public calamity is the want of a memoir of Mr. Wilberforce, by one of those who thought, felt, acted and sympathized with him. In the existing memoir, we are presented with one of those "veiled" statues where the veil is drawn exclusively over the features least agreeable to the artist. Can no one, even now, be found to draw aside that veil?

Mr. Jay resigned his pastoral charge a short time before his death. A successor was appointed, not entirely in accordance with his own wish; and a division followed, as is frequently the case in Independent congregations.

The Editors plead a justification of the event which we are not disposed either to admire or to criticize. It appears to us, that independence is not always so independent as it assumes

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itself to be—that a commonwealth, in this as in some other cases, is apt to issue in a despotism; and that, as Mr. Newton says, Church government is the best security for Christian liberty.

In Mr. Jay's last illness, he suffered long and acutely; but his active habits remained with him to the end. Sometimes his internal conflicts were severe; but his spirit appears to have been always eminently humble and submissive; and at length he fell asleep in Jesus, in the eighty-fifth year of his age.

Our own estimate of him may be summed up in a few words. Few men laboured longer and more diligently and affectionately in the service of the Great Master. Few have conciliated deeper respect and regard, even from those who differed from him in matters of Ecclesiastical constitution and government. Few had more of the essence of Churchmanship, without its accidents. Few have won more converts to the Gospel; have preached to larger audiences; have suggested more thoughts to other preachers. And, regarding him in the length and breadth of his character and attainments, there are very few of whom we feel more disposed to say—"Quoniam talis sit, utinam noster esset."

We conclude this notice with an extract exhibiting the testimony of one who thoroughly knew him, earnestly commending it to the regard of every minister of Christ:—

"His practice uniformly was to go from the closet to the pulpit. Nothing was allowed to intervene. In this doubtless may be found one of the elements [we should say the chief element] of his efficiency and success. He came as from the Divine Presence, with a message from God to men. Devotion had given greater strength to his arm, and keener edge to his weapon. Hence he spake 'not as pleasing men, but God who trieth our hearts.'"

A Church Dictionary. By Walter Farquhar Hook, D.D., Vicar of Leeds. Seventh Edition, revised and augmented. London: Murray. 1854.

The Christian Cyclopædia; or, Repertory of Biblical and Theological Literature. By the Rev. James Gardner, M.D. and A.M. Edinburgh: Johnstone and Hunter. 1855.

It has been facetiously said, that certain journals seem to keep a stereotyped paragraph for use, ready on the death of every Bishop, to the effect that "Dr. Hook has been spoken of for the vacant See." We do not presume to say whether such a promotion is probable; but we feel that his present position, his undoubted abilities, and his fervent zeal, make whatever is written by the Vicar of Leeds well worthy of notice. The last-mentioned quality is indeed one which comes very prominently out in the present work. To some—perhaps to most men—the notion of

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a Dictionary is connected with great research, but also with great impassivity. A lexicographer is a being living in dust and cobwebs, seated on a throne of quartos, and immured within ramparts of folios far from the din and strife of the everyday world. Scapula furibundus! Ainsworth moved to indignation! These are almost contradictions in terms. We might as well conceive of ice at a white heat, or snow in spontaneous combustion. Dr. Hook, however, is of another mind and of another mould. When he sits down to write a Dictionary, he appears to find in the operation a sort of safety-valve for his polemical wrath. Passages occur which leave a strong impression on the reader's mind, as he peruses them, that the Author must have felt greatly relieved after the explosion which has found vent in them; *e. gr.*, when speaking of the animus of a particular Convocation over which Bancroft presided, he startles our nerves, without the smallest warning, with the following announcement:—

"*Dr. Sumner* has taught us how immense are the powers which the President of a Convocation possesses, and how unscrupulously these powers can be used to silence the Convocation, if it be suspected that the majority of the members differ in opinion from the President. Bishop Bancroft was certainly not more likely to be tolerant of opposition than our present Primate." (p. 109.)

Again, in defending the propriety of forms of prayer, he blazes forth as follows:—

"No Scriptural Christian, no one *not mad with folly*, will contend that on that account [viz., because precomposed] they are less spiritual; though, on the other hand, we may fairly doubt whether an extemporiser is not acting in direct opposition to Scripture, for Scripture says, 'Be not rash with thy mouth to utter anything before God, for God is in heaven, and thou upon earth;' and who in the world is hasty to utter anything before God, if it be not the man who prays to Him extemporally?" (p. 343.)

The sooner, therefore, a Commission de Lunatico Inquirendo issues against our Presbyterian neighbours, the better. We fear that the greater part of our own friends and readers must accept the next thrust. On the head "Evangelical" we are informed, that "The name is sometimes given to those persons *who conform to the Church, but whose notions are supposed more nearly to coincide with the opinions of Dissenters than with the doctrines of the Church.*"

Under the head of "Via Media," we learn with some surprise that "the great mass of Protestant communities sends each individual to the Bible alone; thence to collect, *as it may happen*, truth or *falsehood*, by his own interpretation, *or misinterpretation*, and thence to measure the most weighty and mysterious truths by the *least peculiar and appropriate* passages of Sacred Scripture." The idea of any sect or body of men "sending" their disciples to cull support for their views (by preference, we suppose) from the "least appropriate" passages, is one which, in all the records of theological caricature, we do not remember to have ever met before.

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Strong language, indeed, appears to be natural to our Author in the most ordinary sentences. He cannot cite an extract from Palmer on the subject of Tradition, without alleging as his motive that "the great deference paid by the Church of England, as a branch of the Catholic Church, to tradition, is so misrepresented by *the wicked*, and so misunderstood by the weak." And in a like spirit of imputing moral defects to his opponents, he tells us that the Episcopal Church in America, "with a steady progress, unawed by the assaults of Sectarianism and the reproaches of the fanatic, gradually established itself in the affections of *all* who came *with a spirit of candour* to the examination of her claims." (p. 178.)

It only remains that Dr. Hook should monopolise the right to condemn those who differ; and this he does by denying that any other Protestant communion has even a logical right to pronounce upon heresy.

"For those who do not defer to the Church, to pronounce any one a heretic who professes to take the Bible for his guide, is an inconsistency which can only be accounted for by the existence, on the part of the offender, of a very intolerant and tyrannical disposition!" (p. 369.)

What *are* we to understand by such a passage as this? Does Dr. Hook really believe it to be "inconsistent" for Bishop Middleton, or any other scholar, to rely on the principles of Greek grammar to establish the Trinitarian interpretation of the New Testament? And having done so, as the Bible is the guide (*ex hypothesi*) of both the controversialists, what remains for such scholar but to consider his opponent as in the wrong? Or do the rules of Greek criticism, valid in translating Demosthenes or Josephus, require an Ecclesiastical imprimatur before they can be applied to St. Paul? If so, the sooner a XLth Article of the Church is added to the other XXXIX, the better. We would suggest, under the circumstances, that it might be called, "*The Greek Article.*"

After all, however, we greatly prefer the open fulminations of Dr. Hook, to the cold and supercilious style of polemics of which some writers of the present day have given unhappy example. He has none of that forced calmness of tone which, as Coleridge says, is to the ear what the paleness of anger is to the eye. His zeal now and then breaks bounds, but it is openly expressed, without inuendo, and, we believe, without bearing malice. It is not so much *odium theologicum* as *iracundia theologica*. We proceed now, without further preface, to the Work itself. And we do not hesitate to say, that on many points it is facile of reference, and, at the same time, full of information. On Church Architecture, and what may be called Ecclesiastical Archæology, it will be found in many respects a useful manual. On the ritual of the Church of Rome, on the Monastic Orders, and on the peculiarities of the Gallican and Greek Churches, the reader will also find much to interest him. But we apprehend that one at least of the principal objects of

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such a Work must be to convey accurate information respecting the Church of England as by law established. And we suppose that of the many readers whose demands have been the means of bringing the work to a seventh edition and to a vastly-increased volume, by far the greater proportion have consulted it on this latter subject. We are compelled, therefore, to warn them that it is by no means to be trusted as accurate in this respect. A List of Errata is not an interesting thing: but it is owing to the party who makes the mistakes that it exists at all, and we know of no other course open to us, than to justify our assertion by instances.

We will commence with the word "Altar." On this head we find extracts from Wheatly, Cosin, Bingham, Sparrow, and Jebb, in which the lawfulness of the use of the word is maintained at some length. The nature of the argument may, however, be estimated by the following singular *petitio principii*:—"The word Altar... is employed without scruple by Bishop Overall, one of the Commissioners for the revision of the Liturgy in King James I.'s reign, and by those who were employed in the last Review in 1662, who *of course* understood the real spirit of the Church of England." And then comes an extract from Bishop Sparrow. It might perhaps strike some readers, that if these persons were attached to the use of the term, and yet forbore to introduce it into the Liturgy, some strong reason may have been felt to exist against it. But be this as it may, what we complain of is, that while Dr. Hook tells us that "Stone altars were enjoined by the Council of Epone (or Albon) in France, A.D. 509 or 517, and throughout the whole of the time *to which we look for architectural examples*, altars were of stone," he entirely omits all mention of the celebrated decision of the Court of Arches, in Faulkner *v.* Litchfield, whereby stone altars were declared to be unauthorized, and where the Court, when pressed with architectural and æsthetical arguments, said it "could never hold that the uniformity of a building—the architectural style of a building—is to be consulted and to be preferred to that which it is the intention of the Act of Parliament to preserve—uniformity in Divine Service." (Robertson's Ecclesiastical Reports, p. 211.) Dr. Hook cites with approbation from Bishop Sparrow, one of those Divines who were charged with the Review of the Prayer-Book in 1662, the statement, that—

"Both [Altar and Table] are fit names for that holy thing. For the Holy Eucharist being considered as a *sacrifice*, in the representation of the breaking of the bread, and pouring forth of the cup, doing that to the holy symbols which was done to Christ's body and blood, and so showing forth* and commemorating the Lord's death, and offering upon it the same sacrifice

* As these words seem to be in allusion to 1 Cor. xi. 26, it may be as well to draw attention to the fact, that the verb translated "show forth" (καταγγέλλετε) is that translated "declare" in Acts xvi. 23, and "preach" in 1 Cor. ix. 14. The word does not in itself convey any notion of *dramatic* or *symbolic* representation.

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that was offered upon the cross, or rather the commemoration of that sacrifice, it may fitly be called an Altar."

He omits, however, to inform us that the learned Judge of the Court of Arches considered the Declaration which follows the last Rubric in the Communion Service, as tending "to subvert the notion that a *real* sacrifice is intended," and that that Declaration was consequently "at variance from the proper meaning of Altar." (Robertson, p. 253.) "I was asked," he observes in his Judgment, "Why should a stone Font be directed to be used, and a stone Communion Table be proscribed? To this I answer, The law has sanctioned the one and excluded the other, and for this very obvious reason; to stone Altars or Tables superstitious notions were attached, which did not belong to stone Fonts." (Ibid. p. 255.)

Similar remarks apply to Dr. Hook's Article on the word "Credence." He cites from Jebb, that "This table or shelf is used for the more convenient observance of the Rubric following the Offertory sentences," and gives the examples of Bishop Andrews and Archbishop Laud as having used it. And the Article concludes by saying (also on Jebb's authority), that "There are many Credences in various churches; among others, in the Collegiate and in St. John's Churches, Manchester, and in the Parish Church at Ludlow, where they have been in use from time immemorial." (See also his Article on the word *Prothesis.)*

Now we ask, would not any reader naturally conclude that these were admitted examples of the use of Credence Tables, against which nothing had ever been said; that they were quite rubrical, and very convenient; and that to adopt them more generally, would be rather an improvement? We turn to the decision of the Court of Arches, and we find the following. After mentioning one or two alleged instances, the Court says,—

"It is possible that more instances might be found of Stone Altars and Credence Tables in our churches, but we have had no information of the circumstances under which they were erected. I believe that this is the first time that a judicial decision has been sought on the question. After maturely weighing the subject, the conscientious impression on my mind is, that a structure like the present is not a Communion Table within the meaning of the Rubric, and that *the Credence Table, being an adjunct not recognised by our Church*, cannot be pronounced for." (Robertson's Ecclesiastical Reports, p. 259.)

Said we not rightly, that the reader of this Church Dictionary would hardly find trustworthy information as to the Church of England as by law established?

And here let us just say, that we are not now arguing whether the decision in Faulkner *v.* Litchfield was right or not; we are merely drawing attention to the singular incompleteness (to use the mildest term) of Dr. Hook's statement of the question.

Precisely similar reflections occur on the Article on Lay Baptism. After arguing the question *pro* and *con*, on principle, he says;—

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"In the Church of England there is *some diversity* both of opinion and practice with respect to Lay Baptisms. By some persons they are regarded as valid; by others, as imperfect, till ratified by confirmation, or by the use of the hypothetical form; *by a third class as totally invalid.* From the time of Augustine, the first Archbishop of Canterbury, till that of Archbishop Bancroft in the reign of James I., Lay Baptisms were recognised in our Church; but they were Baptisms by *authorised* persons—persons who had received episcopal licence for the act. In the reign of Edward VI. it was ordered in the Office of Private Baptism, that they 'that be present shall call upon God for His grace, and say the Lord's Prayer, if the time will suffer, and then *one of them* shall name the child, and dip him in water, or pour water upon him, saying, &c.'"

"But the rubric now stands altered thus:—

"'First let the minister of the parish (or, in his absence, *any other lawful minister* that can be procured), with them that are present, call upon God, and say the Lord's Prayer, and as many of the Collects appointed to be said before in the form of Public Baptism, as the time and present exigence will suffer. And then the child being named by some one that is present, the minister shall throw water upon it, saying, &c. This would seem to show a desire on the part of the Church to prevent Laymen from baptizing, though it attaches, of course, such great importance to this holy sacrament, that she permits any lawful minister, *i. e.*, any minister of the Church, to officiate on such an occasion, even though in another man's parish. Having now given the reader *an abstract of the state of this question,* we leave him to judge as well as he can, where lies the preponderance of truth and the place of greatest safety.'"

We can only say, Woe to the parish priest or curate who takes this for a complete "abstract of the question," and uses the liberty here offered to him to take part with those who hold Lay Baptism as "totally invalid." We fear he would be speedily and unpleasantly informed of a rather famous case of Mastin *v.* Escott. It was there decided by the Court of Arches, that "a child baptised with water, and in the name of the Trinity, by a person having no authority to administer the rite of Baptism, although irregularly baptized, is not unbaptized according to the meaning of the Rubric prefixed to the Order for the Burial of the Dead in the Book of Common Prayer. A clergyman refusing to perform the Office for the Interment of the Dead over the body of a parishioner so baptized, due notice of the death having been given him, suspended for three months."*

In that Case, the change of Rubric insisted on by Dr. Hook was discussed at length, and the Court held that it could not be construed as rendering the presence of a lawful minister indispensable to the validity of the act. And the learned Judge relied especially on the form for receiving into the Church a child privately baptized, and on the paragraph there which runs thus,—"And because some things essential to this Sacrament may happen to be omitted through fear or haste in such times of extremity, I therefore demand further of you, 'With what matter was this child baptized? With what words was this child baptized?'"

He says,—

"The introduction of the observation that the matter and words are

* Curtis, Eccles. Rep. vol. ii. p. 692.

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essential to the Sacrament, appears to me to exclude the notion that the minister was an essential part of the administration of the Sacrament. For if he was an essential part of the administration of the Sacrament, the observation would have been introduced at the commencement, before the first question was asked, 'By whom was this child baptized?' And it would then have run thus: 'Because some things essential to this Sacrament may happen to be omitted, therefore I ask you by whom was this child baptized?' But that observation, as it now stands in the Rubric, has no reference to the two questions that have gone before; it is distinctly applied to those which follow, 'With what matter, &c.,' and 'With what words, &c.' Clearly, as it appears to me, shewing that the matter and the words were the important parts of the Sacrament; and that the minister, though for order and regularity's sake he ought to be present at the time, and to administer the Sacrament, yet was not an essential part of it."*

This decision was confirmed, on appeal, by the Judicial Committee of Privy Council.†

We repeat, we are not now saying anything as to the propriety of the decision. We are merely pointing out the untrustworthy nature of Dr. Hook's "abstract of the state of the question."

We are now brought naturally to the consideration of another article—that on the Burial of the Dead; where the Vicar of Leeds gravely tells us that "The persons capable of Christian burial are only those within the pale of the Church, for the Rubric excludes all others from this privilege." (p. 123.) And then proceeds to say (from Wheatly):—

"Whether this Office is to be used over such as have been baptized by the Dissenters or Sectaries, who have no regular commission for the administering of the Sacraments, has been a subject of dispute; people generally determining on one side or the other, according to their different sentiments of the validity or invalidity of such disputed baptisms."

Really this, in the face of the decision in Mastin *v.* Escott, is astounding. Nor is this all. That Judgment having proceeded on a consideration simply of Lay Baptism, a subsequent case arose of a like nature, in which the clergyman rested his refusal to bury, on the ground that the Dissenters' baptism which the infant had received was schismatical and heretical. But the Court observed, "The question, as it appears to me, is not whether this child was admitted into the Church of England, but whether it was admitted into the Church of Christ."‡ Accordingly, the clergyman underwent suspension.

It was no fault of Wheatly that he lived before the judicial determination of these disputed points; but what are we to say of a Church Dictionary adopting his language as if it were still an open question?

But, in truth, Dr. Hook is singularly unfortunate. If he sometimes omits all notice of a legal decision, on another occasion he creates one where none took place, and that too though in opposition to his own views. Under the head of "Bishops, Election of," he speaks of the ceremony of *Confirmation*, and proceeds thus:—

* Curtis, Eccles. Rep. vol. ii. p. 788. † Moore's P. C. Reports, vol. iv. p. 104.
‡ Curtis, Eccles. Rep. p. 849.

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"On one memorable occasion, (See Reg. *v.* Archbishop of Canterbury, Q. B. Jan. 25, 1848,) the Court of Q. B. pronounced this to be a mere useless form and ceremony." (p. 115.)

It so happens that the Court of Q. B. pronounced *nothing whatever*, the Judges being equally divided in opinion.

Our Author is equally unhappy in his omissions of statute law. Thus, under the head "Commendam," he says,—

"*Commendam* is a living commended by the Crown to the care of a clergyman until a proper pastor is provided for it. These Commendams for some time have been seldom or never granted to any but Bishops, who, when their bishoprics were of small value, were by special dispensation allowed to hold their previous benefices, which, on their promotion, had devolved into the patronage of the Crown."

He should surely have mentioned that by 6 and 7 Will. IV., c. 77, § 18, Commendams were for the future absolutely abolished. So too under the word "Delegates," he states that the Judicial Committee of Privy Council has now the appellate jurisdiction in Ecclesiastical matters, and he gives a list of the lay Judges. But he neglects to add the important fact, that in all proceedings against clergymen under the Church Discipline Act, every Archbishop or Bishop who is a Privy Councillor is to sit upon the Court, with the exception, of course, of the Bishop whose conduct is in question in the Cause. We must now make a long, but certainly most remarkable extract, on another subject:—

"Lights on the Altar. Among the ornaments of the Church enjoined by the laws, and sanctioned by the usage of the Church of England, are two lights upon the altar, to be a symbol to the people that Christ, in his two-fold nature, is the very true Light of the world.

"The laws of the Church to which we refer are as follows:—

"The Rubric immediately preceding 'The Order for Morning and Evening Prayer daily throughout the year," stands thus:

"'And here it is to be noted that such ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England, by authority of Parliament, in the 2nd year of the reign of Edward VI.'

"But the Rubrics are a part of the laws of the Church, framed by Convocation and ratified by Parliament; so that if it appear that in the 2nd year of King Edward VI. lights were used, as in this Rubric is mentioned, no authority short of a Convocation for the Church, and for the State an Act of Parliament, can reverse the authority on which lights are still used upon the altar. Now in the Injunctions of King Edward VI. set forth in 1547, it is expressly ordered 'that all Deans, Archdeacons, Parsons, Vicars, and other Ecclesiastical persons, shall suffer from henceforth no torches nor candles, tapers or images of wax, to be set before any image or picture. But only two lights upon the High Altar, before the Sacrament, which, for the signification that Christ is the very true Light of the world, they shall suffer to remain still.'

"Some persons who are ignorant of the history of those times, object that this Injunction is not to the purpose, because we have no High Altar: the truth is, that it is the High Altar alone which is left in our churches,* all the

* We must just contrast with this the words of the late learned Dean of the Arches, in Faulkner *v.* Litchfield:— "It appears from the journal of King Edward's reign, that on the 19th November, 1550, there were letters sent to

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rest being removed by authority, on account of the idolatrous and corrupt practices which were connected with them."

After a few more observations, Dr. Hook proceeds :—

"Here we may also note, that all the Commentators in the Prayer-book whose judgment we would look to with respect, agree in declaring that it is the law and custom of the Church of England to retain the two lights on the altar. That their use has been, however, too much neglected, cannot be denied; but, in fact, the disuse of lights, where they have been disused, when it is traced to its real cause, tells almost as much in their favour as the continued' use of them where they are retained. It was not our Reformers who removed them from the altar; we have already proved that they deliberately commanded their use: it was the Puritans, who took their origin in the days of Queen Elizabeth, from the refugees in Holland and Geneva, during the persecutions of the bloody Queen Mary. There they learned a less scriptural ritual, which working on the saturnine dispositions of some, led eventually to the greatest extremes of fanaticism, impiety, and crime."

Really, with some writers "the Puritans" seem to discharge the same office which a useful and much-enduring domestic animal is mendaciously charged with fulfilling in our household economy. Some of our readers have doubtless experienced the tendency of the subordinate members of their establishments to attribute to its instrumentality whatever breakages occur, and, as far as possible, whatever goes wrong in their respective departments. Just so, whatever deviations have taken place, in Ecclesiastical matters, from the standard of the authors in question, is straightway laid to the account of the Puritans. In the instance before us the charge is singularly unfortunate. Only two years (at most) after the Injunction on which Dr. Hook relies, viz. in 1549, we find another set of Injunctions, or Articles, in the name of the very same monarch (before, therefore, the Puritans were in existence), the second of which is as follows :—

"Item, for an uniformity that no minister do counterfeit the Popish Mass, so as to kiss the Lord's table; washing his fingers at every time in the Communion.... shewing the Sacrament openly before the distribution of the Communion; ringing of sacrying bells; *or setting any light upon the Lord's board at any time;* and finally, to use no other ceremonies than are appointed in the King's Book of Common Prayer, or kneeling otherwise than is in the said book." (Cardwell's Doc. Ann. i. 75.)

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every Bishop to pluck down the altars; and that on the 24th of the same month the order was transmitted to Ridley. On 26th June, 1550, the High Sheriff of Essex was sent to see whether the Bishop of London's Injunctions were performed, the Order in Council, sent to pluck down *every altar*, being subsequent thereto, *i. e.* the 19th November. The Order in Council was very strong: 'Especially to charge and command you, for the avoiding of all matters of further contention and strife about the standing or taking away of the said altars, to give substantial order throughout all your Diocese, that with all diligence *all* the altars, in *every* church or chapel within your said Diocese, be taken down, and instead of them a table to be set up in some convenient part of the chancel within every such church or chapel, to serve for the ministration of the blessed Communion.'.... So that in the year 1550 there was a general order for the setting up of tables instead of altars, for the purpose of removing the superstitions of the Popish Mass." (Robertson's Reports, p. 224.)

We are curious to know if Sir H. J. Fust is to be considered "a person ignorant of the history of those times."

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But further; the Rubric only sanctions ornaments which were in the Church of England by *authority of Parliament* in the 2nd year of Edward VI. And a mere Royal Injunction of course does not answer to these terms. The argument, therefore, is inconclusive on the face of it, and calls for no reply. The truth is, however, that Dr. Hook has again fallen into a mis-statement, and this time has injured his own cause. It would almost seem that he is repeating, at second hand, and imperfectly, an argument which is not devoid of plausibility when fully stated, but of which he has omitted a material branch. It is to the effect that the Royal Injunctions had, in fact, the authority of Parliament by virtue of stat. 31 Hen. VIII. c. 8, which gave the King's Proclamations the force of law. The conclusive answer, however, is, that by stat. 1 Edw. VI. c. 12, this Act was repealed; and therefore, in the second year of that king, at all events, the Injunctions could not be considered as having Parliamentary sanction. We have discussed this point somewhat fully in a previous Number (See Rev. of D. C. L.'s "Letters on Church Matters," in C. O. April, 1851), and shall therefore not repeat now what was there said.* We shall content ourselves with mentioning, that Mr. Badeley himself, in an opinion published in the Morning Chronicle in April, 1851, gives up the argument in question as unsound—a pretty convincing proof that it really is so:

"——Si Pergama dextrâ
Defendi possent, etiam hâc defensa fuissent."

He says:—

"It will be observed, that I do not rely upon the Injunctions put forth by Edward VI. in the first year of his reign, directing that the lights upon the high altar before the Sacrament shall be suffered to remain," though these Injunctions have sometimes been supposed to have had the force of an Act of Parliament, by virtue of the stat. 31. Hen. VIII. cap. 8; and thereby to bring the lights which they sanction within the terms of the Rubric as having been in use by authority of Parliament. They may be evidence, as I think they are, of the usage then and subsequently prevailing; but I cannot regard them as having the force of law in the second year of Edward VI., inasmuch as the stat. 31 Hen. VIII. cap. 8, which gave the effect of an Act of Parliament to the King's Proclamation, was repealed by the stat. 1 Edw. VI. cap. 12. § 5; and as no reservation was made in this latter statute in favour of the Proclamations issued under the provisions of the former, it is plain that what these Injunctions required cannot be deemed to have been in use by authority of Parliament in the second year of Edward's reign." †

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* It is wearisome, indeed, to return to the subject at all. But when Dr. Hook persists in bringing out a new edition repeating all the old fallacies, after all that has been written both in our pages and by Dr. Vogan, Mr. Goode, and others, we have no option.

† It is fair to add, that on *other grounds* Mr. Badeley considers altar lights as sanctioned by law; but this is not to our present purpose, which is simply to shew Dr. Hook's inaccuracy. Moreover, Mr. Badeley relies on grounds which would equally legalize nearly all the Roman Catholic Church furniture; and it is but justice to say, that we are sure Dr. Hook would adopt no argument leading to this result.

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We have thought it well to dwell for a few moments on this point, because the Bishop of Exeter, some years ago, seems to have fallen into the same misapprehension which Mr. Badeley here corrects. In his Judgment in the Case of the Rev. Parkes Smith, (reported in "Stephens on the Laws relating to the Clergy," p. 1086,) his Lordship says,—"The cross was not retained on the Holy Table by authority of Parliament in the second year of Edward VI.; for in the Royal Injunctions set forth in that year (the document referred to), while there is an express order that the two candlesticks be retained, there is not a word about the cross."

We have just seen that the Injunctions appear *not* to be the document referred to by the Rubric.

We now turn to a more general subject—the authority of the Canons. It is remarkable how constantly and systematically High Churchmen are found exalting these above the position to which they are entitled.

Of the Canons of 1603 we find the following notice:—

"In the first year of King James, 1603, the Clergy being lawfully assembled in Convocation, the King gave them leave, by his letters patent, to treat, consult, and agree upon Canons: these they presented to him, and he gave them his royal assent; and by other letters patent, for himself, his heirs, and successors, ratified and confirmed the same. These Canons, thus established, were not then invented, but were collected out of Ordinances which lay dispersed in several Injunctions published in former reigns, and out of Canons and other religious customs which were made and used in those days; and being thus confirmed, are the laws of the land, and by the same authority as any other part of the law; for being authorised by the King's Commission, according to the form of the statute 25 Henry VIII., they are warranted by Act of Parliament; and such Canons made and confirmed shall bind in Ecclesiastical matters as much as any statute. . . . It is agreed that Canons made in Convocation, and confirmed by letters patent, bind in all Ecclesiastical affairs; that no Canons in England are absolutely confirmed by Parliament, yet they are part of the laws of the land for the government of the Church, and in such case bind the laity as well as the clergy." (Ch. Dict. p. 134.)

Now so far as we can understand these observations, they appear, when disentangled and carefully considered, to allege, on three grounds, that the Canons of 1603 bind the laity.

First, Because Canons made in Convocation, and duly confirmed by the Crown, must always bind the laity.

Secondly, Because in point of fact the Convocation acted under the authority of the stat. 25 Hen. VIII.

And, Thirdly, Because the Canons of 1603 are not new, but mere collections out of what was already in force.

Now, as to the first point, we shall just cite Burn's Ecclesiastical Law; and we do so the rather, because the name of "Burn" appears at the end of the article in the "Church Dictionary." We do not for a moment accuse Dr. Hook of consciously desiring to prop up, by Burn's authority, positions which he never laid down, but on the contrary explicitly denies; but we think it not amiss to draw attention to the inconvenience of

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appending a well-known and respectable name to the end of a number of paragraphs drawn from various sources. We have no doubt that some of the matter contained in the Article is to be found in Burn; but the reader would much mistake if he supposed him to be an authority for the doctrine above cited. His words on the subject are as follows:—

"Concerning the authority of these Canons, and consequently the power of the Convocation to make laws (with the royal assent and approbation), much dispute hath been made; but the matter seemeth *now to be finally settled* in the case of Middleton *v.* Croft, 10 Geo. II., in which Lord Hardwicke, then Lord Chief Justice of the King's Bench, delivered the resolution of the Court to this effect."

Burn then sets out the judgment at great length, for which we have not room, and sums up the result thus:—

"After considering the cases which had been alleged on both sides, he (the Chief Justice) concludes, upon the whole, and lays it down as the deliberate resolution of the whole Court, that the Canons of 1603 do not bind the laity." (Pref. to Burn's Eccles. Law, p. xxvii et seq.)*

And as some persons may attach more weight, or at least may listen with more pleasure, to the Court of Arches than to the Court of Queen's Bench, we refer them to the case of Lloyd *v.* Owen, in the former Court,† where it is laid down that "a prosecution could not be founded on it (the 18th Canon of 1603) against a layman, because the Canons of 1603 do not bind the laity."

As regards the next position, that the Convocation was in fact exercising the authority given to revise the Canons by Stat 25 Hen. VIII., we hardly need say much. We will simply observe, that the Act cited merely gave the King authority to "nominate and assign at his pleasure two-and-thirty persons, whereof sixteen to be of the Clergy and sixteen to be of the temporalty of the upper and nether House of the Parliament .... and that the same two-and-thirty shall have power and authority to view, search, and examine the said Canons, &c..... and such of them as the King's highness and the said two-and-thirty persons, or the more part of them shall deem worthy to be continued .... shall be from thenceforth kept, obeyed, and executed," &c. ....

In what way Dr. Hook proposes to prove that a power to be granted to a mixed and specially defined Commission of this kind, could be executed by an exclusively Clerical Convocation, differing in number and almost every other feature, we do not venture to guess. When Edward VI. did actually grant such a Commission, it was entrusted to thirty-two persons, according to the provisions of the Act; but he dying before the Royal Confirmation was obtained, the work was incomplete; nor

* See also Stephens' "Laws relating to the Clergy," sub voce "Canon Law." In the very recent case of Reg. *v.* Chadwick, 11 Q. B. 233, Lord Denman said, "I do not ascribe more weight to the Canons than did Hobart and Lord Hardwicke."

† Lee's Eccles. Rep. 1, 436.

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has any other Sovereign ever professed, or pretended to exercise, the powers of the Statute in question.

The last ground taken by Dr. Hook is sound enough, so far as it extends. Lord Hardwicke himself observes:—

"There are many provisions contained in these Canons which are declaratory of the ancient usage and law of the Church of England, received and allowed here, which in that respect, and by virtue of such antecedent allowance, will bind the laity; but that is an obligation antecedent to and not arising from this body of Canons."

But this is obviously a very different position from that which is laid down in Dr. Hook's Article, particularly the concluding part of it.

And elsewhere, when he says of the words, "Receive the Holy Ghost," &c. in the Ordination Service, that "they are to be understood simply, clearly, unequivocally to express that the grace of God is given by the imposition of the Bishop's hands; and that if we speak of this as superstitious or ungodly, we are, as may be seen from the 36th Article and the *8th Canon*, under the Anathema of our Church,"—when we say such an assertion as this is made, its force evidently depends on the words, "Let him be excommunicated *ipso facto*," in the 8th Canon of 1603.

Far be it from us to justify malicious and irreverent calumnies against the Services of the Church; but we protest *totis viribus* against the notion, that to intimate a conscientious opinion as to the language of a particular formulary is an offence placing the party under excommunication, or what our Author, with an intemperance positively Tridentine, calls Anathema. In the first place, there is the question whether the Canon would have any force as against laymen. In the next place, the Canon speaks of those who teach that the Ordinal contains what is "repugnant to the word of God"—a much stronger form of expression than the word "Superstitious;" and lastly, no person lies under excommunication at all, until after sentence by a Court of competent Ecclesiastical Jurisdiction;* and before such a sentence could be arrived at, many questions, both of law and fact, must be discussed in order to decide whether the offence were really that contemplated by the law.†

Some few years ago, a layman, employed as a sort of Home Missionary or Scripture Reader in the country, was informed by the Clergyman, whose church he attended, that he could not be allowed to receive the Lord's Supper; and this, amongst other grounds, because he was alleged to have used some disparaging expressions relating to some of the Services in the Prayer Book. Thereupon a Case was laid before two Queen's

* See 3 Curt. Eccles. Reports, p. 862 et seq., where this is distinctly laid down, even where the Canons say that the offender is to be excommunicate, *ipso facto*.

† Thus, for instance, the late Dean of the Arches declined to consider Wesleyans as coming within the meaning of the Canon against those who impugn the Royal Supremacy. See his Judgment in Mastin *v.* Escott, 2 Curt. Reports.

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Counsel of eminence (one of them formerly Attorney-General), and their joint Opinion (a copy of which is now before us) was obtained to the effect, that if after due notice the Communion were refused to the party on such a pretext, the Incumbent would unquestionably lay himself open to legal proceedings.

It is a little remarkable, that while the restraints of conformity are drawn thus tightly in one direction, in another we find a liberality hardly less striking.

"The Clergy of England, in acknowledging the Supremacy of the King A.D. 1531, did so, as Burnet proves, with the important proviso, '*quantum per Christi legem licet*,' which *original condition* [the Italics are Dr. Hook's] *is ever to be supposed* in our acknowledgment of the Royal Supremacy. Consequently we give no authority to the Prince, except what is consistent with the maintenance of all those rights, liberties, jurisdictions, and spiritual powers, which the law of Christ confers on His Church." (Ch. Dict. Art. "Supremacy.")

We hardly see why, with such a reservation, Mr. Robert Wilberforce should not subscribe. We believe the passage is taken from Palmer, but it certainly bears an ominous resemblance to the instance of insufficient subscription mentioned by Coke:—

"I heard Wray, Chief Justice in the King's Bench, Pasch. 23 Eliz., report that where one Smith subscribed to the said 39 Articles of Religion, with this addition, *so far forth as the same were agreeable to the word of God*, that it was resolved by him and all the Judges of England, that this subscription was not according to the Statute of 13 Eliz., because the Statute required an absolute subscription, and this subscription made it conditional; and that this Act was made for avoiding a diversity of opinions, &c. And by this addition the party might, by his own private opinion, take some of them to be against the word of God; and by this means diversity of opinions should not be avoided, which was the scope of the Statute, and the very act itself made touching subscription hereby of none effect." (Coke's 4th Instit. 324.)

Lastly, and in connection with the subject of the Canons and Liturgy, we must mention an instance of inaccurate quotation, which yields, we think, to few that we have seen.

"The Liturgy thus revised and altered (Dr. Hook is speaking of the 2nd Book of Edward VI.) was again confirmed by Parliament A.D. 1551, with this declaration, that the alterations made in it proceeded from *curiosity rather than any worthy cause.*" (Ch. Dict. p. 453.) The italics are not ours, but the Author's.

It may strike most readers, that it would be rather odd for an Act to recite that the alterations which it ordered proceeded from an unworthy cause; and perhaps, therefore, they may like to verify the citation. It is from 5 and 6 Ed. VI. cap. 1. § 5, and runs thus:—

"And because there hath arisen in the use and exercise of the aforesaid Common Service in the Church heretofore set forth, *divers doubts* for the fashion and manner of the ministration of the same, *rather by the curiosity of the minister and mistakers*, than of any other worthy cause; therefore as well for the more plain and manifest explanation hereof, *as for the mere perfection* of the said order of Common Service, in some places where it *is*

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necessary to make the same prayers and fashion of service *more earnest and fit to stir Christian people to the true honouring of Almighty God*, the King's most excellent Majesty, with the assent of the Lords and Commons, &c., hath caused the aforesaid order of Common Service, entitled 'The Book of Common Prayer,' to be faithfully and godly perused, explained, and made fully perfect," &c.

Here we take leave of Dr. Hook's Work. We might have added other instances to those which we have selected, and we might too have entered upon the doctrinal questions scattered through the book, on some of which, as it may be supposed, the Author's views are not entirely in accordance with those of the "Christian Observer." But we abstain; and we do so the rather, because we are inclined to think Dr. Hook's own views, or at least the statements of them, have undergone of late some modification. We do not despair of his more entire agreement with ourselves at some future day. In many places, too, his tone against the dogmas of Romanism is strong and decided; and he says, in his Preface to the Edition of 1852, that he has given greater prominence to Articles of this latter kind, in order to meet the spirit of the times. "Now," he says, "an affectation of repudiating our Protestantism is prevalent; while by ignorant or designing men, Protestantism is misrepresented as the antithesis, not, as is the case, to Romanism, but to Catholicism; at the same time Catholicism is confounded with Romanism, primitive truth with mediæval error, and the theology of the Schools with that of the Fathers."

But when we see this "Dictionary" advertised as a Manual for Clergymen and Students, we have thought it needful to point out how little reliance can be placed on it upon many of those subjects for which it is most likely to be consulted. Indeed, it sometimes strikes us that the Author has written some parts rather as a sketch of things as he would wish them to be, than an account of things as they are; and that they might be collected under the title of "Utopia Ecclesiastica; or, the Church of England as it ought to be, according to the Vicar of Leeds; with extracts from such authorities as favour the Author's views."

The second of the Works which stand at the head of this Article, comprises more matter than the "Church Dictionary," and also varies from it somewhat in its choice of subjects. Though not devoid of Ecclesiastical information, it gives no place to Architectural and other details. On the other hand, it devotes some space to questions of Biblical Exegesis; and contains discussions, written with care and learning, on many topics of Theology, on which Dr. Hook enters very briefly. It would hardly, therefore, be fair to institute a comparison between the works. They are probably intended to suit different classes of readers. The "Christian Cyclopædia" is calculated for the latitude of Edinburgh rather than that of London. It devotes some five columns to the "Church of Scotland," and

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gives a short statement of the rise of the "Free Church:" while the Church of England is disposed of in less than half that space. Episcopacy, too, is spoken of as "an evil," which arose in the Primitive Church. We think also that we see evidences that different hands have been engaged. In the Article on "Miracles," it is maintained that a miracle *per se* does not prove the Divine origin of a doctrine, and therefore the moral character of the doctrine must also be scrutinized. On the other hand, in that on the "Plagues of Egypt," it is assumed that no real miracle can come except from God; and an extract from Professor Bush is given to shew that the Magicians were only jugglers. Under the head "Supremacy—Oath of," we are referred to the Article "Oath;" but on perusing the latter, we find nothing in relation to this particular test. On the whole, however, so far as we are entitled to speak of so large a quantity of compressed matter without perusing it throughout, we think the book interesting and able. But the reader must bear in mind, that its own point of view is eminently Presbyterian, though it frequently seeks to give two sides of a question with a laudable desire of impartiality. And we are compelled to remonstrate strongly against one feature—the hyper-Calvinism which constantly appears. Let us not be misunderstood. We are not speaking of such doctrines as Individual Election or Final Perseverance. We allude to passages like the following:—

"The question as to the extent of the Atonement has, in various periods of the history of the Christian Church, been a subject of keen and exciting controversy. The Arminians maintain, that in the design and intention of the Father, the blood of Christ was shed for all mankind, so that He so far satisfied the Divine Justice as to render it consistent with the honour of God to enter into lower terms with them than before; and that the salvation of all is now possible, upon the condition of their faith, repentance, and sincere obedience. This view of the atonement has been often revived since it was publicly repudiated in 1618 by the Synod of Dort; and even in our own days the controversy has been awakened in quarters where *better things might have been expected.* The form, however, which the *heretical doctrine* has assumed is no longer that of gross Arminianism, but rather the more modified form of Hopkinsianism, as it is termed in America—a form which maintains that Christ died for all men, while it asserts also the doctrine of particular election." (Art. "Atonement.")

By such views the Author thinks "the federal character of Christ's mediation is completely lost sight of, and the whole transactions of the Covenant are rendered nugatory."

Such a charge of heresy is surely as intolerant as the language of any Anglican High Churchman; especially when it is considered how small a portion even of Evangelical Christendom would adopt the views of the writer. We have no wish to undertake the championship of Arminianism; but we protest against the harsh language in which the Author speaks of what he calls by the singularly inharmonious name of Hopkinsianism. It is stigmatised for simply asserting that Christ died for all men. Of course the Catechism and other formularies of the

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English Church, which state this view explicitly, must come in for like condemnation.

The question however, after all, is what the Scriptures say on the subject. And we think that such passages as John iii. 16. 17; 2 Peter ii. 1; 1 Tim. ii. 4; 1 John v. 10, and many others, taken in their natural sense, are clear, and hardly to be mistaken. We do not see how men are to be condemned for not believing a Record which, relatively to them, was never true. Then, is there any reason requiring that the literal sense of such texts should be explained away? We are not aware that the advocates of particular Redemption rely much on any other passages as *directly* contradicting the natural meaning of those just quoted. But they consider that such apparent meaning must be modified in order to harmonize with certain inferences, which are logically to be drawn from what we read in other places concerning the Divine counsels. But we greatly doubt the propriety of these apparently logical inferences on the subject of these thoughts which are *not as* our thoughts; for as the heaven is higher than the earth, so are His thoughts higher than our thoughts. If a man "will exchange the safe circle of religion and practical reason (we are citing the impressive words of Coleridge) for the shifting sand-wastes and mirages of speculative theology; if, instead of seeking after the marks of Election in himself, he undertakes to determine the ground and origin, the possibility and mode of Election itself *in relation to God;* in this case ... we can only regret that the inquirer had not been better instructed in the nature, the bounds, the true purposes and proper objects of his intellectual faculties, and that he had not previously asked himself by what appropriate sense or organ of knowledge he hoped to secure an insight into *a nature which was neither an object of his senses, nor a part of his self-consciousness.*" (Aids to Reflection, Aphorism 2, "On that which is indeed spiritual religion.")

When we add, that the immediate context of these words is a panegyric on the manner in which the subject is treated in Leighton on St. Peter, they will hardly be ascribed to an undue leaning to Arminianism. Indeed, within the compass of a few lines, we find Coleridge affirming that "the doctrine of Election is in itself a necessary inference from an undeniable fact—necessary at least for all who hold that the best of men are what they are through the grace of God;"—but this is the practical view of the subject, and is widely different from that theorizing on the Divine counsels which we venture to deprecate. Is it not, in truth, one great object of the Incarnation to exhibit, under a human, and therefore comprehensible, form, that love and compassion which, viewed as attributes of the Infinite and Unchangeable One, are not conceivable by us without difficulty and intellectual embarrassment? And if so, is it not contravening this purpose if we weaken the force of our Lord's words in John xii. 47, or when weeping over Jerusalem,

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in order to harmonize them with deductions drawn, in obedience to a supposed logical necessity, from what is elsewhere said of Eternal Decrees? Is it not, in fact, to fall into an error akin to that which is somewhere reprehended (we think) by Paley or Bishop Butler—the error of allowing what we do know to be affected and influenced by what we do not know,—our knowledge by our ignorance?

Hymn Tunes, sung in the Church of the United Brethren, first collected by the Rev. C. I. La Trobe. A new and enlarged Edition, with an Introduction, by P. La Trobe. Mallalieu: Hatton Garden.

IN the present instance, we have been induced to wander from our somewhat inharmonious path, partly by the unusual excellence of the volume before us, and partly by the ingenious and able "Introduction" to it. The family of which the Author is a member, seems to constitute an orchestra in itself—a great nest of singing birds—father and sons being all under the same inspiration. The present Work, by the son, is little more than an echo of the voice of the father; an Essay, and a set of airs and harmonies, designed to commend the family art to the too often deaf and dumb multitude around them. As we have stopped to notice the volume, we shall take the opportunity of offering a few general remarks as to the state of Psalmody in the land.

It is, then, a gratifying circumstance to all lovers of ecclesiastical music in this country, that for some years there has been a growing taste for Church tunes of a sound and devotional character. This is seen in the readiness with which the better class of organists, when liberty is given them, cast aside the more light and frivolous melodies, and prefer to adopt the good old Church Chorale, with all its gravity and solemnity. The Tune-Books, also, which have been published of late years — such as those of Messrs. Haversal, Best, and Dr. Maurice—have confined themselves wholly to the more chaste and ecclesiastical style of Tune; making free use of the German Collections, and bringing forth many an old Chorale covered with the dust of centuries, to the exclusion of such melodies as formed the staple manufacture of Tune-Books fifty years ago. Church Music, in common with Church Architecture—may, we add, with Church men—have all felt the influence of the age, and are, we think, decidedly improving.

Of such Collections, "The Moravian Tune-Book" may perhaps claim precedence, not only as being first in the field, but also as embracing a wider range of choral harmonies. It was origi-

nally compiled and published about sixty years ago, by the late Rev. C. I. La Trobe, and has since passed through two or three editions. The germ of it is to be found in the Choral-Buch of the Brethren's Congregations in Germany. The present edition, by the Rev. P. La Trobe, son of the compiler, beside other improvements, has, as we have said, a Preface, in which is contained much curious and interesting information relative to the progress of Church Psalmody on the Continent and in this country since the Reformation. A larger and more varied number of excellent Tunes is introduced than in any Church Selection, owing to the wider range of metres in the Moravian Hymn-Book; for, while in our Church we have confined ourselves to the ordinary measures, the United Brethren, from their first establishment in this country, partly to preserve an unity of worship with their brethren in other lands, have sought to retain their original Tunes, by the translation or composition of Hymns of suitable metres. As the German language is much more pliant than the English, and has a capability of verbal combinations as well as of feminine terminations, which the English does not possess, the difficulty in the way of translation was necessarily great; and when it is borne in mind that many of the original translators were themselves Germans, imperfectly acquainted with the English tongue, we need not wonder if the attempt was sometimes made at a serious sacrifice of ordinary attributes of poetic composition. Still, this effort of theirs preserved their Tunes; and thus they are enabled to introduce some of the most magnificent German Chorales, which are not admissible into our English Collections without mutilation.

We have no clear evidence that compositions answering to our Psalm Tune existed before the times of Wickliffe and Huss. We have *specimens* of hymnology of the fourth century; but that Hymns, such as those of Prudentius, were sung by congregations to solemn and systematic melodies, we have no proof. It is a question whether the Tune ascribed to S. Ambrose be his, at least in its present form. It may have been modulated at a later period from a chant. It is probable that the singing of Psalms and Hymns and Spiritual Songs in primitive times, partook rather of the character of the irregular and wild chanting now in use in the East, and of which a judgment may be formed in this country by the usage of the Jews in their synagogues. From the time when the Chorale was invented or adopted in the 14th century, three different classes of Church Tunes are noted by the Author of the Preface to the Moravian Tune-Book; the Bohemian—of the School of Huss, the Lutheran, and the Reformed.

The first is of a grave and solemn character, simple alike in melody and harmony. Some few Tunes of this class are retained in the Moravian Collection, and are venerable from their age and the associations connected with them, independent of their musical merit.

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The Lutheran is the richest both in quantity and quality. Luther found many a congenial spirit around him, who cheerfully united with him in rendering music subservient to higher purposes. "Within a century and a half, no fewer than 2000 Chorales are known to have been composed, chiefly by the cantors of the parish churches, many of whom must have been possessed of considerable knowledge and skill in music." Thus Rome complained that "Luther had done them more mischief by his songs than by his sermons." (pp. 12, 13.)

The Reformed class of Tunes was of the French school, Calvin having commissioned Claude Gondimel and Louis Bourgeois to compose and compile a Collection; which Collection has, in a great measure, retained its hold in the Reformed Church to the present day. The Tunes are noted for their regularity and precision, but they want the fire and feeling of those of the Lutheran school.

The Foreign Tunes borrowed by our English Reformers were chiefly of the schools of France and Switzerland, of which the Old Hundredth Psalm Tune is a specimen—heavy, solemn, and stately.

Of genuine English compositions, there is a greater abundance of Chants than Psalm Tunes. The latter are almost wholly confined to the common measures, which naturally cramped the composers. Yet, if few, in consequence, rose to any high eminence, there are many rarely surpassed for sweetness of melody and pleasing combinations.

Although, as we have noticed, there is a decided general improvement in the choice of Tunes by our organists, it is a question how far the changes consequent upon it are popular. It not unfrequently happens that an organist overrides the taste of the people, who are apt to pronounce Tunes, of unquestionable excellence, *dry*, from not being able to enter into their character; while expressions of regret follow the expulsion of some of the lighter and less ecclesiastical compositions. The fact is, that no national improvement in musical taste can be expected unless the science be more thoroughly ingrained in the national mind. As long as music is so neglected as a branch not only of common but even of liberal education, we may look generally for either a bad taste, or no taste at all. The disadvantage under which music labours, compared with other arts, is well described in the Preface.

"In one important particular, its merit may be regarded as its misfortune. Because it is an original, not an imitative art; because the laws and principles which regulate its strains and movements are hidden from the multitude, while the representations in which it delights, and which are felt at times so powerfully even by the unskilled hearer, have reference to ideas and emotions rather than to visible objects and outward acts,—too many persons are ready to deny, that there is anything like a real standard of musical excellence. The principle which would be ridiculed and summarily rejected, if applied to the so-called sister arts of Painting and Poetry, seems to be readily admitted by not a few, in regard to Music,—an art based upon a science, the principles

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of which are in a far less degree open to general criticism. The man who would pronounce the Saracen's Head, or the Red Lion, on the sign of a neighbouring public-house, equal to one of the master-pieces of Raphael or Rubens in the National Gallery, or who would declare, that he preferred some ungrammatical piece of poetry in an obscure print, to a sonnet of Milton, or a hymn of Cowper, would meet but with few to endorse his opinion or applaud his judgment; but how often do we find some vapid production, destitute alike of musical ideas and musical grammar, preferred to the rich harmonies, and pleasing and expressive melodies of really great composers."

Every credit is due to Mr. Hullah and his coadjutors for their attempts to diffuse a general taste for music; but the inadequacy of such attempts, unassisted by a systematic plan of education, is seen from the fact, that, however for the time a momentary excitement may have been raised in any locality, it has too often died away with the discontinuance of the classes.

One of the most hopeful signs for the next generation is, that Music is now made in some schools a part of education. This is, however, chiefly the case where Tractarian principles obtain, and is directed rather to the revival of the Chant than the Psalm Tune. Still the effort is in itself good, and worthy of imitation in other schools. Is it because music is so much patronised by that class of theologians, that so many of an opposite class treat the art with contempt, and set their faces against any effort at improvement? If so, it is high time for our clerical brethren to take a lesson or two from the first music teacher at hand as to the real character and capacity of the art.

To consider the music merely as an appendage to the service, —as something to fill up time, and afford a moment for breathing to the clergyman, who seeks nothing, and therefore finds nothing, of edification in it—when it has been the joy and solace of thousands in all ages of the Church, and is the expression of the raptures of heaven—to hold such an unworthy estimate of its use as a portion of the public service, is surely, in a sense, to dishonour Him whose gift it is, to defraud our congregations of a rich and blessed privilege, which is a sort of antepast of the world to come.

There is a great evil in some of our churches, discerned and deprecated by many clergymen, who are themselves not musically intelligent, and that is, the indecorous style in which the organ is often played. And this evil is the more manifest from the custom in some places of introducing interludes between the verses of a Hymn or Psalm. This custom appears to us to be neither necessary nor desirable. It is not necessary; for there is no great fatigue in singing four or five verses consecutively; and it is not desirable, as it affords scope for an undevotional organist to give exhibitions of his musical skill, without regard to the true object of a spiritual worship. It is an humbling sight to see a whole congregation standing up during one of these interludes, as though engaged in an act of devotion, while, in fact, they are the mere reluctant martyrs of the organist's conceit and absurdity.

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The interludes introduced in the Moravian Psalmody, of which specimens are given at the close of this volume, are not between the verses, but lines. It is a practice that obtains in the German churches. The design is to lead the mind easily from the concluding chord of the one line to the opening one of the next. In the hands of a devout organist of good taste, such interludes may not be objected to; but, if otherwise, they are open to the evils alluded to above. In fact, it is a question whether the true character of a Tune is not better preserved by the omission of all such appendages or interludes. The lines of a good Tune are not as so many beads on a string, each isolated and apart, but all ranged in subserviency to one general plan. To break in, therefore, upon the idea, at the close of each line, by strains often wholly extraneous, is so strange a custom that it is difficult to find a parallel in any other art or science, except in certain kinds of song writing, where between each line is introduced some burden of pure nonsense.—If, however, interludes between the lines are admitted, it is essential that they should be of a becoming character; and, as a guide, the examples given at the close of the Tune-Book are very good. They are natural, short, and free from meretricious ornament.

As a collection of sound ecclesiastical harmonies, suited to further edification and inspire devout feeling, the "Moravian Tune-Book" may be well recommended for the study especially of those who are in any way associated with "the service of song in the house of the Lord."

As a whole, it is improbable, without a far greater variety in our metres, that it could ever be extensively introduced into our public services. But congregations might profit to a great extent from the Collection, and private families still more. Such is the difficulty of securing anything like a concurrence of voices in our public assemblies, that we are sometimes disposed to regard our own as a singularly unmusical nation. But it would be wrong to come to this conclusion till, as we have said, more is attempted in this department at our schools. Some of those sweet songs we hear in the neighbourhood of a nest may be the lessons of the old bird given to his half-fledged offspring. And the elder singing-birds in the family of man must take care that the younger want neither precept nor example, from the parent and teacher, in this noble art. And this volume will be of great use to them in this new and honourable vocation. He has tuned a lyre, which we hope will be struck in many families. We add the Author's analysis of his own volume, to guide our readers as to what they have to expect:—

"Besides the Hymn-Tunes, Chants, and Doxologies, peculiar to the Brethren's Church, and some of the best and most approved specimens of old English Psalmody, this Collection comprises a number of the finest Chorales of the Lutheran and Reformed Churches, including the majority of those with which the oratorios of Graun, Bach, and Mendelsohn have made the British public more or less familiar.

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"The Introduction contains a variety of information on the subject of congregational Psalmody, its past history, and its true character, with particular reference to its revival and promotion by Luther and his coadjutors, the reformers of the sixteenth century."

BRIEF NOTICES OF NEW BOOKS.

Food for My Flock. Sermons preached in Havant Church. By T. Goodwin Hatchard, M.A., Rector of Havant. Hatchard.

If the absence of what may be termed "seriousness" in Sermons—of a deep, earnest, "agonizing" spirit—absolutely destroys every other pretension to excellence; there is another quality scarcely less essential to their power, and that is, a spirit of liveliness, vigor, and intenseness. Those who have been led to large enquiries, especially among the poor and the young—a considerable portion in almost every congregation—are shocked to find how little of what is addressed to these classes appears to reach even their ear. And the fact is, that certain properties in the bulk of our hearers seem to be forgotten by too many of their teachers. One, for example, is, that they are unaccustomed to sit still; another, that they are unable, except within the very narrowest limits, to reason; another, that the great bulk of the words derived from the Latin and Greek are a dead letter to them. And moreover this is forgotten—that human nature, especially where spiritual things are concerned, is resolutely drowsy, and needs a strong and frequent shaking to keep it awake. Nor is even this all. Preachers seem often to deal with their hearers as though they were so many mere dry mental existences, on which everything except logic is wasted, and forget that they are creatures, not only of flesh and blood, but of imagination, and affection, and passions: who may be addressed through the eye by pictures and images; through the fancy by parables and resemblances; and through the affections by those lively appeals which touch the deepest chords of our nature. Now we are bound to say of the little volume before us, that whoever else may be guilty of all these mistakes, Mr. Hatchard is not; and that he has given us a set of plain, spirited discourses, which are not unlikely to disturb the repose of the drowsy, and to send home simple truths to the hearts that need them. The Sermons are, besides, Scriptural in their doctrinal views, charitable in temper, unpolemical, rather asserting the truth than contending for it; and we cannot help thinking that especially the congregation to which they were addressed will be both glad to receive and likely to profit from them. We find the Author stating that they have been already heard by his congregation with much interest, and that many have desired their publication. He has done well, in our judgment, to gratify that wish. Nor should we doubt that, in an age when the number of sermons required on a Sunday and in the week seems often to tax the mind a little too hardly, and in some cases to ask for bricks where there is

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very little straw, and therefore to foster the spirit of borrowing, the echo from Havant will be heard, like that of the great guns in its neighbourhood, in the surrounding towns and villages; and Mr. Hatchard, from his single pulpit, will preach with much effect to a good many congregations at a distance.

Lives of the Saints: Manual for Confession.
Masters: London.

THIS work is believed, on strong authority, to proceed from one of the Curates of St. Saviour's, Leeds—the church so pregnant in ultra-Tractarians, and, ultimately, in perverts to the Church of Rome. The Author is also a recognised disciple of Mr. Aitkin, at one time so conspicuous in that very church, but who has lately disappeared—we know not how or where, but perhaps through the trap-door of one of his pantomimic religious exhibitions—from the public eye. We had no hesitation, in the first instance, in pronouncing that the monstrous union of high-flying Tractarianism with a sort of hyper-Wesleyanism must issue in some extraordinary birth. And here we have the results—in the grossest possible specimen of Church of England Popery—in the exalting of "Confession" to the rank of a "holy ordinance"—in transforming the minister into the rank of a Priest, and then of a Mediator and Saviour—in perverting the Sacrament of Thanksgiving in the Lord's Supper, into an actual sacrifice of the body and blood of Christ. This, and even worse than this, might be expected from the strange amalgamation substituted by Mr. Aitkin for the pure faith of the Reformation. Much delusion, as it appears to us, prevails in some minds as to the power of one or a few right principles or opinions to constitute a true Church or religious system. Mr. Aitkin, for example, held distinctly, and even prominently, the great truth of the necessity of the conversion of our fallen nature by the Spirit of God. Hence multitudes were disposed at once to recognise him as an apostle of the Cross; whereas a closer examination would have led to the conclusion that this opinion was the grain of wheat in the bushel of chaff—that the system was a bundle of contradictions—that if it had a head of gold, it had a body and feet of clay—that a spirit of enthusiasm kept the whole together for a day, but that very soon the discordant parts would separate, and the result would be some such residuum of Popish falsehood and wild absurdity as we find in this volume.

OBITUARY.

THE RIGHT HON. SIR ROBERT HARRY INGLIS, BART.

AMONG the many distinguished and lamented individuals who have been recently removed from us, there is no one whose loss

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will be more widely and deeply felt than that of Sir Robert Harry Inglis. "The righteous has been taken away," and, in this case, there are many "who lay it to heart." Both in his public and private position, he occupied a peculiar place; and he has left a void which it will not be easy to fill up. A variety of circumstances have, we think, contributed to give him this high place in the public mind; and we venture to hope that our readers will not be reluctant to follow us in a brief consideration of at least a part of them.—They may naturally be collected under the heads of Intellectual, Moral, and Social qualifications.

The *intellectual* powers of Sir Robert Harry Inglis were not of the character which is apt to astonish or to captivate the large masses of society. In the House of Commons he perhaps never made a speech that might be characterized as in a high degree fervid or oratorical. There was rarely much either of strong passion or vivid imagination in his addresses; though his detestation of folly and sin often prompted both arguments and expressions which breathed all the inspiration of true eloquence. But he possessed several qualities which, independently of what may be more properly termed his moral qualities, gave him a very unusual position in that fastidious assembly—extraordinary diligence in collecting the facts of a case—a memory almost as strong as Mr. Macaulay's, or Sir Robert Peel's—a pure, simple, forcible English style—great clearness in the statement of an argument—and perfect candor of opinion, as far as certain overwhelming convictions, which we hesitate to call prejudices, allowed fair play to his logical powers. It will be admitted, even by those who most differed from him in opinion, that his array of facts and arguments was, in a large number of instances, a formidable one to his antagonists. And we ourselves have often, in following out a series of extended debates on the great questions of the day, been surprised to see to what an extent his perhaps almost unnoticed speech has supplied the "materiel de guerre" to subsequent speakers. We might take, as an example of this process, his, we believe, printed speeches on the Catholic Question, and on the Reform Bill. In both of these addresses he failed to carry conviction to the House of Commons; but the Historical and Ecclesiastical reading displayed in the one, and the Constitutional knowledge exhibited in the other, constituted a sort of common stock for others less laborious and accurate, but more dexterous and impassioned, speakers.—These qualities of honesty of purpose, of accurate knowledge of facts, and great simplicity of speech, followed him into private society; and, we may without exaggeration say, made every hour of social intercourse with him a season of refreshment and instruction. Nor should we be wise in underrating such qualities. We remember to have heard one of the most competent judges of the qualifications

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of public men declare that, for twenty men of brilliant powers of speech, he had not met with above one of precise information, of determined integrity of mind, and clear, strong, common sense.—The intense love of truth is, indeed, a jewel of the very first water. Whole tribes, and even nations of men, appear to labour under a sort of moral incapacity for truth; and many persons, who would have otherwise occupied the loftiest eminence of life, have smashed on the rock of their inaccuracy. But the truth, as far as he knew it, was sure to be found on the lips of our departed friend. It is not that we mean to blazon on his banner the unique title of "A man without prejudice;" but we are bold to say, that his opinions, whether those of the majority or minority, had, for the most part, very strong legs to stand upon; and to say the least, from their close approximation to truth, were most difficult to disprove, even by the most ingenious debater.

The *moral* and *religious* qualifications of Sir R. H. Inglis were of a very high order. He appeared to us to receive the truths of religion with the simplicity of a child; content to be taught wherever intuitive knowledge is impossible. No one, we believe, ever found reason to charge him with even a momentary forgetfulness of the immeasurable distance between God and His creatures; between Infinite goodness and greatness in heaven; and littleness, guilt, and infirmity below. Few men, we are persuaded, have cast themselves with more profound humility at the foot of the Cross; or have embraced, with a stronger and more cheerful confidence, the gratuitous and fatherly promises of God to a lost world.—Then, his, was also the rare distinction of being a staunch Churchman, without a touch of bigotry against those who differed from him. He indeed refused an entrance to the Jew or the Romanist, into Parliament; but it was because, in his conscience, he believed that both Scripture and the English Constitution barred the door against them. In the mean time, he had no touch of hatred against either Jew or Romanist; so that, while he laboured with one hand to shut the door, he rejoiced to supply their wants, or to bind up their wounds, with the other. It is right to add, that in the assertion of what he believed to be true in religion, or just in morals, he discovered a moral courage and unflinching consistency to which it is not easy to find a parallel.—Nor was his one of those coarse or turbulent natures which live by resistance, and are never so happy as when they are in a storm. Considering the peculiarity of many of his opinions, it was impossible that he should not provoke opposition; but he never provoked acrimony. Meekness is the quality of some minds, and strength of others. But it is very rare to find united in the same man strength of will with gentleness of temper—so as to realize the riddle of Samson, "Out of the strong came forth sweetness." It was almost peculiar to Sir R. H. Inglis often to fight an almost solitary battle in Parliament without either awaking displeasure or feeling it.

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We come next to his *social* qualities. These were of a very high order; and had their origin, as we believe, in an intense benevolence of spirit. No person presents himself to our mind, since the hour which laid William Wilberforce in the cold grave, who seemed to find a deeper delight in adding to the happiness of his species. Advancing years often tempt us to retreat within ourselves, and especially to refuse any extension of our courtesies and kindnesses beyond the ranks of those whom older recollections commend to us. But Sir Robert was distinguished by his courtesies to the young; and many a man, now launched into life, and able to stand alone, remembers with deep gratitude the friendly grasp, and the beaming countenance, which welcomed him to a breakfast or dinner table, where perhaps for the first time he was admitted to the society of the great and wise and good; and learned some of the lessons which fitted him for future usefulness and distinction. And this spirit of benevolence and love reached beyond the smaller circle of his own hospitable home to the wider circles of general society. Perhaps no man ever attended so large a number of Committees for benevolent purposes; and very few with such rigid punctuality; with so diligent a spirit; with such untiring endeavours to learn the facts of the case, and to pass an honest and disinterested judgment upon them; with such an absence of party spirit, and such a resolution to give every human being credit for all the good his unbounded good-nature discovered in him.

In some rare instances, as we think, his intellectual prejudices, to a certain degree, limited and even warped the decisions of his judgment; but they never for a moment cramped his charity. High Churchmen and Low—"the Society for the Propagation of the Gospel," and the "Bible Society"—equally felt that they had a friend in him; not indeed blind to their errors or faults, but disposed to swamp the contemplation of their minor defects in that of their loftier excellences; and loving rather to survey the brightness of the precious stone, than to scrutinize the petty, and perhaps doubtful, flaw on some portion of it. Rare, indeed, is so large a breadth of charity in this captious and quarrelsome world. How often, as we have to travel along its difficult and dusty plains, are we compelled to long for men disposed to discover excellences rather than defects—to commend rather than to blame—to love rather than to quarrel—to forget the, perhaps, one point on which they differ from a good man, rather than the ten thousand points on which they agree with him. If there be such a privilege as "the Communion of Saints," then surely all should earnestly seek the brotherhood of the family of God, and all rejoice to sheath the weapons too often employed in domestic warfare, and draw them again, only to contend against the common enemy.—It may be well to add, that the kindness of our deceased friend never appeared to

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stand in the way of his manly discharge of duty. Few, for example, who had the privilege of accompanying him, only a short time before his death, on a deputation to Lord Palmerston, on the subject of the projected measure of throwing open the places of public amusement on Sunday, will easily forget the singular wisdom, courtesy, and manliness of his address, nor the measure of sympathy in a momentous question which appeared to be awakened by its honest enthusiasm. These last flickerings of the lamp, as they have proved to be, were of the brightest character.

But we are perhaps trespassing at too much length on the attention of our readers, while we thus "unload our grief—the common grief of all the land"—upon them. We may be pardoned, however, for saying, in conclusion, that, as it appears to us, a great and most serious gap has been made in our Christian and social circle. May we not hope that the event may lead us to seek a more intimate union with our only undying Friend and Comforter, and to cleave the closer to each other, now that another strong link is broken in the chain of Christian and social fellowship?

VIEW OF PUBLIC AFFAIRS.

WE remember to have read of a man of such unusually short memory, that, although he could remember having been at a siege in Flanders, he could not recollect whether he was one of the besiegers or the besieged. Now, in *Spain*, such is the present state of parties, that, although certain cities are said to be in a state of siege, it is next to impossible to ascertain who are the parties besieging and besieged. Sometimes the Queen is running away from a Minister, and sometimes a Minister away from the Queen, and often the people getting away from both. Spain has had sovereigns who would have soon tamed down the unruly spirits around the throne; but she has never enjoyed a state of political existence, in which a constitutional monarch has ruled in the hearts of her people. Nor will she, we fear, while the Pope is the head of her Church.

From *Rome* we hear little or nothing. She sits, we presume, and broods upon past exploits, or, it is possible, is excogitating some new dogmas, which the world must believe or perish. In *Piedmont*, a Bill has been carried for the extinction of monks and convents, which we think must have been welcomed like the miracle which

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swept away the locusts from the plains of Egypt. The Government of *Florence* has again grasped the rod of persecution, and a new victim is cast into her prisons. It is, no doubt, a difficult question to decide how far one state may interfere to restrain the cruelties and injustice of another. Such wars as that in which we are engaged at the present moment with Russia, assume the principle that nations may interfere to protect the weak against the strong; and if this be true as to nations, why not as to individuals?

France has inaugurated her Exhibition; and although several circumstances have conspired to rob it of a little of the prestige of our first opening in Hyde Park, we cannot doubt that new glories will every day disclose themselves, and that at least the taste of the world will largely profit from the example of French skill and industry. It is curious that a people, so much less men of business than ourselves, should have gone to work in a so much more business-like spirit. Our Palace of Glass, as it seemed to rise by the hand of enchantment, might have vanished with another stroke of the wand, had not the happy thought suggested itself of removing the edifice to Sydenham. The buildings at Paris are most of them permanent, and are therefore likely to perpetuate the advantages of the Exhibition to future generations.

Prussia is satisfied to be "nobody" in the scale of nations.

Austria has managed to screw herself into the happy position of "the General Pacificator." She has kept open the Conferences at Vienna. She is now suggesting new terms of agreement. In the mean time, which is of infinite importance to her, she is able to lie on her oars as to the war, and to stretch out the hand of courtesy and conciliation to all the world.

Russia, whatever Mr. Gladstone and Lord Grey may say to the contrary, has, by the almost common consent of the civilized world, played absolutely false in the late negotiations. She has granted all that she could not keep, and nothing that she could. She has refused to guarantee the peace of Turkey, and to lessen her own armament in the Black Sea; nor will she ever, as we fear, concede these points, till peace is dictated to her within the walls of Sebastopol.

From our own *Colonies* we receive little new intelligence, except that Mahommed Dhost has bound himself by the closest treaties to Great Britain; and that there has been an earthquake in New Zealand. How apt are the fairest portions of the earth to pay this awful penalty for their glorious rocks and fertile valleys! They are made to feel, by the occasional exercise of the great physical powers of the universe, how little their earthly paradises are *their own*.

In *America*, the States seem to be satisfied to grow rich and strong, and to make little noise in the world. Oh! that this great people would give a little of their leisure to the maturing of a system

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for the extinction of Slavery. It hangs about them like a rag on the shoulders of a monarch. It might have been thought that free governments would make free men. But the greatest Liberals are too apt to be liberal only to themselves.

The *Home* news of the month must be very much confined to the proceedings of Parliament. The earlier part of it produced no motion of any great moment.

On May 25th, Mr. Disraeli brought on a motion, really meant to harass, if not to dislodge the Ministry; but so framed in its latter clause as to assure the Queen of that which needs no assurance—the resolution of the country to support her in the war till a solid peace could be secured. The real object of the motion tinged the whole debate of this and the following night, giving it the character of a mere party struggle. Lord John Russell, however, at whom the motion was chiefly aimed, succeeded, we think, in vindicating his own proceedings at Vienna—maintaining plausibly, at least, that he had conceded all that could be safely granted, and nothing more. Mr. Gladstone, *more suo*, repudiated, as respected the war, all his own acts as a member of Lord Aberdeen's Government; splitting hairs very dexterously, and in great good humour. Lord Granby, by a strange distortion of sight, sees everything to admire in Russia and her sovereigns. The debate issued, on the second night, in a majority of one hundred in favour of the Ministers.

On the second evening of this debate, Lord Grey brought on his motion to put an end to the war. The contrast in the House of Lords, to the pettifogging debate in the Commons, was such as became the higher position of the parties. Lord Grey, indeed, seems to be labouring under a sort of Russian mania. But the whole argument was lofty and generous on both sides of the House; and if Lord Grey had pushed his motion to a division, the probability is that he would have divided—which, however, would, we are inclined to think, have been very much to his taste—in a minority of one.

Sir John Pakington's Educational Bill is a subject which continues to press heavily on the Christian mind, and all the more as the time of its discussion approaches. Its so-called "Conservative" origin will be sure to recommend it to that portion of the Conservative party who fold their hands in their bosom, and let their leaders think for them. But it has also much to commend it to the Liberals, inasmuch as its tendency is to take power from the Clergy, and throw it into the hands of town authorities. We continue to view this Bill, in common with all others which have for their object the separation of the religious element from the every-day business in schools, with the most unequivocal disapprobation. All that the country now needs is, the extension of the present system so

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as to allow the Commissioners to give larger help to those parishes which cannot help themselves. Of one other gift, indeed, we should be glad—shorter papers, and a little more haste in "My Lords" the Commissioners.

Lord Robert Grosvenor's *Sunday Bill* will also be discussed soon after the holidays. It is most painful to us to resist, in the first place, such a man—and in the next, any measure which is framed with the most undeniable intention of getting rid of the crying evil of Sunday profanation in our great cities. But we cannot consent to do evil that good may come; and it appears to us an evil of no common magnitude, to throw anything like a legal sanction, which the Bill at least indirectly does, over a positive breach of the law of God. We should also hesitate to accede to any measure which based itself, as this appears to us to do, not on the will of God, but on the mere expediency of a devout observation of the Sunday.

Sir W. Clay has succeeded in obtaining a second reading for his *Church Rate Bill;* which, however, as it is based on the total annihilation of a "Rate," will not pass the House of Commons without such modifications as to destroy its value to the anti-Church party; and if it gets to the Upper House, it will there, we believe, die of instant strangulation.

The nation are willing, we think, *if they cannot escape it,* to allow of some demand on the pew-holder for the *services* of the Church, but they will insist on the sustentation of the *fabric* coming out of the national fund. And why not? Are the churches in a county of less value to the community than a county jail or lunatic asylum? And yet all these the nation help to build and sustain. Give us good churches and good ministers, and we should have less need for the prison and hospital. The country churches, and it ought to be the same with those in cities, are the property of every man. There, and there alone, may the pauper rise to the level of his species, and take his stand with upraised brow, as a member of the family of God. Sir W. Clay would get rid of all this, and lay down the law, that no man should take his place in a church who could not pay for a sitting. This is all right in a drawing-room, but not in the house of God.

The Queen has during the present month made a distribution of Crimean medals to the disabled soldiers and officers who have been compelled to return to England. The spectacle was to the last degree moving, especially as her Majesty sometimes rose and bent forward, on conferring the gifts, to assist those who were in too mutilated a state to rise up and receive them. Such scenes are useful, as far as they serve to convey to our soldiers and sailors the clear impression that the nation does not forget them. The only drawback to ourselves is, that such events have a strong tendency

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to beget and deepen, in this commercial nation, a taste for war. Perhaps, however, the state of the world, and especially the preponderating power of Russia, goes near to force such a transformation upon us. Will Great Britain ever dare again to sink back into her old peace establishment—fifty guns, as Lord Hardinge tells us, and one half of them quite as likely to kill their friends as their enemies? Better this, however, than that every hill and valley should be bristling with cannon, and every "bracken bush," as in the retreats of Roderick Dhu, give forth a warrior. Every event seems to lead to the conclusion that the existing antidotes of society are not sufficient for the cure of the existing evils; and that it is only when the Prince of Peace shall set up His glorious Government, that "the wolf shall lie down with the lamb," and their offspring drink at the same stream.

The *Anniversary Meetings* of a large proportion of the religious and benevolent Societies have come to an end, and have exhibited as little of what is exceptionable, and as much of what is calculated to rouse the slumbering conscience and stimulate the best energies of our nature, as in any previous year. On the whole, also, with a few exceptions, the money balances of receipts and expenditure have been more favourable than could have been expected. One exception is the Church Missionary Society, whose expenses have been considerably ahead of its receipts. But this result is scarcely to be deplored, inasmuch as it grows exclusively out of the successes of the Society in the accomplishment of its objects. A stagnant Society would be satisfied with stagnant funds, as a sickly and stationary child needs no larger clothes—but if the child grow into a giant, you must have a giant's apparel. And this statement applies, we think, with especial power to Missions. If they are to make and keep new conquests, they must have fresh weapons of war, and larger means for erecting the defences. Who would say to the Church Missionary Society, "Stop?" But if all say "Go on," we thereby pledge ourselves to the most active sympathy and co-operation. It has been, we believe, a deep solace to many devout and benevolent minds, during the present month, to turn from the tented hills of the Crimea, to the one tent in the wilderness, where the solitary missionary rests from the labours of his calling, at the door of which he seeks to meet his Lord, and whence he issues, not to destroy the bodies of men, but to rescue their immortal spirits.

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THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 211. JULY. [1855.

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

CHARACTERISTICS OF THE PSALMS.—No. II.

THE last Paper did not afford sufficient space to complete the subject which it opened—the sympathy with the heart of man which characterizes the Psalms, considered as an expression of human sentiments and emotions.

Some points were mentioned in which the adequacy and truth of that expression seemed mainly to consist. Of these, the *compass and variety* of the emotions expressed, the *force* with which they are rendered, and their *fine individual discrimination*, have been already noticed. It remains to speak of those *transitions, variations, and alternations* of feeling which abound in the Psalms, and of their *recognition of those emotions which partake of human infirmity and error.*

The *changes and transitions of feeling* in the Psalms form no inconsiderable element in their adaptation to the human heart, itself so variable, so quickly, often so inexplicably, passing from one emotion to another of an opposite kind. Compositions which adequately represent the movements of the heart will do so too, following, (as Hooker says of music, in the passage before quoted,) "the very standing, rising and falling, the very steps and inflections every way, the turns and varieties of those passions whereunto the mind is subject." There are some mental states, in which the mind is (as it were) at unity in itself, possessed by a single emotion, with which all thoughts harmonize, and by which all sentiments are coloured. Many of the Psalms are of this description; for instance, the 23rd, which breathes nothing but the blessedness of the soul possessed with the consciousness of its Shepherd's care; or the 91st, which meditates the single thought of the security which is felt by him who "dwells in the secret place of the Most High, and abides under the shadow of the Almighty." But if

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all were of this kind, the Book would not be to us what it is. Its sympathy would be wanting in those conditions of mind where it is needed most, and which are now provided for by that large proportion of the Psalms which present to us the mind in transition from one state to another, or in the alternations of conflicting emotions. Look, for instance, at the 22nd Psalm, which, as prophecy, depicts the sufferings of Christ, and the glory that shall follow; and, as an expression of personal feeling, rises from the most pathetic voices of desolation to praise and the paying of vows, and anticipations of the time when "the kingdom shall be the Lord's," and "all the kindreds of the nations shall worship before Him;" or the 69th, where one who is "come into deep waters where the floods overflow him, who is weary of crying, whose throat is dry, whose eyes fail while he waits for his God," who tells us that "reproach has broken his heart," is yet heard, in a little while, rejoicing in the thought of salvation, promising to "praise the name of God with a song, and magnify it with thanksgiving," and calling upon "heaven and earth to praise Him, the sea and all that moveth therein;" while Zion saved, and the cities of Judah restored, rise before his eye. But it were a long and a needless task to specify the numerous Psalms in which the very act of appeal to God changes gloom and dejection into confidence and exultation, or replaces the oppressive sense of human malice and wickedness by inspiring views of the holiness, faithfulness, and righteous dealing of the Most High. In compositions which are to serve the occasions of the spiritual life, there is absolute need for these double pictures, and for these changes of feeling as the mind turns from the one to the other. It is the character of the spiritual life to be conversant with two worlds, and to feel the opposite influence of each the more strongly on account of the refined perceptions and heightened sensibilities which belong to it.

The servant of God looks round on the present scene, and feels, as no one else can feel, its actual state, its dangers and enemies, its strife of tongues, its perplexities, miseries, and defilements. But to him there is also open the invisible world, and the well-known retreat of the secret place of the Most High, where all things change their aspect, and the experience of the strength and the view of the glory of God change complaints into songs, and forlorn ejaculations into triumph and praise. Faithfully representing this varying aspect of spiritual life, the Psalmist continually reminds us of Peter on the waves, whose eye is now fixed upon his Lord, now diverted to the raging elements, and who, as he looks to the one or to the other, walks upon the waters, sinks beneath them, or rises again upon their surface.

But I should omit one of the strongest links of sympathy between the Psalms and the human heart, if I failed to observe that these changing tones include the *recognition of error and*

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infirmity, and of feelings which have the nature of sin. Such feelings find free and natural expression, as occasionally intruding upon the soul of the believer, impairing or interrupting the exercise of his faith. Dejection under what is suffered, or perplexity at what is witnessed, are seen at times to confuse the spiritual judgment, to take shape in mistrustful questionings, unbelieving and unloving thoughts, and to open an entrance to strong temptations. We meet here no imaginary models, but living men; our examples, indeed, in the fervour and energy of faith, but so much the more examples, because they are our companions in the feelings which we need to have corrected or dispelled. Here we meet one who in the spirit of impatient "haste" has cried, "I am cast out of the sight of Thine eyes;" or one who, in the season of despondency, has suffered his heart to question whether God has not "forgotten to be gracious," and whether His promise has not "failed for evermore;" questions which are only dispersed by the "spirit making diligent search," rebuking its "own infirmity," and "remembering the years of the right hand of the Most High." What thoughtful mind but can sympathise with him who, after joyful celebration of the great dealings and purposes of God, relapses into bitter disappointment in view of the actual results, and exclaims, "Wherefore hast Thou made all men in vain?" Or who is there that, in looking on the superficial appearance of things, has not found his mind affected in some measure like him who tells us that "his feet were almost gone, his treadings had well nigh slipped," because he "was envious at the foolish, when he saw the prosperity of the wicked."

One need only read the Psalm last alluded to (the 73rd) in order to feel the full value of the characteristic to which I am now adverting. The Psalmist has been looking on the world, its show and glory, its ease and insolence, as presented to his mind in some characters who had attracted his observation:—

"They are not in trouble as other men; neither are they plagued like other men.

"Therefore pride compasseth them about as a chain; violence covereth them as a garment.

"Their eyes stand out with fatness: they have more than heart could wish.

"They are corrupt, and speak wickedly concerning oppression: they speak loftily.

"They set their mouth against the heavens, and their tongue walketh through the earth.

* "Therefore his people return hither: and waters of a full cup are wrung out to them.

* To this verse, as being often misunderstood, I take the liberty of subjoining Hengstenberg's exposition:— "The subject is the *Wicked*, and it is to this that the suffix *his* refers. The idea that it refers to God is inadmissible, as God has not been spoken of. 'The wicked turns his people thither;' thus signifies, 'by his freedom from punishment, and his prosperity, he prevails on others to leave the right path and to adopt his sentiments.' The people of the wicked stand in opposition to the generation of the children of God in verse 15. . . . The rich prosperity which the apostates enjoy appears under the figure of a rich draught presented to the thirsty."

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"And they say, How doth God know? and is there knowledge in the Most High?

"Behold, these are the ungodly, who prosper in the world; they increase in riches!"

He stands amazed at the perplexing spectacle. Such a character! and such a portion! and then the contrast of his own habits of heart and life, and of the apparent reward which has attended them! That careful "cleansing" of "heart" and "hands" itself involving so much watchfulness, so many contests with self, so many sacrifices—what has it procured? Has it not, after all, been unnecessary or unnoticed?

"Verily I have cleansed my heart *in vain*, and washed my hands in innocency.

"For all the day long have I been plagued, and chastened every morning."

He feels he must not "*speak* thus," because it would be an "offence against the generation of God's children;" but the *thought* is in his heart, and threatens to maintain its hold, blighting his principles and poisoning his peace. How many who read his words have felt as he did, seduced under some mistaken thoughts to stand too long at the world's point of view, whence nothing can be discerned but the present scene and the outward portion. Then is heard the whisper of the Tempter, "It is vain to serve God, and what profit is it that you have kept His ordinance, and walked mournfully before the Lord of Hosts?" and, if the mind do not admit the slander, yet it is in some degree disordered by doubt and discontent.

Nobly does the Psalmist relate his own recovery, "when he went into the Sanctuary of God," and there regained that point of view where he could see "the end," and the true character of things. That state, which had just before appeared as one of ease and security, is seen to hang over an abyss of ruin—the prosperity itself is a "slippery place," the shew and glory is an "image" in "a dream," despised when one awaketh. Turning with contempt from the poor trifles which had bewildered him, he recognises again the real blessedness of his own portion in the friendship and promises of God.

"So foolish was I, and ignorant: I was as a beast before Thee.

"Nevertheless I am continually with Thee: Thou hast holden me by my right hand.

"Thou shalt guide me with Thy counsel, and afterward receive me to glory.

"Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.

"My flesh and my heart faileth: but God is the strength of my heart and my portion for ever."

Who does not perceive the power which this Psalm derives from its sympathy with human weakness? He who speaks has been foolish and ignorant, has been affected by the outward scene as we have been, even to the point of sin. He has been our companion in error and infirmity, and taken us by

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the hand. Thus he draws us with him as he mounts again, and we become his companions in the elevated thoughts and joyful convictions to which his soul returns. And so it is in repeated instances. Perhaps a plain and even passionate expression, perhaps a hint or allusion, reveals the passage, through the mind of the writer, of thoughts and feelings for which we blame ourselves. We, too, have felt as he does, and recognise what may be the very language of our own heart at the moment. We yield ourselves more readily to the congenial association; and the mind which has secured our sympathy, as it strayed for a moment into our own lower paths, carries us with it the more easily, as it ascends to higher ground and a more commanding point of view. We breathe a purer air, and own its invigorating influence: the mists clear away, and the narrow prospect widens to a vast horizon. Despondency has passed into confidence, and agitated perplexity into satisfied repose; and the tongue which had half ventured to arraign the wisdom and justice of God, now sings aloud of His righteousness, bears witness against the reproaches of the enemy, and cries — "Blessed be the Lord for evermore: Amen and Amen."

Such then are some of the elements of that sympathy with the heart of man, which has made the Psalms the manual of the Church, the companion of the Christian, and a mighty influence in the world. A book expressing such a multitude and variety of emotions, with such living force and such fine discrimination, marked too by such natural changes of feeling, and such a tender recognition of the very errors which it corrects, has the true qualification for the offices which it has thus fulfilled. The heart of man has owned it and used it, and will own and use it while the world lasts. Even the heart that has been possessed by a far different spirit from that which breathes in its pages, will often feel its power and follow its leading. As, when long ago David played with his hand, "Saul was refreshed and was well, and the evil spirit departed from him;" even so it is now. The harp of David still sounds, composing many an agitated heart, opening many a sullen mind to better feelings, and dispossessing many an evil spirit. It is true that dispossession can be but temporary, unless the Holy Spirit who guides the music of the Psalmist shall Himself become the inmate of the breast. Then the spiritual ear is really opened to the voice of Him who "shews his dark speech upon the harp," and owns a new influence in the changing notes from the sympathy of intelligence and experience. Then we find that this music does indeed "present to us the turns and varieties of those passions whereunto our minds are subject: yea, so imitates them, that whether it resemble unto us the same state in which our minds already are, or a clean contrary, we are not more contentedly by the one confirmed, than changed and led away by the other."

T. D. B.

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FASTIDIOUSNESS.

To the Editor of the Christian Observer.

AMONG the too common defects of human nature is a sort of coarseness of taste and dulness of discernment which disposes us to confound things the most different,—to make little or no distinction between the beautiful and deformed in outward objects, or the good and the evil in morals; which sends us into life with, as it were, a bandage over our eyes, and shuts out those differences in things which are meant to warn us on the one hand, and to invite and attract us on the other. Of such a frame of mind I have nothing to say in justification, and the Scripture pronounces its verdict in the expression, "Woe unto them that call evil good, and good evil—that put bitter for sweet, and sweet for bitter."

But there is a defect of the most opposite character, as to which, with your permission, I should like to say a few words.

Fastidius is a man of considerable natural sensibility, and of perhaps over-educated taste. He has gradually arrived at a state of mind which resembles that diseased state of the nerves, in which the most common sights and sounds become almost agonizing to the patient—in which a ray of light, or the sound of a bell, appears to rack or confound his brain. Although he has, perhaps, a more than usual satisfaction in the very highest order of excellence, every second-rate object is a positive annoyance to him. If he goes into a gallery of pictures, Raphael, Corregio, Claude, Turner, would be a source of delight to him, if only he could contemplate the works of these prodigies of art alone; but if constrained to see them in the company of inferior productions, the whole charm is gone. Whatever is not perfect is good for nothing. And so in music. No one would do more justice to Handel, or Mozart, or Beethoven, or Mendelssohn—but then their harps must be heard alone. And it is the same thing with all the exterior face of things. He is justly alive to super-excellence, but morbidly and painfully sensitive of the very smallest deficiency: so that in this world of common and often defective objects, he finds only a little to please, and very much to annoy and distress him.

Misanthropos labours under a similar disease as to *morals* and *human character*. He has fancied for himself, or perhaps has drawn from Holy Scripture, a beau-ideal of excellence. And a noble model it is which is present to his mind—a model which he will do well to prescribe to himself as the example of his own life. But then, although it is his duty to admire such men, and to follow in their track, he is not to be disgusted with life and

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society if he do not often find these finer specimens of human character. He lives in a fallen world, and he must not be put out of humour with his species because he discovers them to be more like men than angels, and because he has to encounter in those around him very much to remind him how deep the fall from original righteousness has been.

But my object at present is especially to direct the attention of your readers to the subject of Fastidiousness *in religion*, and its accompaniments. In some persons this spirit prevails to such an extent as to render distasteful and useless to them a thousand things which are really calculated to minister strength and comfort to a mind in a healthy state. A minister may have much which ought to commend his addresses to their souls. He may be sound in doctrine; he may have dug deep into the mine of Scriptural truth; he may have eagerly availed himself of the stores of theological wisdom and learning; he may be a man holding close communion with the Father of Spirits; may be living much at the foot of his Redeemer's Cross, and may have received more than an ordinary measure of the blessed influences of the Spirit of God. But then, alas! he has perhaps a slightly provincial pronunciation, or his aspirates are not absolutely perfect; or his W may incline a little too much to a V, or his V to a W; or he may be somewhat guttural in his tone; or may now and then lay the emphasis on a wrong word; or in some unfortunate moment make a short vowel long; or give the E short, when it is the translation of a Greek diphthong; or, in short, he may be guilty of many or of a few of those minor delinquencies to which early associations, or private school education, are apt to give birth. But if so, woe be to him, or rather—woe be to his squeamish and fastidious hearer; for all the noble excellences are at once quenched in the cloud of minor deficiencies, and every thing that he says or does goes absolutely for nothing. The perhaps single delinquency is swiftly discovered, is tenaciously remembered, is talked over for ever, and is magnified into a mountain of evil, large enough to cast into shade every bright spot in the landscape, and to silence every note which ought to have roused the conscience and warmed the heart. "Of all the cants in this canting world," says a writer whom one is almost ashamed to quote,—the wretched Laurence Sterne,—"deliver me from the cant of criticism." And if the criticism be that of a squeamish or fastidious mind, this is the language of truth and common sense.—Like this also is the judgment of a still more offensive writer, but a keen observer of human nature, and himself a generous critic,—David Hume. "No one," he says, "is so liable to an *excess* of *admiration* and of modesty, as a truly great genius."

But we quote with more comfort the words of Dugald Stewart, when speaking on the subject of that "cultivated sensibility of the mind," by which he defines the word "taste:"—

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"While this cultivated sensibility," he says, "enlarges so widely to the man who possesses it, the pleasures of Taste, it has a tendency, wherever it is gratified and delighted in a high degree, to avert his critical eye from blemishes and imperfections;—not because he is unable to remark them, but because he can appreciate the merits by which they are redeemed, and love to enjoy the beauties in which they are lost. A Taste thus awake to the Beautiful, seizes eagerly on every work of genius with the sympathy of kindred affection; and, in the secret consciousness of a congenial inspiration, shares in some measure the triumph of the Artist. The faults which have escaped him, it views with the partiality of friendship, and willingly abandons the censorial office to those who exult in the errors of superior minds as their appropriate and easy prey."

Many other of his observations, in his admirable Essay on the Faculty of Taste, are of equal importance.—In reference to this (literary) *fastidiousness*, he says:—

"Whether affected or real, various *moral* causes—such as jealousy, rivalship, personal dislike, or the spleen of conscious inferiority,—may conspire with the intellectual defects which have been mentioned. Nay, the same moral defects may be conceived to be so powerful in their influence, as to produce this unfortunate effect, in spite of *every* intellectual gift which nature and education can bestow. It is observed by Shenstone, that 'good taste and good nature are inseparably united;' and although the observation is by no means true when stated in an unqualified proposition, it will be found to have a sufficient foundation in fact to deserve the attention of those who have a pleasure in studying the varieties of human character. One thing is certain, that as an habitual deficiency in good humour is sufficient to warp the decision of the soundest taste; so the taste of an individual, in proportion as it appears to be free from capricious biasses, affords a strong presumption that the temper is unsuspicious, open, ingenuous."

Now, may not these striking observations suggest to ourselves the necessity of an honest inquiry, how far our own fastidiousness, as to the ministers of religion, or as to private Christians, and the services of religion, may have their foundation in some radical defect of our own character?

In the first place, I believe them sometimes to have their origin in that state of the mind in which religion has far more hold on the *understanding* than on the *affections*. Where the heart is really engaged with the great truths of the Gospel, it is usually so enamoured of its object, and is so absorbed especially in the glorious truths and facts associated with the life and death of the Redeemer, that it can find no leisure for what I may term the petty accidents of Religion. Such a man loves his Lord, and he loves all who bear His image, and therefore cannot stoop to the contemplation of mere specks in their countenances and blemishes in their manner.

Nor is this all. I will suppose the "jealousy, rivalship, capricious dislike," and some other qualities referred to by the great philosopher we have quoted, to be out of the question; but then ill-temper, and the secret wish of the heart to bring down others to our own level, and thus to escape the inward rebuke of their superiority—these are *not* out of the question. And especially I believe that self-dissatisfaction is apt to produce this jaundiced state of things; and that we are never more

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tempted to be out of humour with others than when we are thoroughly out of humour with ourselves.

But let me not be mistaken. I have no intention, in these observations, to justify the confusion of right and wrong, of good and bad, in our own case, or in that of others. Nor am I disposed to vindicate anything like carelessness as to matters of taste, refinement, and accuracy in the services of religion. Truth ought, as far as possible, to be clothed in royal vestments; as the roof and walls of the Temple were to be covered with pure gold. What I wish to protest against is the spirit of hypercriticism—a state of mind which tempts us to see faults rather than beauties—to be cross when we ought to be pleased: and which often, when only those feelings should be prompted which lift the soul to heaven, fastens us down to dry speculations on words and syllables.

H.

GERMAN THEOLOGY.

To the Editor of the Christian Observer.

You asked me, some long time since, to send you some papers on German Theology; and I fully intended to have done so long ago. But the subject is very difficult to bring within the compass that you could afford to give it; especially as it is one on which much misapprehension prevails.

To some persons the very name of German Theology gives a cold shiver, and they put it *all* aside as pure Infidelity, or at least Neologianism. Others, again, unduly value it; and believe that the Church of the Future is to derive its teaching and its principles solely from that source. The truth, as usual, lies between the extremes. There is much to dread, but much also to admire, in the religious schools of Germany; and the hopeful part is, that every year seems more clearly to shew that the living divines of Germany are escaping from the low grounds of doubt, into the higher region of faith in the grand truths of Revelation, because they find them written in the Bible. But I send you now a Paper which, at first sight, may not seem to bear upon the subject in question; and yet it lies at the very foundation. For the whole point at issue is, how far we may call the speculations of deep and profound thinkers like Kant, by the name of Christianity? That there is a religious element in them, we may admit; but it is not the Christian element; neither did they venture to say that it was. They took as much of Christianity as they could dovetail into their own systems; but they never bowed before its truths—rather, they bent and distorted them to suit their own views.

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The subject of the present Paper is an answer to the question, *How far may Kant be called a Christian?* I am mainly indebted to a work of Professor Hagenbach's, of Basle, "Die Kirchen-Geschichte des 18 und 19 Jahrhunderts;" but as the work has not been translated, I have thought that I might fairly use it for this purpose. He endeavours to state the case, on behalf of Kant, fairly and dispassionately; and I am sure, that while we must never compliment away precious truth, yet we lose nothing by endeavouring to take a candid estimate of its enemies.—Yours, very faithfully,

R. H. G.

Immanuel Kant, the son of a saddler, was born at Kœnigsberg, April 22, 1724. He received a strict education, and from his mother a truly Christian one. Kant used to speak of her as an affectionate mother, full of feeling, and truly religious. "She taught me," he said, "to fear God by her pious life and virtuous example. Taking me out of the town, she would make me observe the works of God, and sought thus to impress upon my heart a deep reverence for the Creator of all things. I shall never forget my mother, for she planted and cherished the first germ of goodness in me—she opened my heart to the impressions of nature—she awakened and expanded my ideas, and her teaching has had an abiding effect upon my life."—According to some persons, Kant's mother was attached to the opinions of the Pietists—opinions in which Schultz, one of Kant's earliest teachers, also shared. At all events, the strong moral conscientiousness which characterises the Kantian System, probably had its source far more in these earliest impressions than in his later philosophical views.—His father always bid him act uprightly, and hate a lie as a deadly sin: and this probably wrought in Kant the strong aversion which he felt to the, so-called, *necessary* lies of society.—But his mother, besides sincerity, longed to see him holy; and thus, as Kant's biographer says, "the requirement of his practical reason, to be holy, was from the first the heart's desire of his good mother." Schultz strongly advised the training him up to be a scholar, and he helped, very nobly, in the matter. Kant had an extraordinary memory: he could repeat long passages from the classics, and made remarkable progress in mathematics. In the year 1740 he entered the University of his native town, with the intention of devoting himself to Theology, in which he attended lectures. But his course of life soon took another direction. He resided in a family in the country, as Tutor; but he had not the talent of bringing himself down to the capacities of children. And he used afterwards to say, that he doubted whether there ever had been a worse tutor than he was. But in this quiet retreat he prosecuted his studies dili-

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gently; and here it was that the outlines of his after-system were first traced out in his mind. He had not yet entirely given up Theology, and even preached twice in country churches; but he soon renounced the pulpit, and turned afresh to a University career. He took his Master's degree in 1755, and began to read lectures on Philosophy. For fifteen years he remained in this precarious position; and it was not till 1770, that he received the appointment of Professor of Mathematics—which, however, he soon exchanged for the Professorship of Logic and Metaphysics. Meanwhile he had already made himself known as a writer, chiefly in the department of Practical Natural Science; and had also struck out his own path in Philosophy, differing from the hitherto received system of Wolf. In the year 1787 he was chosen a member of the Royal Society at Berlin; though such distinctions fell to his share less than to other learned men of his time, and he attached but little value to them. His life was simple in the highest degree. Great journeys he never made, having been at no time more than thirty miles from Kœnigsberg. He lived unmarried, and saw but little of his nearest relations; but he had a few tried and chosen friends, who visited him by invitation, else he lived alone with his servants, practising a careful economy. He shewed but little taste for the Fine Arts: pictures and engravings scarcely arrested his attention, and he did not love music. All these pursuits he looked upon as a ruinous waste of time, and would say that young girls would do better to learn cookery than take lessons in music and dancing; for he held the art of cookery in high esteem, and was very willing to talk on this subject with ladies, whilst carefully eschewing all learned discourse with them. He was fond of a game of l'Hombre, and in the social circle displayed cheerful wit and cleverness without pedantry.*

Towards the close of his life his mental powers failed perceptibly; and the man who had given new laws to the world of thought, sank at last into such a state of imbecility, that he could not ordinarily sign his name. After having resigned his professorship in 1794, he died on the 12th of February, 1804:—His body dried up, at his death, like a potsherd; and that bright blue eye was quiescent, which was once the life of his unimposing figure. In forming an estimate of his character, we must always

* Those who wish to know more of "The Last Days of Kant," will find a very interesting article, under this head, in the "Miscellanies," now in the course of publication by Mr. De Quincey. It is, indeed, a most affecting account of the dark shadows which settled heavy on the philosopher in the evening of his days. He had, in his day, kindled a fire, and walked in the light of *his own* fire; and now the time was come when that solemn word of the Lord was to be fulfilled: "This shall ye have of mine hand: ye shall lie down in sorrow." Let any read Mr. De Quincey's narrative compiled from the memoirs of one of Kant's warmest admirers, and say whether the word spoken of old by Isaiah, c. l. v. 11., be not mournfully fulfilled in this philosopher.

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respect his candour, truthfulness, and sense of right. Through his bachelor habits and simple mode of life, he accumulated some property, yet he never attached much importance to worldly goods. An enemy of idleness and begging, he yet shewed himself truly kind to the deserving poor. But he seldom attended the public services of religion; since, from his point of view, he looked on them as outward incitements to morality; and for himself, he was so far advanced as not to need them. Yet he maintained the value of the Church as an institution of great use for the unthinking, uneducated masses, and had a regard, from conviction, for all religious ordinances: just as, with all his liberal views upon government, he was always the conscientious supporter of public order, and had a perfect abhorrence of all that was revolutionary. He valued religion as a strong moral restraint on the unthinking many, but not strictly needed for the philosophic few. His religious opinions will come before us, when we proceed to form an estimate of his system: here it will be enough to advert to some of his sayings on this point. "Gentlemen," he once said, "I am not afraid of death,—I shall know how to die. Before God, I assure you, that if I felt in the night that I was dying, I would lift up my hands, fold them together, and say, God be thanked." And when some foolish admirer put him in the same rank with our Saviour, Kant rejected the comparison, declaring that he bowed in reverence before *this* Name; for that, compared with Him, he looked upon himself as a mere bungling fool.

After giving these few traits of his character, let us proceed to consider his *System*,—a point of no small difficulty, though, after all, the main point of interest about him. Kant himself had great doubts of the possibility of ever making his doctrine popular; therefore, to attempt the full development of it would not only be unnecessary, but would only serve to confuse. It will be enough to try and impart its results, so far as they concern our religious and moral life. These results have been, and still are, working effects in matters of Christian faith and practice, and therefore are *the* important points above all others.

At the period of Kant's manhood, theologians of all confessions, philosophers of divers schools, were speculating and wrangling wildly about divine and human things. From the very first Kant lifted no lance in *this* strife. Whilst they were contending together, he first went round the lists, and surveyed the field of battle, and considered whether the ground was firm: next he looked out his weapons, and asked how far these arrows would reach, how deep this sword would cut. In a word, he subjected the powers of his mind anew to the enquiry: *What can a man know?* how far do the powers of his reason reach? how far may he trust himself to their help? In his great work, which bears the title, "A Critic of Pure Reason,"

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he mainly proceeds on this enquiry; and the conclusion at which he arrived at was this—that all which lies beyond *space* and *time*, lies beyond the forms of our sensible powers of knowledge, and can be, therefore, no object of pure thought. This point, clearly pressed home, served mightily to clip the wings of speculation, and was of true service, inasmuch as it led men to call in their forces, which were wasting their strength on what was beyond their ken, and concentrate *all* their powers upon what was within the range of thought. And who will deny that there was a clearer gain in this acquirement of self-knowledge, this self-limiting of reason, than in all the imaginary conquests of airy and uncertain speculations? The old inscription upon the Temple of Wisdom was retouched anew. "Know thyself," was again the beacon-light amidst the darkness of dreamy philosophers. Many, therefore, have called Kant a second Socrates, whose *know-nothing* reached farther than the so-called sophist's skill. But while he did good work in upsetting the exorbitancies of reason, or rather of the understanding usurping the place of true reason, the mournful part is that he pulled down, but built up nothing; and that if we have got rid of one set of old and worn-out formulas, many, calling themselves by the master's name, have taken up with new formulas no better understood. But let us awhile listen to him, and ask, if we may, what *he* meant by his philosophy, and what was its application to religion?

When Kant defined *that* which is within the limits of time and space, as the only object of *pure thought*, he did not mean that all which was out of these had no real existence, that there was nothing infinite, nothing eternal, beyond time and space. Had this been his philosophy, it were indeed a sorrowful one. All he meant was, that we cannot make things eternal the subjects of human enquiry and learned proof; and therefore, in point of fact, he leaves faith, *as* faith, untouched; although, at the same time, he avoids the expression *faith*, because he had no right place for it in his system. Consequently he denotes *God* and *Immortality* to be not articles of faith,* but requirements of the *practical* reason, which he distinguishes from the *pure* or *theoretical* reason. Strictly speaking, God and Immortality do not admit of proof, but we are led to both from the practico-moral point of view. That which is *certain* to man, even within the limits of time and space, that is his *moral* nature, his moral freedom, his *will*. Now, in this self-determining will, there exists to man the pledge of his Immortality, and the evidence that there is a God, a rewarder of good and evil. Man, a free moral agent, carries in himself the call to live conformably to this his moral nature, even there, where his

* "Kant, with great pomp, drives out from the hall door of *Pure Reason*, all the proofs for the existence of another life; but he cannot do without some future compensation between virtue and happiness, so he brings them in again at the back door, as postulates of the *Practical Reason*."—Julius Müller.

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natural craving for comfort and happiness comes into collision with his sense of duty. This moral compulsion, which the Christian world simply calls *conscience*, Kant called, somewhat affectedly, the *categorical imperative*. Man is unconditionally to follow this; he must *do* what is good purely for the good's sake, not with respect to recompense either here or hereafter; nor from any fear of punishment, since by it morality is degraded to the *means*, while it ought to be the *end*. We have already remarked that Kant by no means denied the doctrines of Immortality and of a Future state of retribution: on the contrary, viewed from the point of practical reason, he required these, and even grounded upon them his belief in God and Immortality; for, just because man's strivings for moral purity were in such contradiction with his just as natural desire for happiness, for this very reason there must be a state of retribution hereafter, and there must be therefore an all-wise, all-righteous, and all-gracious Being who can and will fulfil it. But evident as this is to the practical reason, yet the theoretical reason must inflexibly demand the fulfilment of the moral law on the supposition that there is no such retribution. Man must act, under all circumstances, as befits a free moral agent; and what he puts forward as a law for others, must be one also for himself. Our morality may not be made to depend on promises and threats, its value is in itself. Whilst, therefore, Kant does not put aside religion as a something superfluous, yet he wished assuredly to sever morality from it, and put it on its own footing. The truly moral, he said, should not need the support of religion,—should be influenced not by religious, but by pure moral motives only. Now, if these religious motives were actually *nothing else* than the hope of reward and the fear of punishment, then Kant was right in wishing to make morality independent of such motives. But Christianity teaches us to do good not merely for the sake of reward, and to avoid evil not merely from the fear of punishment. Christianity is not a mere selfish spirit of calculation, but it is the free and loving spirit of childship. But of this spirit of adoption, not a word in Kant's system. The Categorical Imperative is very different from the loving spirit of a child, whereby we cry "Abba, Father."* It is a mere law, and nothing more,—a mere "Thou shalt,"—a command of

* "He (Kant) took no notice in his system of the most essential points of Christianity, by which it is a new-creative power, and which we include in the terms Redemption, Atonement, and Grace. For Christianity is not, as a moral law only, a mere 'Thou shalt,' but a fulfilling, a satisfying, a Yea and Amen: not a demand in the name of God, but a Divine power and gift, which, poured into the heart, of itself is the truest source of all moral life. In saying, as our Lord does, 'I am the Truth,' He says more than if He said, 'My Doctrine is true;' and when He adds, 'I am the Life,' He tells us of Himself as the source of Life, from whence comes the hearty will as well as real power to fulfil the law of God. The Categorical Imperative is utterly dumb before some such word as this: 'Let us love Him, for He hath first loved us.'"—*Ullmann*, "On the distinctive Character of Christianity."

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iron necessity—cold moon-light with no life-giving warmth. Kant's doctrine led him to the same conclusion as that of the Apostle Paul, that there is one law in our minds, and another in our members, which wars against the law of our minds: but to the cry, "O wretched man that I am, who shall deliver me from this body of death?" he gives no other answer than, "Physician, heal thyself." To a certain extent, Kant was right in not wishing to make religion a support of morality; meaning thereby a mere outward support of morality—a prop for the morally weak. But there is a mighty difference between the outward support, on which the tree leans painfully, and the root, from whence it draws its sap and powers of growth. That religion is this root, that morality draws from it its purest conditions of life, is a view which is entirely wanting to the Kantian system. That the outward holiness of works does not make a man righteous—does not give him a claim to salvation—that legality is not morality—all this Kant has well proved. He takes a true stand here, opposing Christianity to legal Judaism, Evangelical Protestantism to the holiness by works of the Church of Rome. In all this, he clears away, with much success, a mass of rubbish. But when we ask him about the sources of morality, the fundamental power and motives of virtue, he points man to himself. He can find no place, either in his theoretical or practical reason, for the Grace of God which brings salvation—for the Holy Spirit, imparting Himself to man with His regenerating and upholding power. That was a fresh, free life—the life of faith, which in the days of the Apostles overcame the world, and in the times of the Reformation again displayed its vitality; but it cannot breathe beneath the air-pump of the Categorical Imperative. All life divine, that the Holy Ghost has ever wakened and nurtured among men, is here resolved into a process of reasonable action, according to fixed laws; and Herder's illustration of the automaton is very true, which moves its limbs with great tact, as if obeying the word of command, but has no particle of a Divine soul in it.

No doubt Kant recognises a God, and a real God, a self-conscious, personal God, and not a mere soul of the world. But when we come to facts, this God of Kant's is *too* extra-mundane, too much the God of an hereafter: it would seem as if He existed only for the purpose of future retribution, and till then merely waited as a passive spectator of man's actions. The Kantian God is a strict judge, who holds the balance in the day of judgment; but it is not He who gives the momentum to our present actions. According to Kant, He reaps where He has not sown, and demands without giving the power to meet it. But we have seen that Kant distinctly holds that the knowledge of Divine things is unattainable by man's reason; we might ask, therefore, whether the conviction of our *ignorance* of Divine things, and of the limited nature of our reason, would not at once lead to the reception of a *revelation?* You your-

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self have shewn, we might say, that man with *his* reason cannot know things Divine; surely, then, we should be doubly thankful to God for having given us the means of knowing that which we never could have known of ourselves. Some Kantists had made this conclusion in order to bring their philosophical system into union with Revelation; but Kant never did so, for the idea of a supernatural revelation, from which they started, belonged, according to him, to the things of which reason knows nothing. Whence, he asked,—quite consequentially, on his own suppositions,—can the mind of man know, that that is really a revelation which announces itself to him as such? What are the sure marks (Kriteria) by which he can recognize such a revelation, by which he can distinguish the true from the false? Where are the limits of the natural and the supernatural,—where does the miracle begin, and nature cease to be nature? Reason has no answer for these questions, and therefore Kant had none. The *possibility* of a revelation, or of a miracle, can, according to him, be neither proved nor denied upon sure grounds; the *essence* of religion cannot, therefore, depend on the admission or rejection of them. The moral value of a religious doctrine is, according to Kant, the measure of its truth, and the criterion of every revelation; and he fully granted that among all other religions Christianity answered most clearly to the moral demands of reason, and helped greatly thereto; but beyond his own subjective view it had no claim upon him from without. Yet he did not, as many of his followers have done, merely extol the moral doctrines of Christianity; its historical facts had also their value for him, and therefore the *Person* of Christ. It was well, he said, that the masses should have an ideal in the historical Redeemer, in whom the purest morality appears realized, and of whom they could lay hold. It is well that, by means of the institution of the Church, we can make *that* accessible to the masses, which the sage derives from reason without this. The idea of a kingdom of God upon earth, *i. e.* in Kant's meaning, of a moral union of men for the attainment of the highest moral end, was to him a matter of high import; but then the establishment of religion must be carefully separated from its essence. If a Voltaire scoffed at the Bible, the deeper wisdom of Kant recognized in it an excellent means for the furtherance of *moral* truths. Let the preacher and popular teacher make this book as useful as they possibly can; but, said Kant, their object is less to fathom the original meaning of the Scriptures (which is the province of the learned theologian) than to explain them according to the existing need of their hearers, even at the hazard of bringing forward something out of them more than what was originally meant. A fatal principle, which has led to the most arbitrary treatment of the Bible, and which lets everything be made from it, provided only that there be a moral to be gathered.

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Kant had *this* also in common with Lessing, that, in opposition to the destructive Neologianism of his day, he still discovered in the old doctrines of the Church, a vein of deep truths, which he wisely counselled to make use of. Hence he endeavoured to bring again into repute certain Church dogmas, which had been thrown over, as being not only opposed to reason, but also to Scripture. Among these was the doctrine of original sin: for he had too deep a knowledge of men to become a visionary like Rousseau, and could not reconcile to himself the philanthropic view, according to which man is by nature good and innocent. Rather, according to Kant, man is by nature a selfish being, thinking only of his own gain and comfort. *This*, therefore, he called *the radical evil;* and because goodness is not implanted in man by nature, he must be trained up, and formed, for it. But *here* Kant's doctrine and the Church doctrine quite part company, since, according to his view, man, in the end, must become *that by man*, which, according to the Scriptures, *he can become only by God.*

In summing up what has been said, we *can* say that Christ, Christianity, the Bible, the Church and its doctrines, were not to Kant, as they were to the common deists, subjects of scoffing and contempt; rather, they continued to him objects of respect, at least objects which he deemed worthy of earnest meditation and careful research. On much *he*, the master, forbore to decide, his scholars did not hesitate to speak decisively. He would not burden his conscience with the open design of tearing away from the hearts of the people, that religion which formed the support of their morality. He looked on it as a support, but *only* as a support, as crutches for the lame, as temporary levers for those who as yet could not raise themselves without them. But the religion of the Bible, Christianity, had no voice for him. To him it was no living truth; how then could he impart to others what had no life to himself? All we can say is, that he did not designedly *wish* to rob others of the religion which had no constraining hold on him. But it was with him as with all destructives, who pull down but build up nothing: he could not hinder the scholars from wandering beyond the point where the master attempted to stand still. If it be a matter of doubt whether Fichte, one of Kant's most able scholars, should have said, that in five years Christianity would have lived itself out; yet there is no doubt that something like was said by other of his scholars. If those who honoured him in moderation compared their teachers to Socrates, his devoted worshippers placed him above our Saviour, or they applied to him the words of creation, God said, "Let there be light," and there arose—the Kantian Philosophy. How Kant repudiated all such idolatry, we have already seen; besides, like all truly great men, he had not the design of attracting a crowd of worshippers about him, but of stirring men's minds. His object, he said, was not to teach his

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hearers philosophy, but to *philosophize.* But how could he command the stream, which was ever more and more overflowing its banks? It may seem strange how a doctrine so apparently dry and abstract as the Kantian, a doctrine which few could follow and understand, has yet attained so great an eminence. Yet so it is. The Kantian system, or the Critical Philosophy, as it is called, leavens the literature of the age, both for good and ill. Unfortunately, while it does service in sweeping away cobwebs and scouring away mud, it breaks down the walls of the august temple, and leaves mankind to shiver in the cold moonlight of *Pure Reason.*

G.

CALVINISM AND FATALISM.

To the Editor of the Christian Observer.

IT is marvellous how long a subject of thought or a system of Philosophy or Theology, may stand before the eye of the world, without their coming to just conceptions about it. If there is any subject which has long and habitually employed the minds not merely of Theologians and Philosophers, but of practical men, who may be supposed to be less under the influence of prejudice, it is that of "*Calvinism.*" And yet how little is real Calvinism understood. A Prime Minister, Lord Liverpool, is said to have excused his stout refusal, on every occasion, to give Church preferment to any person suspected of Calvinistic opinions, by affirming that "he could see no reason why a nation of Calvinists should not become a nation of pickpockets;" and, in explanation of this, to have urged, that a man who is *fated* to a course of action may justly plead his *destiny* as his apology for a life of crime. I think it would not be difficult to point to some high Ecclesiastical authorities at the present moment—and those among the most amiable, reasonable and devout of those in high places—who at least touch on the confines of the same mistake. I am tempted to put before your readers a few sentences of a letter which I have just received from a Father in Israel, which refer to this subject:—"Does such a person," he asks, "know, or act upon the knowledge of, the difference between a *Fatalist* and a *Calvinist?* If he has not thoroughly learned and appreciated the difference, he has read Zeno and Calvin (or his followers) with very little effect indeed, and is quite unable to judge, and unfit to speak upon the subject of Calvinism at all. The fact is, that Christianity, in all its branches, is *perfectly original,* and has no alliance or affiance to anything *Pagan,* whether Greek or Turk; and the difference lies in the '*subordination* of *means,*' of which no such Pagan has the re-

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motest idea, as a *part* of the Divine mind. Heathen Fatalism is '*blind*;' and conceives that both the event and the course of it are wholly independent of all he himself thinks or does. Christianity traces everything to an *All-seeing* God, who holds all means truly in His hand; and then subordinates events to means considered as in our own hands. Hence, the first principle of the Christian, be he Calvinist or not, is to use all means *as* conducive to God's own ends. Certainly, the *temptation* of the Calvinist is to *depreciate*, till he *neglects* means. I know *such* men; but *very few* such who are, at the same time, men of anything like *regular* minds. The temptation is quite as great, on the other hand, to subordinate all results to human power and human merit; and very much oftener is that temptation fallen into than the other. Scripture *misapplied*, *may*, no doubt, lead to Fatalism absolute; but so it may to the very *opposite*,—

'Fix'd fate, free will, foreknowledge absolute.'

But Holy Scripture, rightly *understood*, speaks the very language of our 17th Article, which strictly subordinates ends to means; then puts all means into God's *hands*, and all duties into those of men; and then leaves the Gospel precisely the *mystery* which it is, and *must be*, even to the 'wise and prudent,' and how much more to 'babes.' It was one of these zealots for good works, but misapprehenders of the true source of them, who called 'moderate Calvinism' 'moderate nonsense;' and another, who called it 'a religion standing on the execrable foundation that God is a tyrant.'

"I am not contending that every diligent and devout student of the Scriptures must, of necessity, become a Calvinist; and if I were, I should, perhaps, be condemning myself; but it is one of the primary duties of both the devout Calvinist and Arminian, to do ample justice to those who differ from him. It is a sentiment of Hooker that the devout Calvinist and Arminian differ very little *on these heads*; and we expect to find them far nearer to each other in heaven than they are willing to be on earth."

H.

REVIEWS OF NEW PUBLICATIONS.

Christianity in Turkey: a Narrative of the Protestant Reformation in the Armenian Church. By the Rev. H. G. O. Dwight, Constantinople. London: Nisbet. 1854.

When a seceder from the Church of England has joined the Church of Rome, we are commonly told that he was influenced in a great measure by a conviction which grew upon him, that

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the communion which he was forsaking is unchurched by its separation from Rome, and that there can be but one Church of Christ. Under the pressure of this consideration, he can overlook the important element of truth,—or he can swallow any conceivable amount of error, receiving it as truth, because "the Church" administers it to him.

To one thus minded, some very awkward questions must arise when he permits his thoughts to travel eastward. He there comes to churches, rival churches, shouldering and insulting one another, and yet possessed of the marks which our seceder must needs own to be such as entitle them to be recognised by him as members of the Church of Christ. It is a perplexing position in which he stands, and we wish him well out of it; we wish he may see that what has been the turning point with him has no such importance in the sight of Christ Himself. But meanwhile, with that prospect before him, of the Papal Church and the Greek, the Russo-Greek, the Armenian, the Papal-Armenian, and the Coptic, he must admit that the realms of Popery are not co-extensive with Christendom, and that what he holds to be the one Church is in reality many.

To us, looking over the same scene with a somewhat different eye, it appears to be at once remarkable, and melancholy, that all these ancient Churches are found still and cold as death, except where stimulated by the contiguity of Protestant energy (and often, not then),—that not one of them has retained the primitive purity of doctrine,—and that, notwithstanding the deadly hostility which often rages amongst them, the errors into which they have sunk are so much of the same character, that a description of the doctrine and worship of one would, in all its main features, be appropriate to the rest. Whether the Head be pope or patriarch—and if patriarch, whatever be his denomination—there are images, or pictures, or both; no Bible in the people's hands, observances in the place of principles, superstition for piety, the like false views of the power of the priesthood, and of the nature and efficacy of sacraments, prayers for the dead, and worship diverted from Him who claims exclusive homage and faith, and rendered to those to whom ubiquity cannot be attributed truly, or without dishonour to God, and of whom it is not written that they can hear such prayer as is addressed to them, or that they can answer or help those who petition them. The work of Christ, and of the Holy Spirit, are either misrepresented or obscured.

It is through the tender compassion of God that from time to time there rise up witnesses for Him, in the midst of all this darkness and falsehood—witnesses whose testimony He accompanies with His own blessing, to some, perhaps to many, hearts. The voice may rise up within the Church, or it may approach it from without, but has it ever spoken without persuading some to seek the salvation of their souls?

Mr. Dwight's *Christianity in Turkey* puts the reader in the

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midst of a scene of operations, which would be full of interest at any time, but which becomes more than usually attractive at the present juncture of political history, when Turkey, and the prospects of Christ's kingdom there, are the worthy subjects of anxious thought and holy aspirations. The volume relates to a narrower field of effort than its first title imparts; for it does not tell of any efforts for the promulgation of Christianity amongst Mahometans (efforts which would be all but impossible in Turkey), nor yet of measures taken for carrying light amongst the denominations of Greek Christians; but it is a narrative, and a very well-composed and interesting *Narrative, of the Protestant Reformation in the Armenian Church.* It shews the means which have been used perseveringly for the revival of true religion within the desolate borders of that Church; it notices the visible and likewise the less perceptible success which has attended such efforts, and the hope of greater benefits yet to be vouchsafed, where, of late, all was barren, from Dan to Beersheba. The ancient seat of the race lies to the south of the Caucasus, between the Caspian Sea and Asia Minor, bordered on the south by what once were Assyria and Mesopotamia. The people trace their origin into very remote antiquity, and their history, as a nation, extends to the close of the fourteenth century, when they were conquered by the Turks, and became a scattered people, the bulk of them still inhabiting the Turkish dominions, or spreading into Persia and Georgia, while their enterprising merchants are found in all quarters of the globe.

Their own traditions relate, that they have had two distinct conversions from idolatry to Christianity—the one, under King Abgar, or Abgarus, the seat of whose government was Edessa, in Mesopotamia, and who was a cotemporary of our blessed Redeemer. Their tradition tells, that, hearing of the wonderful works of Christ, and of the persecution which He had to encounter, Abgarus sent messengers with a letter, to invite our Lord to his court, promising Him rest and protection. It further tells that Jesus, in reply, explained that He could not comply with that sovereign's wishes, but that after His death and ascension He would send a disciple to minister in that country;—moreover, that He pressed a handkerchief upon his face, and miraculously imparted to it an exact likeness of Himself, which He then sent to Abgarus, as a mark of favour.

Neander, and other historians, discredit this story; and the story itself, as given by Eusebius, differs on some points from that which Mr. Dwight relates as being the received tradition of the Armenians.

It appears from Neander that there is sufficient evidence of the existence of Christianity in Mesopotamia, between the years 160 and 170; and that there was a church at Edessa, built for Christian worship, but after the model of the temple at Jerusalem, in the year 202. On the other hand, the story of their Christianity, as related by Mr. Dwight, represents the Arme-

nians as a nation of idolaters at the end of the third century, when "Gregory, called also Loosavorich (Illuminator), an Armenian of royal descent, embraced the Christian religion" (p. 4); and after experiencing cruel treatment, by imprisonment in a cave, for fourteen years, became the instrument of the court embracing Christianity, and then of the conversion of a great multitude of the people. This was about the year 318.

But the whole Church of Christ was then in a state of declension; and the most ancient books of Armenian theology, as well as their oldest liturgies, justify a doubt as to whether the first beginnings of that branch of the Church were not injuriously affected by the general declension.

As to the state of that Church at present, which is what most concerns us on this occasion, Mr. Dwight records with pain, that the worst faults of the Church of Rome characterise also the Armenian Church. He admits that those false doctrines and corrupt practices have never been formally adopted by a General Council, (a circumstance which surely imparts hopefulness to the efforts of Reformers,) but he declares that they as really exist, and are as truly received, practically, by the Church. He mentions one point on which the Armenian Church surpasses the Church of Rome in error.

"In their Liturgy, constantly the name of Jesus, *as mediator*, is excluded, and the name of Mary, or some other Saint, substituted in its place. As might be expected, the poor people are found continually calling upon the Virgin, but never (!) upon the Lord Jesus, to intercede for them. In this respect, indeed, the Armenians appear to hold even a lower place in the scale than either the Greeks or Latins; for the latter have only dishonoured Christ by associating with Him a number of other mediators, while the former [the Armenians must be meant] seem to have excluded Him altogether from the mediatorial office." (pp. 6, 7.)

"In the constitution of their Church, besides the lower grades of porters, readers, exorcists, and candle-lighters, (to all of which, men are set apart by the laying on of hands,) there are sub-Deacons, Deacons, Priests and Bishops, and above the bishops the Katholikos [or Patriarch]. There is also a class of ecclesiastics called Vartabeds, which may be considered as collateral with the order of Priests. The differences between them are simply these:—The Priests are married, and no man can be ordained Priest unless at the time of his ordination he has a wife; the Vartabeds never marry, but have taken upon them the vow of perpetual celibacy. The Priests always remain Priests, and can never rise to the rank of Bishop; the Vartabeds may become Bishops, and, in point of fact, all the Bishops are taken from this order, and are bound to celibacy. The Vartabeds are properly the preachers of the Armenian Church, whilst the Priests never preach. The Vartabeds reside only in convents, or if located where there is no convent, they live separately from the families within the Church enclosures; the Priests live in the midst of their flocks, and freely visit the homes of all their parishioners. If the wife of a Priest dies, he is not permitted to marry again, and he may then, if he choose, become a Vartabed." (p. 9.)

The Katholikos, or Patriarch, resides at Echmiadzin in Georgia, in the Russian dominions; and there are two others claiming a limited jurisdiction—the one at Cis in Cilicia, the other on an island in the lake Van. Mr. Dwight states that for many years the Armenians of Turkey, partly through fear of their own Government, but more, it is believed, from choice,

have not acknowledged their allegiance to their real visible head, in the Russian territory.

Besides the Katholikos, whose ancient authority is thus denied him by his Church, there is a Patriarch of Constantinople; but he is only the Bishop of a See, and has no spiritual jurisdiction over other parts of the Church. His office was instituted by the Turkish government (!) for its own purposes, and is armed with a considerable share of civil power. The nomination to it is made by the magnates of the nation, but the appointment comes from the Sultan; and it is common enough for the bearer of it to resign, or to be deposed. (pp. 83, 84.)

The Armenians are *monophysites;* they agree with the Greek Church in the procession of the Holy Spirit;—they hold to seven sacraments;—they believe that Christ died to atone only for original sin,—that that sin is washed away by baptism,—and that for the removal of the guilt of actual sin, "penances and the sacraments of the Church are necessary."

"They discard the doctrine of Purgatory, and yet praying for the dead is an integral part of their system, for which they have many stated periods. They hold to auricular confession to a priest, and that absolution comes from him, though without money. They believe that prayer is rendered much more efficacious by being offered through the mediation of Mary, or of some other saint; and the perpetual virginity of the Virgin is a doctrine of fundamental importance." (p. 10.)

It is unnecessary here to describe their modes of worship further than in the following words: "There is no essential difference between an Armenian and a Roman Mass." (p. 11.)

The whole number of Armenians is estimated at nearly three millions, and from half to two-thirds of these are in the Turkish dominions. Mr. Dwight thus sketches their character:—

"Wherever they go they are marked by their enterprise, ability, and intelligence, and it is acknowledged on all hands that they possess the elements of a superior character. In Turkey they have shown themselves to be superior to the other races around, in commercial tact, and in mechanical skill. The principal merchants are Armenians; and nearly all the great bankers of the Government; and whatever arts there are that require peculiar ingenuity and skill, they are almost sure to be in the hands of the Armenians. They have all the solidity of the Turk without his immobility; they have the quickness of perception and acuteness of the Greek, without his frivolity. In a word, they are the Anglo-Saxons of the East." (pp. 13, 14.)

Amongst the Armenians forty years since, the Holy Scriptures were wholly unknown to the people, who took their religion on the authority of their teachers; and the Priests and Vartabeds themselves were ignorant, and cared not for the sheep. The Bishops owed their appointments to the magnates, who were chiefly the Armenian bankers, and under whose not very worthy influence they were always held by their liability to removal from their offices. From such Bishops little good could be reasonably expected.

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Was nothing ever to disturb the slumbers into which that Church had settled down? One man had invaded them, even as early as the year 1760, or thereabouts. Debajy, an Armenian priest, in the quarter of Constantinople, wrote a book, "in which, in a very forcible and fearless manner, he exposed some of the most glaring errors of his Church." He knew enough of Luther, and of the Reformation, to speak "in the highest terms of approbation of the Reformer;" he castigated the errors of the clergy and people with an unsparing hand; and he tested every principle and ceremony to which he referred, by the true standard of the Bible. But as to the way of salvation his views appear to have been obscure. His book was not printed, but copies of it had been kept secretly by individuals, and are supposed to have contributed something towards preparing for the sowing of good seed.

But for real and decided efforts for the revival of religion in the Armenian Church, we have to look to the present century, and for their first beginning to the year 1813. In and after that year, active exertions were made to supply the Armenians with the Holy Scriptures. For those efforts they were indebted to the British and Foreign Bible Society, to the Russian Bible Society, (which was then under the fostering care of the Emperor Alexander,) and to the Calcutta Auxiliary to the Bible Society. The American Bible Society has also come to their aid. This design was encouraged and promoted by some influential Armenian prelates; and many thousand copies severally of the Bible, of the New Testament, and of the Four Gospels, were soon put in circulation, in the ancient Armenian language.

But unfortunately that tongue was not understood by the people in general. It was studied by the clergy, and by school teachers, and so the Holy Scriptures might be productive of important results; but still the people were precluded from taking the Word as a lamp to their feet and as a light to their paths. The remedy for this began to be applied by the publication of an Armeno-Turkish New Testament in 1822, and another in the vernacular Armenian tongue in 1823. These were afterwards revised, and from that time onward the Scriptures have been extensively circulated in the language of the Armenian people.

So long as the press was employed for the benefit of the learned, all went on smoothly, with the favour of the clergy and the hierarchy; but when the people were to possess the Word of God the most determined opposition arose. The Armenian Patriarch at Constantinople declared, that "if such a work were attempted he would prohibit the perusal of it, and even punish such as should be found with it in their possession." (p. 22.)

Besides the circulation of the Sacred Scriptures, the agency of living men was employed for the diffusion of the truth.

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The Armenian Board of Missions had a staff of labourers in Palestine. One of these, Mr. Parsons, was interested in some Armenian pilgrims, whom he met in 1821, and he conceived the thought of establishing a Mission in Turkey for the benefit of that people. He communicated his wishes to the Central Board at Boston, and they were received with much readiness; for it had so happened that other philanthropists were just then drawing the attention of the Board to that very quarter, as an inviting field for Missionary labour.

About the same time, it pleased God to shed the light of His truth upon the minds of three Armenian Ecclesiastics at Beirout, (two Bishops, and a distinguished Vartabed,) whose influences are believed to have been employed, by letter, in making preparation for the work which was soon to be carried on in Turkey.

Want of space precludes our entering much into details, and yet it is important to notice all the means which contributed to a work which has prospered so much, and which even holds out the promise of very great results.

A farewell letter, addressed to the Roman Catholics in Syria, by Mr. King, an American Missionary, in 1825, giving the reasons why he could not be a Roman Catholic, was translated into the Armenian language by Bishop Dionysius; and a manuscript copy of it was sent to some Armenians of distinction in Constantinople. The effect it produced was extraordinary; a meeting was called in the Armenian Patriarchal Church; the references to Scripture were examined; and the result was, a general conviction that their own Church, resembling the Romish in so many particulars, needed reform. They decided that something must be done; and one of the first steps taken was to establish a school of a superior order for the education of the Clergy, and to make it a rule that none should thenceforward be ordained to the Priest's office who had not completed, in that school, a prescribed course of study.

The first Head of this new school was an extraordinary man, Peshtimaljian. We may but briefly say, that he was a great scholar, full of knowledge, including Theology and Church history, familiarly acquainted with Holy Scripture, and, after having been driven into infidelity by his disgust at the superstitions of the Church, and the character of the Clergy, now settled in the conviction "that the Bible is the true Word of God, and the only standard of faith." (p. 25.) This man led his pupils through paths little known to former candidates for the ministry. At an early stage of his labours he manifested some indecision and timidity, on seeing the effects produced by his instructions; but afterwards he became more deeply convinced of the importance of spreading a knowledge of the truth, and thereupon encouraged his scholars to go forth, and ply their work with faithful diligence, according to the light which

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was given to them. Yet he never openly avowed himself "an Evangelical man" till the day of his death, which happened in 1838.

Such were the preparations which it pleased God to make for the more general introduction of Gospel truth amongst the Armenians of Turkey.

In the year 1830, a tour was made through Armenia, by our Author, in company with another American minister, with a view to eventual Missionary operations; and towards Midsummer, in the following year, the Rev. W. Goodell took up his abode in Constantinople, appointed by the American Board of Missions, as a Missionary to the Armenians. In 1832, Mr. Dwight was sent to participate in his labours; and from that time to this, the Mission has been maintained, and God has blessed it. The aim of the Missionaries was not to upset the existing system of the Church, but to spread the knowledge of Christ amongst the Clergy and people, and to help inquirers to come to Him in simplicity and sincerity. "From the beginning onward," says Mr. Dwight, "we have acted on the principle that the easiest, safest, and best way to break down error, is to build up the truth. With the ecclesiastics of the Armenian Church we endeavoured to maintain friendly intercourse, and to secure their co-operation in our educational efforts;" and these were the first efforts made by the Missionaries.

The history of their subsequent operations is particularly interesting in many of its details. It exhibits the truth making progress, notwithstanding opposition, intrigue, and severe persecution; and relates, with devout thankfulness, that no part of the field was cultivated without a return. It shows some of the highest dignitaries of the Church convinced, though not converted; others beneficially influenced by the Gospel; emblems and instruments of superstition quietly withdrawn from the churches; priests and vartabeds receiving the truth, some secretly, some openly, and even teaching it; the press actively employed; education making progress, and that education including the principles of the Gospel; a reformed community growing up within the ancient Church. Then followed Bible classes, and expositions of the Word of God, and finally preaching. The same history has its melancholy tale of cruelty and violence employed to arrest the work of the Gospel, chains and the prison-cell, excommunication, banishment and the bastinado, exclusive dealing, to the complete ruin of many, and appeals to the mob answered by outrage.

Such are the successive disclosures of many and many a page.

There was a steady increase in the number of inquirers, and those who received the truth in the love of it were not a few. Many of them exhibited a firmness which bespoke the reality of their faith.

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"The doctrinal views of the converted Armenians seemed in general wonderfully clear; which was the more surprising, considering the immense rubbish of superstition and error that originally encumbered their minds. The standard doctrine of the Reformation in Europe,—salvation by grace alone, without the deeds of the Law,—was usually the great central truth first apprehended by their awakening and enquiring minds, and made the ground of satisfactory repose. Before it, the multifarious errors of the ritual and priestly system melted away, as snow before the summer's sun; and around it every other essential truth in the Gospel-scheme naturally clustered." (p. 110.)

The following somewhat extended extracts will give an idea of the state of the work in the year 1842:—

"The brethren were still exempt from persecution, though they did not rest from prayer and labour. They walked *in the fear of the Lord, and in the comfort of the Holy Ghost*, and *were multiplied*. It was a period of quiet and steady increase in the Church. The wrath and strife of God's enemies had hitherto been constantly overruled, so as to prove the most effectual means of spreading the kingdom and glory of Christ; now the same blessed and glorious work went on with equal prosperity, through the blessing of God on the quiet though active labours of His servants, in a time of external repose.

"In the spring of 1842 one of the Missionaries wrote as follows:—'I think we have never before seen the time when the prospects of good among the Armenians were so flattering as at present. The truth is branching forth in all directions, and apparently taking deep root; so that if all the Missionaries should at this moment be sent out of the country, still there would not only remain much seed sown, but also many firmly rooted plants actually sprung up, and in different stages of maturity, from the blade to the ear, and the full corn in the ear.'

"There was among the native brethren a very perceptible and delightful measure of spirituality of mind; and, what was a particularly noticeable characteristic of the times, an extraordinary spirit of prayer. Prompted wholly by their own feelings, they often assembled in small circles, to ask for God's blessing on the means of grace; and often, after service on the Sabbath, several of them would remain, in order to have a season of social prayer. If they found any individual in the congregation giving indications of special seriousness, they did not fail to stop, and converse and pray with him. These pious young men were present one Sabbath at the religious services in the Seminary at Bebek; and being left alone for a short time, Mr. Hamlin found that they had closed the door, and were engaged in prayer. They afterwards remarked, that this was probably the only Seminary of Armenians in the whole world where such truths as they had that day heard were taught from Sabbath to Sabbath, and that the hopes and expectation of all the Evangelical brethren were strongly placed upon it; so that, consequently, they ought to offer unceasing prayer for the Spirit of God to make the truth effectual. Mr. Hamlin remarked in connexion with this incident,—'During the summer I have had much intercourse with native brethren, and it seems to me that the Spirit of grace and supplication has indeed been poured out upon them.' This was further manifest from the fact that they rarely called at the house of a Missionary without proposing to have a season of prayer together before separating. The usual burden of the prayers offered at this time was, the outpouring of the Holy Spirit, even as on the day of Pentecost, and the salvation of their fellow countrymen; and they rarely failed to make special mention of the ecclesiastical rulers of their nation, and particularly of their enemies and persecutors.

"From what has now been stated, the reader will not be surprised to learn, that a greater amount of spiritual influence was enjoyed during the year 1842 than in any previous year since the establishment of the Missions. The whole city of Constantinople was filled with rumours of what were called

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'the new doctrines,' and they formed the topics of discussion in almost all assemblies of Armenians. The minds of some were wonderfully wrought upon by the Holy Spirit. The thoughtless and gay became sober and prayerful; the worldly became spiritually minded; the proud became meek and lowly; opposers and persecutors were disarmed, and a few were transformed into decided friends and helpers. The work was evidently of God.

"A Priest of venerable appearance called upon Mr. Hamlin, and was so deeply agitated in view of his own lost condition, and through fear of leading his people to destruction, by seeming to uphold the errors of his Church, that, although it was a cold day, the perspiration stood in thick and heavy drops over his whole face.

"A Vartabed from the interior came trembling to some of our brethren, and begged to know what he must do to be saved. For the first time in his life he was sensible that he was a lost sinner; and although he had for years been acting as spiritual guide to the Church, yet, now that his eyes were opened by the Holy Spirit to see his true condition, he felt that he knew nothing of religion, and was willing to seek counsel and direction from even the most illiterate of the people who had learned the Gospel way of salvation. Nor did he seek in vain. The brethren to whom he applied told him that there was only one way of salvation for priests and people. 'Believe on the Lord Jesus Christ, and thou shalt be saved,' was the substance of the Apostolic direction to enquiring sinners, and they could say neither more nor less to him. And by the grace of God, he was enabled to accept of Christ as his only and all-sufficient Saviour, and to consecrate the remnant of his days to His service. This was Bedros, a Vartabed, whose name will appear again in the course of this narrative.

"A Papal Armenian, who for years had been wandering about the country in search of peace of mind, was induced to visit Mr. Hamlin about this time. His case was one of a class. There is no provision for securing peace to a really awakened conscience, in either the Roman or the Oriental Churches. The consequence is, that some individuals are always to be found, who wander to and fro through the earth, seeking rest, and generally, alas! they find none; for they find not Him who has promised, and who only is able to give rest. The individual in question made himself an inmate of a monastery far in the interior of the country, and undertook the performance of the most menial services for the monks, hoping thereby to accumulate merit, and pacify, in some measure, the clamours of conscience. Failing in this, he penetrated into the depths of a wilderness, clothed himself in sackcloth, and lived on the coarsest fare, far away from the abodes of man, thinking in this way to get rid of the wicked world and his feverish and restless heart both together. Here also he was disappointed. Up to this time he was a member of the Armenian Church. He now resolved that he would return to Constantinople, the place of his birth, and unite himself with Papal Armenians, hoping in their communion to find 'the bliss for which he sighed.' He became chief singer in one of the churches near the capital, and was endeavouring to draw comfort from the strictest attention to the forms of Romish worship, when he was advised by a friend to visit the American Missionaries. His soul recoiled at the thought. He had heard of us only as being heretics and enemies of the Christian faith; and he could not think of having any intercourse with such characters. He was at length persuaded, however, and ventured, hesitatingly, to accompany some friends to Mr. Hamlin's house. At first he took his seat near the door, as if to keep as far as possible from pollution, and secure his retreat in case of need; and he listened in suspicious silence to the conversation of the others. Gradually he acquired courage to propose such questions as would involve controversy, and, with great self-confidence, assumed the advocacy of some of the worst errors of Popery. But he soon received a check from which he could not recover. His mind was too honest and reverential not to feel and acknowledge a Bible argument, although hitherto he had paid but little attention to that book. From being a self-opinionated and dictatorial advocate of error, he soon became a silent and deeply attentive listener to the truth. He gradually changed his posi-

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tion, as his mind became more and more interested, drawing his chair nearer and nearer to his newly-found teacher, until, at length, he seated himself on the floor, literally at the very feet of Mr. Hamlin; and with eyes intently fixed upon the speaker, and open mouth, he drank in, with mute astonishment, those truths of eternal import which, though he had never before heard them in his life, he was now perfectly convinced were the only sure foundation of that peace of mind which he had hitherto so fruitlessly sought. The change in this man's whole character was instantaneous; and to this day he is a living witness for the truth, and a faithful labourer in the kingdom of Jesus Christ. Several others of the Papal Armenians, who had not been considered very hopeful as a class, were awakened about the same time, and some appeared to be truly converted.

"Our preaching services on the Sabbath gradually increased in numbers and in interest, and often individuals were present from distant places in the interior. Many who thus heard the Gospel scheme of salvation for the first time in their lives, were the instruments of conveying the joyful tidings to remote towns and villages in Armenia, to which no preacher had ever penetrated. In February of 1842, a week-day expository service, in the Turkish language, was commenced by Mr. Goodell, and also another on the Sabbath. The latter was held immediately after the preaching in Armenian, and was usually attended by the same audience. Some of the Armenians have entirely lost the use of their own language, and speak only the Turkish, while all are more or less familiar with this latter tongue. The monthly concert of prayer, for the conversion of the world, was a season of peculiar interest. From necessity, the time for holding it in the native languages was fixed at near mid-day, on the first Monday of each month; and those who attended were obliged to leave their business, and walk nearly or quite two miles. Sometimes as many as thirty were present, all of them adult males, as no females at that time attended any of our meetings; and earnest and importunate were the prayers that were offered up for the outpouring of the Holy Spirit upon the whole race of man.

"The zeal of our Armenian Christian brethren, in endeavouring to enlighten and reclaim their own countrymen, whether far or near, was one of their most striking characteristics. Impelled by this, in the summer of 1842, several of them met in a retired spot among the hills that surround the capital; and, after uniting in prayer for the guidance and blessing of the Holy Spirit, they resolved to send forth one of their number, at their own expense, on a Missionary tour among the Armenians in the interior of Asia Minor. The individual selected for this service was priest Vertanes, who readily accepted the call, and soon proceeded on his way. It was a tour attended with many good results.

"Nor, while caring for their own 'brethren and kindred according to the flesh,' did they forget the claims of other races around them, who were living in ignorance of the Gospel. With the Jews especially they had almost daily conversation in reference to the one only Saviour, Jesus Christ; and this was the more remarkable, since there could scarcely be found among the other classes of people in Turkey any other feeling than that of contempt for the outcast children of Abraham.

"Among the most encouraging indications of the present time, was a very marked increase of interest in religious inquiry among the females. Hitherto the important element of female influence had been in a great measure wanting in the reformation. The cause of this was two-fold; first, the extreme ignorance and consequent bigotry of the female portion of the population, there never having been the least provision for their education; and secondly, the difficulty of our getting access to them, and of their availing themselves, even when disposed, of the privileges of the Gospel, owing to the peculiar customs of society in the East respecting the seclusion of women. The priests of the Church, from their official character as confessors, have free access to the females of the community; and they being always, of necessity, married men, no difficulty is felt in regard to it. Our pious priests were not backward in availing themselves of this privilege, and chiefly through

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their instrumentality, in the years 1842 and 1843, several of the Armenian females became deeply interested in religious concerns, and some few gave evidence of being truly converted. From that time they began to form a part of our regular visitors, and the way of access among them became more and more open. Some few became regular attendants at the preaching service in the Seminary. About the same time I opened a week-day service in Armenian, exclusively for females; and although few attended at first, yet it was evidently productive of some immediate good, besides being an important means of throwing open to Christian culture this important part of our Missionary field.

"Many persons, of both sexes, were convinced of the truth of the Evangelical doctrines, who, from prudential considerations, had never visited any of the Missionaries, or attended their preaching; and some of these were actively, though quietly, labouring to spread the knowledge of the true and only way of salvation. Some of these had been awakened by the simple perusal of our books, and others through the instrumentality of our native brethren." (pp. 134—143.)

The Holy Scriptures reached many places long before the Missionary appeared, and through them, with aid from above, the work was almost done. The Bible was received with delight, and read with eagerness.

"One of the most striking traits of the reformed Armenians," says Mr. Dwight, "was, their reverence and love of the Word of God. Some have been known to sit up all night to read and study the Bible, when it was first furnished to them in an intelligible language; and the prevailing desire of all seemed to be, to understand what God teaches through His Word, and to conform their belief and practice wholly to His teachings. An Armenian, of great repute as a man, and who was regarded by the common people as an oracle in religious matters, though a self-conceited sophist, and an opposer of the Evangelical system, said one day to one of our plain and honest brethren, 'Why do you, who are ignorant, have so much to say about the Bible, when even the most wise and learned men in the world are not agreed about it, and are neither able to understand nor explain it?' 'Ah,' replied the other, 'this book is for just such an ignorant man as I am. It was never designed for those who desire to comprehend it by human wisdom; but it was designed expressly for me, who am so ignorant. It is emphatically *my* book,' said he, clasping it to his bosom, 'and through the aid of the Holy Spirit I, in my ignorance, am enabled to understand it. But it was not intended for the worldly-wise, such as you profess to be, depend upon it; and you, in your wisdom, can never comprehend it. Until you renounce your self-sufficiency, and feel that you are really ignorant, you will never be able rightly to understand the Word of God.'" (p. 146.)

The history of the work, as it goes on, is a history of progress, though constantly resisted by some evil counsels or other. At first the law sanctioned certain methods of persecution; then, under the influence of Lord Stratford, the British Ambassador, free toleration of all religious opinions was proclaimed; this again was evaded, till at length, through the instrumentality of the same noble person, security of life, liberty, and property, was given by an imperial firman, to all the Christian subjects of the Porte, in the free exercise of the rights of conscience. During the years intervening between 1840 and 1852, the Evangelical Christians were gradually obtaining a practical admission of the privileges, which the Charter of Rights, granted to the whole country in 1840, had in word conceded to them. Within that period there were many Priests and Vartabeds who

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were not only themselves enlightened by Scriptural truth, but also became promoters and disseminators of it amongst the Armenian people. In many of the ancient churches the teaching of false doctrine ceased, and the pulpit uttered scriptural truth. There was the commencement of a Reformation.

But this work of God provoked the jealousy of the ecclesiastical authorities; and just in proportion as they were debarred from other methods of restraining it, they had recourse to violent denunciations, and the enforcement of exclusive dealing; until at length, in 1846, a step of a very decided character was taken, which could have no other issue than either a departure from the faith, or a secession from the Church. "For nearly six months continuously" an anathema was "publicly repeated every Sabbath in the Patriarchal church, as well as in other churches;" and finally, on the 26th of June in that year, the Patriarch

"Gave the last finishing blow to this work, by a public official act, which resulted, through necessity, in the organization of Evangelical Protestant Churches in Turkey. On that day, it being the day of a solemn festival for the Church, he issued a new Bull of excommunication and anathema against all who remained firm to their Evangelical principles, decreeing that it should be publicly read at each annual return of this festival, in all the Armenian churches throughout the Ottoman Empire. Thus were the Protestants cut off, and cast out for ever." (pp. 262, 263.)

These excommunicated persons, taking counsel with the American Missionaries, formed themselves next month into a regular communion, and adopted a constitution, which appears in all its chief features to agree with that of the sect of Congregationalists, or Independents, in this country.

In the measures which led to this result, it would appear that Bishop Southgate, of the Protestant Episcopal Church in the United States, was not blameless. It is painful to find him the counsellor of the persecutors, an accuser of the brethren, and a defender of the measures by which their rights of conscience were violated. (See pp. 243—245.)

Exclusive dealing, and the excitement of popular tumults, still continued to sift and try the men who were seeking to walk by the rule of God's commandments, and by the light of revealed truth, but they continue steadfast to this day. According to Mr. Dwight, their christian principles are such as issue in holiness of life. He says in one place, "The standard of piety is high; and for simplicity of faith, and a full and peaceful and joyful trust in Christ, many of our Armenian brethren might be held up as examples to Christians in more favoured lands." (p. 303.) In a concluding chapter, which brings down the history to the year 1854, he thus describes the effects which the Gospel, now so extensively circulated, is producing within the borders of the Armenian Church itself:—

"We have the most satisfactory evidence of a widely extended influence in the minds of men of the Armenian race, who yet remain in connection

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with their own Church, but who are in different degrees of preparation to abandon that which is so unscriptural and idolatrous, and cast in their lot with the true people of God. And the leaven of divine truth, which has thus been cast into this mass of mind, was never more active than at the present moment." (pp. 311, 312.)

He adds, what is certainly a most hopeful fact, that kindly feelings prevail between the ejected and now dissenting Christians, and those from whom they were forcibly separated. They converse together with temper and kindness, while there is a more general recognition amongst the members of the unreformed Armenian Church, of the exclusive authority of the Holy Scriptures in all things.

It is most evident that there is a secret work going on, and that now sound and faithful sermons are not rare in the Armenian Church, nor yet awakened minds capable of appreciating them.

But as regards the community which was cut off from the Armenian Church, and which constituted itself a Protestant Church, it was recognized by the State, through the earnest interposition of Lord Stratford de Redcliffe, and enjoys full toleration. Its position may be understood from the following "Declaration:"—

"We, Evangelical Christians of the Armenian nation, believing that the true foundation and perfect rule of Christian faith is the Holy Scriptures alone, have cast away from us those human traditions and ceremonies which are opposed to the rules of the Bible, but which our National Church requires. And furthermore, without having had the least intention of separating from it, we have been united together for the special purpose of enlightening and reforming this Church. And since we receive entire the Nicene Creed of the Church, and also since up to the present time no creed embracing particularly these human traditions has been framed and enjoined upon the members of the Armenian Church as necessary to be received, we could be considered as regular members of the National Church by simply receiving the ancient Nicene Creed. But in the year 1846, Bishop Matteos, Patriarch of the Armenians, has invented a new Creed, embracing particularly these human traditions, and he has insisted upon our accepting and subscribing it. But we, obeying God rather than man, have not received it, on account of which he has cast out of the Church, and anathematized us particularly and publicly by name; and, according to his ability, he has also inflicted upon us material injuries. We had, indeed, previous to this, suffered persecutions of different kinds for our religious opinions; as, for instance, about seven years ago, several of us were sent into exile; and also within about two years, some have been banished, some put in prison, some fined, some bastinadoed, &c.; yet since the present Patriarch rejected us by excommunication from the Church, he has inflicted on us generally various additional bodily penalties. Thus, for several months, all the shops of the Evangelical Armenians were closed; some were unwillingly separated from their homes and parents; and some even from their wives and husbands; bakers and water-carriers were forbidden to bring either bread or water, and to the extent of his ability, he strove, by every species of bodily infliction, to compel us to receive and sign his new Confession of Faith.

"And although, by the interposed protection of the powerful Ottoman Government, he has been prevented from continuing this severity of persecution, he has to this day, every day on the Sabbath, repeated the command to the Armenian people not to receive us into their houses or shops, or even to look upon us. And, finally, after all these things, he has issued a new Bull, and caused it to be read in all the churches on the day of the Catholic

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Church festival; which Bull of Excommunication and Anathema is also to be read in all the churches throughout the Ottoman empire every year successively at this same festival. Thus he cuts us off and casts us out for ever from the National Church, by the standing order and high authority of this Bull.

"And now it being evident that we cannot be in fellowship with the Armenian Church, without receiving human traditions and rites, which, being contrary to the Holy Scriptures, we cannot receive; we, therefore, by the grace and mercy of God, following the doctrine of our Lord Jesus Christ and obeying the Gospel, and consequently being members of His one Catholic and Apostolical Church, do now rightfully and justly constitute ourselves into a Church with the following confession of faith." (pp. 332—4.)

Surveying the progress of this remarkable and interesting history, we find nothing to censure in the conduct of the American Missionaries, or of the converts and separatists. It is true that we have chiefly to depend upon their own narrative for our means of forming a right judgment; but we see no reason to regard it with distrust, and the testimony of Lord Cowley, and that of Lord Stratford de Redcliffe, as well as their official acts, speak strongly for the character of the missionaries, and the importance of their work. Most certainly it was a lawful enterprise. It was more than that,—it was an enterprise of lofty christian benevolence, to carry the lamp of divine truth into the darkness of the Armenian Church. The methods taken were prudent, kindly, and un-schismatical. The Missionaries conversed with the Bishops, Priests, and Vartabeds, circulated the Scriptures, translated and distributed books containing considerations for the thoughtless, instruction for the ignorant, help for the inquirer,—they opened schools, and taught the young. Eventually, they had expositions of Scripture for those who would come to them, and afterwards they preached. But they do not appear to have endeavoured to bring about a secession; rather they sought a reform, beginning with individuals, a personal and spiritual reform, amongst the clergy and the people. They experienced encouragement at first; it was soon exchanged for hostility; but their proceedings were still the same, they went on preaching and teaching Jesus Christ.

Though their work had success from its very beginning, there was no separate communion formed for fifteen years; and then, some organization was rendered imperative, by the expulsion of the evangelical members from the National Church. We commend their first aim, a revival within the Church; we cannot censure their advice afterwards to the brethren, that when they were cast out they should stand by one another, and unite themselves in a secession church.

But when we contemplate the extent to which the knowledge of Christ's Gospel appears to have reached, and the disposition of so many to test the Church of their ancestors by it, we see much reason for entertaining even a sanguine hope, that at some auspicious moment a great reform will be forced upon the

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Armenian Church by its own members, and that then this community of Independents may be glad to return into its bosom. Meanwhile, we look with devout thankfulness upon the work of God amongst that people; and we pray that they may be preserved in simplicity and purity and charity, to the praise of Him who was pleased to send amongst them the feet of those who brought them good tidings, and published to them peace and salvation. All things are possible with God, and it may be amongst His designs to employ a revived and purified Armenian Church to provoke to a godly jealousy the lifeless Greek Church, her neighbour and rival, and even to spread the truth of God amongst the Turks and other Mahometan people, supplanting the Crescent by the Cross, and bringing, in place of the delusions of the False Prophet, the faith and hope, the love and obedience, which characterize the religion of Christ wherever it is truly received.

Memoir of the late Rev. James Scholefield, M.A., late Fellow of Trinity College, Regius Professor of Greek in the University of Cambridge, Perpetual Curate of St. Michael's, and Canon of Ely. By his WIDOW. *With Notices of his Literary Character,* by the REV. WILLIAM SELWYN, M.A., Canon of Ely. Seeley: 1855.

THE writer of this Volume has wisely shunned the evil which, according to the saying of the Wise Man, adheres to a great book. Whatever may be the necessity for large works in certain departments of Science and Literature, we are inclined to think that it has become too much the fashion of late to honour the names of men, both ordinary and extraordinary, with memoirs of a most inconvenient bulk. With a fate somewhat similar to that of the prolific Tuscan whose numerous productions, Horace tells us, furnished ample materials for his funeral pile, many a departed worthy of modern times is absolutely buried beneath the heavy mass of his own memoirs. One very considerable disadvantage arising from these unwieldy biographies is, that many, especially amongst the Clergy, whom it most concerns to become acquainted with works of this kind, are deterred from the perusal by the impossibility of finding, in the midst of their manifold employments, the time necessary for such serious undertakings. Hence it has come to pass, that many readers are content to read such works by the short-hand method of Reviews. They wait in patience till some considerate Reviewer submits the original work to the action of a kind of literary Brahmah's press, and, condensing all the weak and unimportant parts, presents the whole matter to the mind of the expectant in a more compact and convenient form.

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It is not, however, for any reasons of this kind that we now turn our critical eye upon the present volume. We are so far from quarrelling with its size, that we regard it as a good specimen of biographical moderation. Less particularity would have given to the character of the Professor the sketchy and unfinished air of a mere outline. But Mrs. Scholefield's work, whilst it shuns that inconvenient length which makes undue demands upon the time and patience of the reader, presents us with such an amount of details as to produce a full and sufficient portrait of one who deserves to be held in honourable remembrance for his piety, his learning, and his extensive usefulness to the Church.

We place the title of the book at the head of this Article, not only that we may draw attention to the merits of a simple and unpretending volume, but that we may also do ourselves the melancholy pleasure of tracing out a sketch of the character of one whose talents and virtues long years of friendship had taught us to appreciate. If our hand can rear no monument to his name, it may, at least, be permitted to cast a simple flower on his grave.

James Scholefield, the late Greek Professor at Cambridge, was the fifth son of Nathaniel and Mary Scholefield, and was born on the 15th of November, 1789. His father, "a man of vigorous intellect and extensive knowledge," was minister of an Independent Dissenting Chapel, first at Henley-on-Thames, and afterwards at Winsford, in Cheshire. "Although a Dissenter himself, it was his wish that, should any of his sons enter the ministry, it should be as ministers of the Established Church of England; and he therefore gladly accepted the offer of a presentation to Christ's Hospital for his son James, who, at the early age of seven years, left his parental roof for many long years of school instruction and discipline." This early departure from home, and the rare visits to his parents which occurred, according to the rules of Christ's Hospital at that period—only once in four years—made him, during his boyhood and youth, a stranger in his father's house. Little is consequently known of this period of his life. We learn, however, on the authority of his mother, that he was a boy of a thoughtful and studious turn of mind, and that he gave early indications of a strong passion for books. One anecdote is given which furnishes proof that even in boyhood he manifested traits of that quiet resolution and patient endurance which subsequently marked the character of the man. He went into residence at Trinity in October, 1809. His academical career was brilliant, and gave promise of his future eminence. In 1812, he was elected a Craven Scholar; the next year he took his degree, when his name appears on the Tripos amongst the Senior Optimes, with the distinguished honour of Senior Medalist annexed; and in the two following years he obtained the Member's Prize. In 1815 he was elected Fellow of Trinity; and in

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1825 he was chosen to succeed that accomplished scholar, Peter Paul Dobree, in the Regius Professorship of Greek.

"A wise son maketh a glad father." And it is interesting to know that the old Dissenting Minister lived to rejoice in the success of his son, and to see him Fellow of Trinity. About the year 1816, he paid a visit to Cambridge, and enjoyed the pleasure of hearing his son, who was then Mr. Simeon's curate, proclaim the Gospel of Jesus Christ from the pulpit of Trinity Church. The following picturesque description of the scene which then occurred is given by Mr. Chatfield, one of the earliest pupils of Professor Scholefield:—

"Mr. Simeon was very unwilling to give up his morning and evening sermons, and seldom permitted his curate to occupy the pulpit on these occasions; but on the occasion of old Mr. Scholefield's visit, the curate *was permitted* to preach; and I shall never forget the excitement and surprise of the large congregation on the occasion, for no sooner had his son entered the pulpit, than the aged father, who was very deaf, mounted, trumpet in hand, the pulpit-stairs, and leaning his elbow on the door, drank in the words of life which flowed from the lips of his gifted son." (p. 28.)

It is not our design in this Paper to detail, in regular succession, the events of the late Professor's life, so as to furnish anything like a biography; but rather to throw together such observations as may be necessary to give some fair idea of his attainments as a scholar, of his character as a man, and of his labours as a minister of the Gospel of Christ. To this task we now address ourselves.

The third part of the work before us contains a notice of the classical publications of the late Greek Professor. It is from the hand of the Rev. W. Selwyn, one of the Canons of Ely, and is marked, as we think, by justice and discrimination. It is allowed by those who are competent to form an opinion upon the subject, that the Professor's scholarship was sound, solid, and exact; and that, though he was not highly gifted with imagination, he possessed, in no inconsiderable degree, the critical faculty. It is not always that a distinguished scholar leaves behind him tangible proofs of the accuracy and extent of his learning. The late Dr. Parr, who occupied so illustrious a place amongst the scholars of his time, has bequeathed to posterity scarcely anything worthy of the high reputation which he enjoyed. The contributions of Professor Scholefield to classical literature are not numerous, but they are abundantly sufficient to shew that he was an able and accomplished scholar. The "Adversaria" of his learned predecessor Dobree; an edition of Porson's four first plays of "Euripides;" an edition of all the plays of "Æschylus," in one volume, with brief foot-notes annexed; a separate edition of the "Eumenides," with more extended annotations;—these works, together with an Essay, entitled, "Hints for an Improved Translation of the New Testament," constitute the chief of his contributions towards the advancement of ancient literature. The last-men-

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tioned work we regard as a valuable addition to biblical criticism. We find in it the application of an exact scholarship to the most important of all subjects, and thankfully accept his suggestions as calculated, in most cases, to remove certain blemishes from one of the most wonderful works ever executed by human learning,—the English Translation of the Bible. The learned Author scarcely ever directs attention to a various reading; and it is only upon rare occasions that he proposes an alteration even in the pointing of a passage. And he is, in the whole treatment of his subject, so entirely free from rashness, and manifests continually so much caution, moderation, and judgment, that few of his "Hints" can be regarded in any other light than as improvements.

We have sometimes thought that the late Professor of Greek would have been a suitable man to roll away a reproach which, we fear, rests upon our English scholarship. Since the days of Mill and Bentley, the learned men of this country, notwithstanding certain valuable contributions in this direction, have made no large and systematic efforts towards ascertaining and settling the correct text of the New Testament. We have had amongst us scholars of the highest mark. Porson, Dobree, Elmsley, and others, attained to such a minute accuracy in Greek as furnishes the surest proof and pledge of their perfect mastery over the secrets of the language. But whilst they have exercised their learned and exact diligence with triumphant success in removing corruptions from the text of the Greek dramatic writers, they have not had the honour of producing a really elaborate and valuable edition of the original Greek of the New Testament. The profound erudition and the indefatigable research of Germany have shone conspicuous in this, as in every other department of ancient learning. But the scholars of our own country, in whose doctrinal soundness and integrity we could repose a more unhesitating confidence, have not brought their strength to bear upon this interesting field of labour. To supply this deficiency, Professor Scholefield seems to us to have been, in many respects, highly qualified. His knowledge of the language, his reverence for God's Word, his fondness for Scripture exposition, his remarkable diligence, his clear judgment, and his conscientious integrity, shew that he would have brought to the task of weighing authorities and selecting readings, many of those qualities which are of the utmost importance in so delicate and difficult a department of learning.

But those ten years of his life, from 1841 to 1851, which would have found him most ripe and able for so considerable a task, were employed in the prodigious labour of editing the works of our Reformers, under the auspices of the Parker Society,—an undertaking, the value of which to the Protestant Church of England it would be difficult, in these times, to estimate too highly. For the execution of this editorial task

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no genius and no profound scholarship were required; but the acknowledged learning of Professor Scholefield, added to his accurate and conscientious diligence, gave an ample guarantee to our Protestantism for the correctness and reliability of the work. And certainly the number and size of these volumes must have exacted from the editorial Secretary such a vast amount of labour as effectually precluded the possibility of his engaging in any other great literary enterprise. Over all the breadth and length of those interminable and somewhat dreary pages of closely printed letter-press, his unwearied eye was compelled to travel with a minute and critical accuracy. We express no regret that his learning and diligence were so employed, or that he was called to work his laborious way through those huge masses of ponderous divinity! We know full well the value of the Parker Society's publications, and we know that their very extent and bulkiness constitutes a portion of their value. These Volumes form the documents of the Reformation,—the record of the battle which our fathers fought with such triumphant success, in the fields of Scriptural and Patristic learning, with the great corruptors of Christianity. It was important that the document should be given entire,—the record communicated in the full extent of its details. In preserving the works of our Reformers, therefore, the Parker Society has bestowed a valuable boon upon our Protestant Church and country; but whilst we feel that the vast labour which Professor Scholefield bestowed upon them was wisely and profitably bestowed, we feel too that it deprived him of all opportunity of entering upon any work requiring a large amount of critical exactness and laborious research.

One of his most useful fields of labour in connection with his Professorship was found in the Lectures which he delivered, in the Lent Term of each year, on one of the principal Greek authors. Nothing was suffered to divert him from the delivery of these Lectures. Towards the close of his life, when he was at Brighton, in ill-health, and intellectual exertion was deemed inexpedient, he was recommended to desist from the labour of preparation for the approaching Lent Term; but he replied, "I would rather give up preaching than my Lectures; *they* are evidently my duty—preaching is not, if I am unequal to it; but my public office in the University I must fill while I hold the Professorship." Of the value of these Lectures we have abundant testimony. Professor Thompson, who succeeded him in the chair of Greek, after explaining in his own opening Lecture the plan adopted by his predecessor, adds,—"From this precedent it is by no means my intention to depart; for that it would be difficult to imagine Lectures more useful to our academical students than Professor Scholefield's, I, who have heard them, can testify."

When we turn from his attainments as a scholar, to his character as a man, all will acknowledge the justice of our estimate,

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when we say that he was a man of great uprightness and singleness of purpose; that he possessed very considerable powers of mind, and a clear judgment; that he was sincere, straightforward, and courageous for the truth; and that he acted continually as one who was animated by a high sense of Christian duty.

From vanity and ostentation he was remarkably free. It is characteristic of him that he left no memoranda whatever that could help towards the compilation of a memoir. And so far was he from giving any directions upon the subject, that, though he lived so much in the eye of the world, and expended so large an amount of time and labour in the service of others, it never seems to have struck him that any published account of his life would be expected. Upon one occasion, when urged to publish a Sermon which had excited some attention, he replied, "I am ashamed to have published so much." Indeed, he seems to have acted upon the advice of a great divine: "Let thy face, like Moses, shine to others, but make no looking-glasses for thyself."

To some, perhaps, it may seem that he lay more open to the charge of pride. We can easily conceive that, in the earlier period of his life, he was by no means free from this evil quality. Indeed, he himself makes, by implication, confession of the fact, by the frequent statement which he is known to have made, that "the Grecians of Christ's Hospital were the proudest men living." But to whatever extent this defect may have been apparent in his character in early life, it was gradually removed by the sanctifying influences of the Holy Spirit, and gave place to that real humility which is the crowning virtue of the Christian character. The justice of this observation is confirmed by the fact, that at a period of life when he was in the fulness of his usefulness and in the zenith of his reputation, he is known to have borne reproof with patience, and to have endeavoured to correct the fault which the tender sincerity of friendship had pointed out. The circumstance to which we allude is thus stated by the Rev. T. Bartlett:—

"Nearly twenty years ago, when my eldest son was an Undergraduate of Trinity, I learned from him that, although the Professor was extremely kind and affable to him, as the son of an old friend, he was considered cold and haughty towards the Undergraduates as a body. The same thing was afterwards hinted to me from other quarters; and some of his most valued friends lamented it as a bar to his usefulness. One of these, indeed, inquired whether I could not, *as a very old friend*, take the liberty of communicating this feeling on their part to the Professor. Now, although I could not but feel the delicacy of the task, I did take an opportunity when the Professor was our guest, and the conversation turned upon the Friday Evening Lecture, to open the topic, and express my conviction that his usefulness would be greatly augmented, and the value of his instructions more justly appreciated, if, in addition to the learning and research he brought to bear upon them, he would mingle, in his intercourse with the Undergraduates, more apparent cordiality, and suavity of manner.

"My remarks were listened to with the greatest patience, and received with the greatest kindness. He admitted that there was just cause for them,

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and expressed himself very briefly, but in a truly beautiful and Christian spirit; and without for a moment presuming to conclude that the observation I had made, almost with 'fear and trembling,' produced the desired result, I was assured at a subsequent period, that a more condescending and friendly manner characterized the Professor, when addressing the junior members of the University." (pp. 258, 259.)

He was not "popular," it has been said. This may be true; but he possessed something which was better and higher than popularity. Popularity may be had by all who, cap in hand, will condescend to ask for it. But consideration, respect, authority, which Professor Scholefield possessed in some good degree, are things not to be begged: they must be commanded by the manifestation of talent in connection with great strength and consistency of character. Sincerity made him incapable of flattery; and this alone would hinder him from being highly acceptable to many with whom he might come in contact.

His biographer admits that there was about him a certain appearance of hardness and severity. And what if we should admit the reality? Something of austerity is not at least an unnatural ingredient in characters of a certain elevation—in characters of great simplicity, sincerity, and firmness of purpose. But whatever might be the degree of this hardness, it never extended itself to the region of the heart. Those who knew him best can testify that, how much soever a certain reserve and distance of manner might lay him open to the charge of coldness, he was really a most affectionate friend, full of warm feeling, and prompt to render service. His familiar letters to his friends afford a very pleasing, and, perhaps to many who observed him only from a distance, an unexpected proof of his kind and affectionate nature. Those letters, always easy and natural, whilst they show what happy specimens of the epistolary style may be produced by the rapid and almost hurried execution of a pen long familiarized with the work of correct composition, show no less satisfactorily the genuine kindliness of the writer's heart. The progress of years naturally brought out the gentler qualities of his character into more distinct manifestation. For, happily, over austere characters, as over austere wines, time itself exercises a mellowing influence, so that whilst their native strength remains unimpaired, their harshness is sensibly mitigated, or entirely subdued: "Malle se adolescentem tristem quam hilarem et amabilem turbæ. Vinum enim fieri bonum, quod recens durum et asperum visum est: non pati ætatem, quod in dolio placuit."* In the case of Professor Scholefield, to the mellowing influences of time there were added the gracious and powerful influences of the Holy Spirit; and all who knew him long must have observed that the severity which may have marked his earlier years was gradually more and more softened down, and that his character was left at last in all its original strength, without any of its original austerity.

* Seneca, Ep. 36 ad Lucil.

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His liberality was large and generous: it was stretched to the utmost limit of his means. But the abundant stream of his public charities was not permitted to rob the channels which should convey to needy objects in the shade the supplies of a more secret and unobserved benevolence. Is there no significance in the solemn representation of the cherubim concealing their hands beneath their wings?

In connection with this large-minded liberality there was found, what is by no means its invariable attendant, a clear superiority to the influence of money. This is far from being found even where most to be expected. Money transactions are amongst the most powerful tests of human character. The touch of gold is as potent as the touch of Ithuriel's spear. This, if there happens to be any lurking shabbiness in the character, will be more sure than almost any other thing to bring it out to view. In what way the late Professor of Greek bore the application of this powerful kind of test will be best explained by a reference to his conduct at a time when a most desirable piece of preferment was pressed upon his acceptance. It is but an act of justice to give the history of the transaction in the very words of the Biographer:—

"In the autumn of 1837, Professor Scholefield had the offer of a valuable living in Leicestershire, of which T. Frewen, Esq., was the patron. While an Undergraduate at College, this gentleman attended at St. Michael's Church, and determined, though then personally unknown to its minister, that the first living in his gift which became vacant, should be offered to him. The living of Sapcote was, by the death of the Rector, vacated at this time; and Mr. Frewen came to Cambridge to request the Professor's acceptance of it; at the same time telling him of his previous intentions when at College, and that Sapcote was the most valuable living in his preferment, and urged upon him to visit the place before he decided against taking it.

"In accordance with this wish, we shortly after went to Sapcote, and found every thing most tempting. The Church, the Rectory, the gardens, the surrounding country, were altogether very desirable to us, who were both fond of the country. The village, containing 900 persons, being within eight miles of Hinckley and ten of Leicester, would have afforded a large sphere of usefulness, and a pleasant change from the hurry and bustle of Cambridge. When we returned home, his clerical brethren came to beseech him not to think of leaving Cambridge; and a few friends from a distance met at our house to consider the matter, and after long deliberation, and committing the cause to God in prayer, they all came to the conclusion that as he was here placed in a sphere of much usefulness, it was not his duty to relinquish it for one of greater ease and comfort.

"It required some resolution to forego this tempting offer; but he had fortitude to do it, and wrote to the patron to this effect, explaining the reason for so doing. After due consideration, Mr. Frewen wrote again, stating his *own general* objections to non-resident Clergymen, but that, in this instance, feeling at once the importance of placing him at Sapcote, and the full force of the objection to his leaving his sphere of usefulness amongst the Undergraduates at Cambridge, he would waive, in *his* case, a portion of the residence at Sapcote, and be satisfied with the summer half of the year, leaving the winter terms for him to occupy his own pulpit at St. Michael's.

"Thus a second time it was brought before him; and being so, as there were difficulties in the way,—viz., the consent of Trinity College for holding St. Michael's with Sapcote, and of two Bishops on the subject of non-residence,—he deemed it best to leave it for them to decide. Contrary to his

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expectations, they *all* agreed to the arrangement, and therefore he accepted the living. Every thing was settled, even to the fixing of the day for reading himself in—when a strange and overwhelming impression was first presented to my mind, that, leaving the poor villagers during the winter season, would impress them with an idea that we cared only to please ourselves, and thus all usefulness would be at an end.

"After a few days, I ventured to ask him if he had any misgivings upon the subject; he said, 'None—have you?' As I feared he had been, to a certain degree, influenced by me in this step, I stated what might be the probable result. He soon took the same view, and wrote to the patron that if he had any friend to whom he would feel satisfied to present the living, he again felt inclined to relinquish it." (pp. 61, 63.)

When it is stated that the living of Sapcote was worth six hundred a year, whilst that of St. Michael's never exceeded one hundred, we feel that this transaction needs no comment. We will only add an expression of our thankfulness that there are to be found amongst our Clergy not a few who, when put to the test, would prefer the work of the ministry before its wages, and who would not be over anxious to enquire what is "the money value of a cure of souls." Instances have lately occurred of Clergymen who, when tempted from spheres of overwhelming labour by the offer of larger incomes and less work, have declined the proffered boon with the heroic reply, that it is not a time for the Clergy to seek their own ease and temporal welfare, by withdrawing from posts of laborious usefulness.

But it is time that we turn to the consideration of Professor Scholefield's character as a minister of the Gospel of Christ. Eager for the work of winning souls to Christ, he presented himself to the Bishop for ordination before he had taken his academical degree, and was ordained as Curate to Mr. Simeon at Trinity Church. He thus entered upon his ministry in the year 1812,—though, in the Memoir, the year 1813 is, through some mistake, assigned as the date of that event. About ten years later, he found in the Incumbency of St. Michael's Church, Cambridge, an independent sphere of action, and abundant opportunities of usefulness. The parish was small, containing not more than 400 inhabitants; and as very few of these were poor, it offered him a Parochial charge with the duties of which his manifold avocations of a literary and academical kind would in no way interfere. Assisted by a Curate, he gave his congregation three full services on Sundays, and a lecture on Wednesday evenings. His Church was attended by a large body of gownsmen, who heard from his lips the grand truths of the Gospel stated with the utmost faithfulness, and in language clear and vigorous, and calculated to arrest and keep the attention of a cultivated mind. In a congregation composed so largely of intelligent young men, the rising hopes of our Church, who were preparing for future usefulness, he occupied a position the most interesting and important to which an able minister of the New Testament can be called. He thus

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fell into the very niche of the temple, which, by his piety, learning, and eloquence, he was best fitted to occupy.

His views of Christian truth were strictly Evangelical. He stood by the great doctrine of Justification by Faith, in these days of controversy, as firmly and unflinchingly as the soldier by his colours in the day of battle. Touching the mysteries of Predestination and Election, he was a moderate Calvinist. He was sincerely attached to his own Church; but in stating and maintaining his Church principles, the habitual moderation of his mind kept him far aloof from those arrogant pretensions of certain High Church writers which, to some minds, have appeared so unreasonable as to lead them to the conclusion that all Church principles are either a mere figment, or only another name for a masked Romanism. From his valuable course of Sermons on Union, preached before the University, we extract the following passage upon the subject of Apostolical Succession, as affording a specimen of the justness and moderation of his views.

"The existence of this succession itself, and the general nature of it, are distinctly stated in those words of St. Paul to Timothy: 'The things that thou hast heard of me (*from me*) among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' We have here a chain of succession clearly marked out by the Holy Spirit himself, and reaching probably as far as the close of the second century from the birth of our Saviour,—no inconsiderable proportion, be it observed, of the whole period which has elapsed from that time to the present. We have in the *first* degree St. Paul himself, an Apostle; Timothy in the *second;* the *faithful men* ordained by him, in the *third;* and in the *fourth*, the *others* who were to be taught by them. And from this brief statement of the matter, two conclusions may be fairly drawn. (1) First, that this line of succession, thus begun, was *intended to go on*. There is no reason to suppose that the Holy Spirit who arranged it, originally designed it to be only temporary, and that it should break off at any subsequent period, whatever might be *permitted* to befall upon any arising emergency. It seems in itself an arrangement so wise, so simple and obvious, so springing out of the very nature of things, or at least falling in with it, that upon the face of it, it commends itself to our judgments as formed to extend onwards to the end of the world. (2) Again: There seems to be no reason why we should not understand this law of succession to include *order* as well as *doctrine; i. e.*, that they to whom was committed the great deposit of the doctrine, should receive also the authority to preach it from the same persons from whom they received the doctrine itself." (Script. Grounds of Union, Serm. iv., pp. 81, 82.)

And then, directing attention to those communities which, having lost the Apostolical form of discipline, have preserved the Apostolical doctrine, he says,—

"We dare not deny, that in former days He has set the broad seal of his blessed Spirit on the ministrations of many, who received not their orders in the same line of succession with ourselves, but yet gave evidence that they 'loved the Lord Jesus Christ in sincerity,' and were burning and shining lights in their generation."

As a Preacher he was greatly valued. His power of expression was something very remarkable. In common conversation he delivered his sentiments with unusual facility and

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precision. And his speeches and extemporaneous sermons were marked by such lucid order, such exact arrangement, and such just propriety of language, as to lead to the frequent observation that his addresses might be written down and printed off for publication, without correction, and in the very words in which they flowed from his lips. He was certainly deficient in power of imagination. But he possessed so clear an understanding, and such ready facility in expressing his ideas with perspicuity and precision, that this defect perhaps only rendered his teaching the more exact and trustworthy. No doubt a rich imagination will supply those pleasing similitudes, which are as windows to let in light upon the subject; but then the light which streams through painted windows scarcely enables us to discern with exactness the real colour and character of objects. The power of giving accurate views of truth, and of conveying his statements in language clear and transparent, was one of the Professor's most distinguishing qualities as a public teacher. And his exactness, if not his clearness, he owed perhaps, in some degree, to the unimaginative character of his mind. There were other methods besides his addresses from the pulpit, by which Professor Scholefield afforded instruction in Divine things to the students of the University. Not only was he ready at all times to give counsel and direction to any amongst them who, under an impression of his wisdom and experience, sought his advice, but he adopted a more systematic and precise method of instruction by means of a weekly lecture upon the Greek Testament, which was held at his own house, and to which all University men who desired it, had free access.

The advice which he gave to students for the regulation of their general conduct, during their time of residence at Cambridge, is so replete with practical good sense, that we cannot withhold it from our readers:—

"He tried to impress upon them this consideration—that their time at College was a talent given them to improve for one great end; and urged upon them the importance of suffering nothing to divert their minds from their studies. He recommended early rising, regular exercise, and by no means late hours at night. To cultivate the friendship of a few *well-chosen men*, as walking companions, but not to seek for introductions to families residing in the town. Frequent visiting, he considered, tended to distract their minds, and induce them to sit up late, in order to redeem the time lost in the evening. To pious young men, who were full of zeal, and anxious to employ themselves usefully in schools, &c., he would give this caution—to see how far they could undertake these employments, without infringing upon *positive duties*. All their energies should be given to the object which brought them to Cambridge. *Here* they were preparing for *future* labours,—and this time, and these opportunities, if lost, were lost for ever. He urged upon them the duty of abstaining from attendance on week-day services, when, by so doing, they must neglect their preparation for their tutors. This he afterwards exemplified in the case of his own son, whom he never allowed to attend his Wednesday evening lecture, when not fully prepared for the next morning's work at College." (Memoir, pp. 68, 69.)

At the Greek Testament Lectures, delivered weekly in his

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own house, he was permitted to guide the minds of many future Clergymen to sound principles of Scripture interpretation, to open up before them the great truths of the Gospel, and to impress them upon each individual conscience by earnest and affectionate appeals. The method of proceeding at these Lectures is thus described by an eye-witness who was competent to form a correct estimate of their value:—

"I cannot omit alluding to one of the visits I had the pleasure of making to you a few years ago, when I was present at his Friday Evening Lecture. There were Masters of Arts in the room, several Bachelors, and a crowd of Undergraduates. Before the usual order of proceedings, for a certain time, the Professor suggested that questions might be proposed to him, upon any subject, to which he should be happy to reply. Many questions were accordingly put by the different classes present: some critical, upon the Greek Text, some historical, and some of a doctrinal or more general nature. To these he gave answers in so ready and perspicuous a form as quite to excite my surprise, and I could not but remark to myself how few men there were living in our days who could have performed such a task in so striking and satisfactory a manner." (p. 71.)

We have no space left to touch upon the large amount of academical work which fell to his lot; nor upon his unwearied exertions in behalf of the local charities of the town; nor upon those many journeys which he took for Missionary purposes, and which made his name familiar in almost every part of England. His labours in his parish were emphatically labours of love. He was devotedly attached to his people, and they estimated aright the worth of their pastor. Through a ministerial course of nearly thirty years he satisfied the judgment, and carried with him the affection of his people. And if, at the close of this long period, a diversity of views, arising out of circumstances connected with the restoration of his church, produced heart-burnings which disturbed the long harmony, we may safely assert that he carried with him to his grave the reverential regards and the approving testimony even of those who opposed him. And this is no ordinary felicity. "My life for yours," said the honest goat-herd to the light and mirror of all Chivalry,—"my life for yours, the Clergyman must be over and above good who obliges his parishioners to speak well of him, especially in country towns."

His end was perfect peace. After a life of labours, the most abundant and self-denying, in the service of God and man, he calmly and confidingly "fell asleep in Jesus." The description of his end, as given in the Memoir, is very touching. We have no space for extracts. And to mutilate the passage would destroy the picture. The love of reputation is so subtle an infirmity that it may pursue even a good man to the last; and in one or two cases we have thought that a dying saint has seemed, in falling, to adjust his robe with something more than the solicitude of Cæsar. The Professor was unostentatious in death, as well as in life. As his end drew near, he expressly desired to be left alone with her who had been the partner of

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his life. With thoughts of the world shut out, and with his eye fixed on heaven, he died with the humility of one who felt himself to be a helpless sinner, and with the faith of one who felt that he was "complete" in that blessed Redeemer in whom "dwelleth all the fulness of the Godhead bodily."

We have only to add, that Mrs. Scholefield has performed her duty as a Memorialist, in a manner creditable to her judgment. She has not described "a faultless monster;" but has presented us with the portrait of a good and able man, whose piety and talents were not free from the infirmities which "flesh is heir to." She has been especially successful, we think, in drawing out to clearer view the more retired part of her husband's character,—his friendliness, the warmth of his affectionate nature, his lowly estimate of himself. The great defect of the book, as it strikes us, is the dearth of the Professor's letters; and we cannot help thinking that valuable specimens of his correspondence must yet be lurking in the hands of his friends. Whether the omission of all mention of his Letter to Lord Liverpool, on the subject of the Bible Society, is an important omission, we know not; but we are decidedly of opinion that, when a Second Edition of the Memoir is called for, his valuable course of Sermons, on "Scriptural Grounds of Union," preached before the University, should be distinctly and fully noticed. If this defect were supplied, certain negligences of composition amended, and a larger number of letters given, we should possess a Memorial not unworthy of one who has, in a larger degree than most men of his time, presented to the Church a fair example of "patient continuance in well-doing."

The Symmetrical Structure of Scripture. By the Rev. JOHN FORBES, LL.D. Edinburgh: T. and T. Clark. 1854.

SCRIPTURE Parallelism offers a mine of wealth so rich, and at the same time so accessible to the humblest student of the Word of God, that it is scarcely possible to lay too much stress upon its importance, or to bring it too frequently under notice. Far from possessing the brilliancy of Lowth or the elegance of Jebb, our Author has nevertheless followed them successfully in this prolific field, because he has brought to the work what any one of our readers may bring likewise—a diligent and reverential love for the chosen subject of his studies.

Parallelism derives its origin from the law of association, about which so much has been written by those who have discussed the philosophy of the mind. Thought springs out of thought, idea circles round idea, with an order and symmetry which are easily lost sight of in the extreme variety and rapidity

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of our mental movements, but which we always delight to reproduce in language. Such language retains, in its construction, a durable record, not only of the idea which is sought to be conveyed, but of the origin and growth of that idea; teaching the reader thereby to originate and construct similar ideas for himself. Wherever, therefore, such language is purposely used, the slightest vestiges of Parallelism are well worth observing; and where, as in Hebrew Poetry, it forms one of the chief ornaments of composition, it assumes an importance which can scarcely be exaggerated.

Take, for example, the first Psalm :—

> "O the blessedness of the man
> Who hath not walked in the counsel of the ungodly;
> Nor stood in the way of sinners;
> Nor sat in the seat of the scornful!"

The balanced sentences attract attention; the first glance will reveal to an ordinary reader the nature of the climax intended, but it requires more familiarity with the usages of Hebrew Poetry to detect the far from fanciful ingenuity with which the Psalmist has constructed a triple arrangement of nine correlative ideas. To *walk* in casual intercourse—to *stand* in closer intimacy—to *sit* in permanent connexion—is a climax often noted before. But we have also the *counsel*—the *way*, —and the *seat; i. e.*, in its several stages of design, of practice, and of settled moral perversion. And so, again, we notice three consecutive portraits of the man on his road to ruin; the "ungodly," is the passionate and restless sinner whom Isaiah (lvii. 20,) compares to a troubled sea when it cannot rest, (and the Hebrew scholar will notice that the word is the same in both places); then, a stage in advance of the man who is restless in mind, because he is without God in the world, comes the "sinner" whose acts are set against the law of God, and whose habits designate him as a child of wrath; and finally, the climax of possible human depravity is completed in the active emissary of Satan, and the foe of divine truth, giving forth iniquity as a law from the seat of the "scorner." Such, in thought, and act, and word, is the progressive development of evil states, evil thoughts, and evil men; and such the warning conveyed of the danger of yielding to that first vacillating desire after sin, which ends in the scornful hardness of a reprobate mind. Other relations exist between the different members of these three short sentences; but we forbear to trace them.

The reader will observe the capacity which the system of parallelism possesses for indicating these relations without tediousness or intricacy; and knowing, as we do, how much this method was studied, we see nothing imaginary in the discovery of new connections which meditation unfolds. Does not the very word *meditation* express the act of supplying the

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media, or middle terms, which set in a clear and detailed view these varied relations?

Dr. Forbes takes pains to prove that the order of parallelism, though always symmetrical, is not always constructed on the same principle. And so it is with the laws of thought; we associate our ideas, in order to obtain fresh ones; but how varied our combinations are! Sometimes we build one idea upon another; sometimes we balance one against another; sometimes we insert one within another. All these methods find their expression in language, and produce the curious results which are remarked by our Author.

"Thus, in Romans ii. 12, we have two propositions stated, and in verses 13—15 we have the arguments given for each respectively, but in inverse order:—

12. A { For as many as have sinned without law,
        { Shall also perish without law;

    B { And as many as have sinned in the law
      { Shall be judged in the law;

13. *B* { For not the hearers of the law are just before God,
        { But the doers of the law shall be justified.

14. 15. *A* { For when the Gentiles, which have not the law,
              Do by nature the things contained in the law,
              These, having not the law,
              Are a law unto themselves:
              Which shew the work of the law written in their hearts,
              Their consciences also bearing witness,
              And their thoughts the meanwhile accusing or else excusing one another.

"Here, according to the principles of the Epanodos, the case of the Gentiles is put first and last (A and *A*), as furnishing the strongest apparent objection to the equity of the doctrine laid down by the Apostle, that 'all are under sin, and brought in as guilty before God;' while the statement with regard to the Jews' guilt (B), and its proof (*B*), are placed in the middle and subordinate place. An acquaintance with this common rule of Scriptural arrangement might have saved Whitby, Macknight, and others, from giving utterance to the very erroneous doctrinal views which will be found in their commentaries on this passage, at direct variance with the main scope of St. Paul's argument in the Epistle to the Romans, but for which they imagined they found a sanction in the supposed connexion between verses 13 and 14. These two verses, however, have no immediate connexion, but verse 14 corresponds with the first two lines of verse 12 (A). The first proposition stated by St. Paul in A is, that the Gentiles, though they 'have sinned without law, shall also perish without law.' The proof of the equity of this proceeding, the Apostle, after having parenthetically disposed of the case of the Jews (in B and *B*), reserves for the conclusion (*A*) to make and leave the stronger impression; and vindicates the severity of God's judgment even in this case, by the argument that the Gentiles, though destitute of a written law, yet shewed, by their practising at times, however imperfectly, certain virtues required by the law, and by the possession of a conscience, with that internal conflict of opposing thoughts which it at times awakens, that they had a law written in their hearts, the violation of which rendered them also wholly inexcusable." (pp. 44—46.)

So, again, the clause in Hebrews vii. 27, 28, "For this He did once for all when He offered up Himself," explains why Jesus had not daily necessity to offer for the sins of the people;

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while the next clause, "For the law constituted men who have infirmity high-priests, but the word of the oath constituted the Son," explains a difficulty antecedent to the other, why Jesus had not daily necessity to offer sacrifice for His own sins. This introverted form of thought occurs so frequently, and is so familiar to the Oriental mind, that it is quite surprising to observe how much our commentators neglect to observe it. Our Lord Himself adopts it in such passages as, "Give not that which is holy unto the (1) dogs, neither cast ye your pearls before (2) swine, lest they (2) trample them under their feet, and (lest) they turn again (1) and rend you." The rending not of the swine but of the dogs, the trampling not of the dogs but of the swine, is evidently indicated.

These principles of parallelism extend to entire compositions. The fifty-first Psalm, for instance, is well worked out by Dr. Forbes (pp. 115—137) in all the elaborate minuteness of its structure. The various strophes are distinctly defined, and the symmetrical order of each elicited in a manner profitable not only for criticism, but for doctrine, reproof, and instruction in righteousness. The distinguishing terms for sin, &c., recurring in the successive strophes, are translated with a uniformity not observed in our Authorized Version. And here we may observe, that if Greek be the language of reason, and Latin of law, Hebrew is the language of conscience,—the priests' language, as contradistinguished from the philosophers', or the jurists'; so singularly rich is it in terms expressive of sin and expiation, far beyond the power of the English language to follow in translation.

The fifty-third of Isaiah is an equally systematic composition of five times three verses, beginning at lii. 13. The first and fifth triplet speak of the Messiah's exaltation; the intermediate ones of His humiliation, His atoning death and passion forming the central point (liii. 4, 6) of the whole structure. Moreover, the sufferings of Christ form the central verse of each triplet, even of those two which describe His exaltation. The force of this arrangement is evident enough in that noble passage of St. Paul's Epistle to the Philippians (ii. 5, 11) which places the death of the cross midway between the original glory and the final exaltation of Jesus, sketching each successive step in the humiliation and ascent, for the purpose of enabling the believer to "arm himself with the same mind" which was in his Saviour.

It would be a mistaken view of the subject to suppose that our Saviour, or His apostles and prophets, affected these arrangements as studied ornaments, or endeavoured to observe them as a poet observes rhyme and metre. Rather must parallelism be considered an inseparable attribute of all, or almost all, oriental modes of thought, when most carefully considered and most perfectly expressed. That soul-stirring prayer of the Early Church, Acts iv. 24—30, was certainly offered up without any

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attempt at artificial adornment; but at the same time it is impossible not to recognise the balanced structure in this as in the previous instances. Opening with the key-note of Psalm cxlvi., "O Lord, Thou art the God, who didst make heaven and earth, and the sea, and all things in them," every Jew would recal the whole context of that Psalm, which is a declaration of God's protecting *power* in times such as those on which the Church had fallen. Then the prayer passes onward to God's *foreknowledge*:—"Who by the mouth of thy servant David didst say, Why do the heathen rage," &c. This succession of ideas, from God's power to His wisdom, is briefly repeated in the central portion of the prayer, so as to mark it out for notice;—"to do what Thy *hand*, and Thy *counsel* predetermined to be done." And then is presented in an inverse order at the close, wherein God is invoked to vindicate first His wisdom, and finally His power. Bishop Jebb has long ago noticed in the body of the prayer a remarkable instance of this habit of introversion. "Who by the mouth of Thy servant David didst say; (1) Why did the *heathen* rage, and the *people* imagine vain things, (2) the *kings* of the earth stand up, and the *rulers* (3) combine together against the *Lord* and against His *anointed?* For (3) of a truth there have combined against Thy holy *servant* Jesus whom Thou hast *anointed* (2) both *Herod* and *Pontius Pilate*, (1) with the *heathen* and the *people* of Israel."

The habit of looking for this introverted mode of parallelism will be of great use to the student of Scripture; and so likewise will be the habit of detecting those key texts or fundamental ideas which generally lie somewhere near the centre of such systems. Our commentaries will then cease to be disfigured, as they now too frequently are, with such interpretations as—"this passage means so and so, *or it may mean*," &c. &c.

And now arises the deeply interesting question, Did our Blessed Lord's mind evolve and arrange thoughts after such a fashion as that indicated by the laws of parallelism? Has that perfect Intelligence left the trace and stamp of its own modes of thought upon the language which is ascribed to our Blessed Lord in the Gospel? Or, on the other hand, are we to consider His prayers and discourses as oracles which we must not further scrutinize? We incline to the former opinion; and we humbly believe that it is possible to enter very deeply into our great Teacher's peculiar mind, to imbibe His habits of reasoning, and to mark in the symmetry of His language the perfect order of the Divine Mind.

The Beatitudes are carefully investigated with this view by our Author. Most persons reckon eight or nine Beatitudes, but he holds with the primitive Church that there are but seven; and he observes that the eighth, commonly so called, "Blessed are they which are persecuted for righteousness sake," forms no part of the system in which the seven preceding graces are arrayed; because persecution is not an intrinsic

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attribute of the Christian character, but comes from without upon all "who will live godly in Christ Jesus." He further observes, that our Saviour adopts twice over the threefold division of human nature into head, heart, and hand, and both times in the same order. This is of itself a fact of much significance in the science of moral philosophy. It is blessed to be poor and humble in thought, to be mourning for sin in heart, to be meek and submissive in action; so run the first three Beatitudes. The last three record the blessings of those who in thought are merciful, in heart pure, in act peace makers. Thus the negative graces of the first three, rise into the positive graces of the last three; the attributes of the first imply emptiness and self-abnegation; the last three indicate the fulness and indwelling of God. The key-note is the fourth or central Beatitude: "Blessed are they who do hunger and thirst after righteousness," sensible of their own emptiness and of the fulness of God.

Again, like the portions of some beautiful tracery, our Lord's words are parallel to one another in yet other ways than that upon which the mind is first led to dwell.

Blessed are the poor in spirit,	For theirs is the kingdom of Heaven.
Blessed are the mourning,	For they shall be comforted.
Blessed are the meek,	Forthey shall inherit the earth.
Blessed are the hungering and thirsting after righteousness,	For they shall be filled.

The "poor" and "meek" express permanent qualities of the mind; the "mourning" and "hungering," transitory states. The kingdom of heaven is a parallel to the inheritance of the earth—"They shall be comforted," to "they shall be filled;" and the parallelism is one of idea and of expression no less than of position, in each separate case. From page 167, through the twenty following pages, our Author pursues the varied arrangement of the Beatitudes in a manner which abounds with edifying results.

It has always been a question among commentators whether in Rom. viii. 35, "Who shall separate us from the love of Christ?" the believer's love to Christ, or the love of Christ to the believer, is intended:—

"The majority of modern commentators incline to the latter opinion, the arguments for which have been well stated by Mr. Alford in his valuable Greek New Testament. 'The first of these [opinions, that our love to Christ is here meant] is held by Origen, Chrysostom, Theodoret, Ambros. Erasm. al. But the difficulty of it lies in consistently interpreting ver. 37, where not our *endurance in love to Him*, but our *victory by means of His love to us*, is alleged. And besides, it militates against the conclusion in ver. 39, which ought certainly to respond to this question. The second appears to me the only tenable sense of the words. For, having shewn that God's great love to us is such that none can accuse or harm us, the Apostle now *asserts the permanence of that love* under all adverse circumstances—that none such can affect it,—nay, more, that it is by that love that we are enabled to obtain the victory over all such adversities. And, finally, he expresses his persuasion that no created thing shall ever separate us from that Love, *i. e.* shall ever be able to pluck us out of the Father's hand.'

"On the other hand, some of the arguments for the opposite opinion appear so strong, that it appears almost impossible to set them wholly aside. The natural and obvious inference that would strike any one on first reading these words, 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine or nakedness, or peril or sword?' would certainly be, that not Christ's love to the believer, but the believer's love to Christ, must be here intended. 'None can imagine,' says Doddridge, 'that Christ would love a good Christian the less for enduring such extremities *for His sake*' [Comp. ver. 36]. 'It is not conceivable,' argues Barnes, 'how afflictions, &c., should have any tendency to alienate Christ's love *from us*: but their supposed tendency to alienate *our love* from Him might be very strong. The persecutions and trials to which Christians are exposed on account of their professed attachment to Him, might be supposed to make them weary of a service that involved so many trials.'

"But, above all, if this passage is, as commentators generally allow, one of the most highly consolatory to be found in the whole compass of God's Word, as being designed and calculated to remove the utmost fears of believers, it seems of necessity that there should be here a reference to the greatest of all fears to the believer, lest his *love to his Lord* should give way amidst the severity of the trials to which his faith is exposed. In his dark hours of despondency, what is the anxiety which presses most heavily on the mind of the trembling sinner? Not surely, may not God change? but shall not I change? Amidst the numerous temptations with which I am beset by the devil, the world, and the flesh, but above all, when I look to my own weak and evil heart, so deceitful above all things and desperately wicked, may not my love to Christ wax cold, and my soul be eternally lost? Here is the true cause of fear: and this the argument must meet, if it is to be of any avail. It seems impossible, therefore, to doubt that, to this extent, reference must be made to the believer's love being kept firm, under every circumstance, to his God and Saviour: and if our arrangement be at all correct (which the beautiful symmetry thus introduced into the passage scarcely permits us to doubt) a return is here made (in ver. 35—39) to the first characteristic of Christians (A), that they are those 'that love God,' and consequently, as 'all things' are declared to 'work together for their good,' these trials, so far from weakening their love to their Lord, will only deepen and strengthen it. But how? is the question. And here lies, we believe, the reconciliation of the two apparently adverse opinions. Whence did our love to Him first originate? 'We loved Him, because He first loved us.' That wondrous 'love of God, which is in Christ Jesus our Lord,' first awakened a response in our bosoms, and called forth a return of gratitude and love for such transcendent and unmerited grace previously shewn unto us. How is our love to be preserved from decay, and to receive those fresh accessions which alone can enable us to overcome the sufferings to which all who will live godly in Christ Jesus are exposed? Surely, only by having recourse ever to the original source—by 'the love of God being shed abroad in our hearts by the Holy Spirit given to us' (Rom. v. 5); by our being made, as the Apostle expresses it, 'more than conquerors *through Him that hath loved us*.' The assurance, then, of our love being kept firm to God and His Son, amidst the trials which we have to endure, is here based on its only sure and steadfast foundation, their everlasting and unchanging love towards the redeemed. If rightly understood, this passage is one of the strongest to be found in favour of that most precious and consoling doctrine, the perseverance of the saints." (pp. 319—321.)

The arrangement proposed by Dr. Forbes is an introverted parallelism, having the key-text in Rom. viii. 28.

We know that all things work together for good:

A. to them that love God;

B. to them that are called according to His purpose.

B. is developed in 29—34, and A. in 35—39; so that the human

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and the Divine sides of the Christian character are distinguished first, and then harmonized, not only in expressive *language*, but by an equally expressive *arrangement*.

The four Gospels have never yet been brought into harmony on the plan of chronological arrangement; perhaps they never will be. But it is not possible that there may be an order more important than the order of time; and that each varying arrangement of different Gospels may have a key of its own, which, when once discovered, will admit us to new views of evangelical meaning. We may safely assume, at any rate, that no arrangement of ideas in Scripture is left to chance. The appearance of error, imperfection, or disorder, in the sacred text, challenges the renewed application of our critical powers just in the same sense in which the discovery of new astronomical aberrations elicits from us the presumption—not that the heavens are out of order, but—that fresh truth is within our grasp if we will revise our previous theories and calculations. The very difficulty of reconciling conflicting texts, or clearing up apparent mis-statements, tends to rid the student's mind of the *idola specus* which infest it, and to substitute Scriptural and spiritual ἀρχαὶ καὶ ἀφορμαί for those by which his mind was preoccupied, to his own infinite advantage. Once allow that God's Word is not a firmament of heavenly truth,—once let the mind suppose Bible errors to be more than mere appearances of error, having their origin in the observer's age, or at any rate in the medium of human language which interposes its quivering atmosphere between us and the celestial verities which we behold,—once allow that there are palpable contradictions in Scripture which can *never* be cleared away, and there is an end to Faith.

We have found it difficult to make extracts from the work before us, from the length to which the criticisms are extended. As we wish, however, to present a more extended specimen of the Author's manner, we shall give first his justification of the system to which he, in this volume, calls the attention of theologians, and then his critical examination of one Psalm:

"The Author is fully aware of the preliminary objection which will be taken by many to the artificial character of the arrangements of Scripture given in the following pages. Such extremely minute attention to numbers and order, as is here alleged to pervade much of the Holy Scriptures, will repel some minds as a littleness unworthy of the Oracles of God. The Author candidly confesses that, when first he began to remark these niceties of composition, he felt extremely jealous of himself lest he should be allowing his mind to be carried away by the creations of his own fancy, and, instead of humbly following the guidance and teaching of the Spirit, should make the Scriptures speak his own conceits. But the truth has gradually forced itself upon him by its irresistible evidence, and forms only another illustration of the maxim, that God's 'thoughts are not our thoughts, neither are his ways like unto the ways of the children of men.' Yet why should it be thought a thing incredible that a God of order should have stamped this impress on the Book of Revelation? and that attention to number, the symbol of order, should characterize His works of revelation, as well as His works of nature? If so wonderful is the symmetry of the heavenly orbs, that

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the planets are placed at the most exactly proportionate distances from each other, so that the observation of this proportion led to the supposition, and eventually to the discovery, of a new group of planets filling up the void which appeared in the series, why should not a like symmetrical proportion hold in Scripture, directing attention to, and leading to the discovery of, truths which otherwise might have escaped observation? One of the grandest triumphs of modern science has been the discovery of the new planet Neptune, in October, 1846—a discovery to which the observers were led solely by the science of number and quantity, and which was predicted with undoubting confidence by Sir John Herschel in the following beautiful language, addressed to the meeting of the British Association. 'Among the remarkable events of the last twelvemonth, it has added a new planet to our list. It has done more—it has given us the probable prospect of the discovery of another. We see it, as Columbus saw America from the shores of Spain. Its movements have been felt, trembling along the far-reaching line of our analysis, with a certainty hardly inferior to that of ocular demonstration.' If by the discovery of atomic proportions in chemistry we find a like beautiful progression of combinations guiding the chemical analyst in his investigations, why should it be deemed unworthy of the Divine Intelligence that similar definite rules should regulate the composition of His Word, by whom 'the very hairs of men's heads are numbered?'

"Whether such minuteness and delicacy of finish exist in God's Word must be decided, we submit, not by any foregone conclusions what mode of composition it became the Sacred Writers to adopt, but by a calm and sober induction from a variety of examples, taken from the several books, both of the Old and New Testaments. This method it has been the writer's humble endeavour to pursue; and he has not ventured to publish this first specimen of his inquiries, until he had tested the accuracy of his principles by their application to a great portion of the Sacred Volume, and in some cases even to entire books." (vii, viii.)

"'PSALM XXXIV.

A Psalm of David: on his feigning madness before Abimelech; And he drove him away, and he departed.

א 1. I will bless the LORD at all times:
His praise shall continually be in my mouth.

ב 2. My soul shall make her boast in the LORD;
Let the meek hear, and rejoice.

ג 3. O magnify the LORD with me,
And let us exalt his name together.

ד 4. I sought the LORD, and he answered me,
And delivered me from all my fears.

ה 5. They looked unto him, and were lightened:
And their faces—let them not be ashamed!

ו 6. This poor man cried, and the LORD heard him,
And saved him out of all his troubles.

ז 7. The Angel of the LORD encampeth round about them that fear him,
And delivereth them.

ח 8. O taste and see that the LORD is good;
Blessed is the man that trusteth in him.

ט 9. O fear the LORD, ye his saints:
For there is no want to them that fear him.

י 10. The young lions do lack and suffer hunger:
But they that seek the LORD shall not want any good thing.

כ 11. Come, ye children, hearken unto me;
I will teach you the fear of the LORD.

ל 12. What man is he that desireth life,
And loveth many days that he may see good?

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ג 13. Keep thy tongue from evil,
And thy lips from speaking guile.
ד 14. Depart from evil, and do good;
Speak peace, and pursue it.

ע 15. The eyes of the LORD are upon the righteous,
And his ears are open unto their cry.
פ 16. The face of the LORD is against them that do evil,
To cut off the remembrance of them from the earth.
צ 17. They cried, and the LORD heard,
And delivered them out of all their troubles.

ק 18. The LORD is nigh unto them that are of a broken heart;
And saveth such as be of a contrite spirit.

ר 19. Many are the afflictions of the righteous;
But the LORD delivereth him out of them all.
ש 20. He keepeth all his bones:
Not one of them is broken.
ת 21. Evil shall slay the wicked:
And they that hate the righteous shall be held guilty.

פ 22. The LORD redeemeth the soul of his servants,
And none of them that trust in him shall be held guilty.

"Psalm xxxiv. has been formed exactly on the model of Psalm xxv. It is divided in like manner into three Strophes of seven verses each, which again are subdivided into three parts, consisting of 3, 1, 3. The letter ו, as in Psalm xxv. is omitted, so that the 21st verse ends the alphabet, and the 22nd verse (which gives the sum of the whole Psalm, and corresponds with the Title), stands without the alphabetical series, and as in Psalm xxv. begins with פ.

"This Psalm, as the title shews, was written by David on occasion of the signal deliverance vouchsafed to him, when he was in terror of his life from the Philistines, to whom he had fled for refuge from the persecution of Saul.

"The first and third Strophes (ver. 1—7, and 15—21) are more *didactic*, detailing the experience and convictions of David and the more matured saints of God with regard to afflictions: while the central Strophe (v. 8—14) is *hortatory*, exhorting all, but particularly the young, to trust and filial reverence towards the Lord. The argument of the Psalm, if we analyze it according to the divisions given, may be thus stated.

"It will be observed that, as in the preceding Psalm, the first three verses of each Strophe are introductory to the central subject, which is contained in the fourth verse; and this again is amplified in the three concluding verses.

"'STROPHE I.

"'1—3. Bless the LORD with me, all ye his saints, and let his praise be our constant theme.

"'4. For he hath delivered his servant in extreme distress.

"'5.—7. Magnify, I say, the LORD with me: for many such instances have God's saints to recount from their own experience in afflictions (v. 5); but every fresh example of remarkable interposition for one of the brethren (v. 6.) ought to be specially improved to imprint on the mind the truth taught to our forefather Jacob by a vision of angels at Mahanaim (Gen. xxxii. 2), The Angel of God's presence encamps with all his attendant hosts around those that fear him, and delivers them from every enemy and evil. (v. 7.)

"'STROPHE II.

"'8—10. Let me then invite all to prove the goodness and overflowing bounty of the LORD, and to fear nought but the living God alone, who will supply their every want.

"'11. On the young especially would I call, to hear what this fear is which banishes every other fear: what it gives; what it requires.

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"'12—14. Life and every good are its gifts: its requirement is purity in words (ver. 13), deeds, and heart (v. 14.)'"

"'STROPHE III.

"To enforce this exhortation, the Psalmist contrasts the widely different results of affliction to the righteous and to the wicked.

"15—17. God is no indifferent spectator of the righteous and the wicked. His providence watches over the former for good, over the latter for evil. He hears and delivers the righteous in their afflictions.

"18. He is ever nigh to save them, if their afflictions have answered their intended end, in breaking the stony heart and softening it.

"19—21. Many indeed are the strokes wherewith God sees it necessary to chasten his children: but not a bone of them shall be broken, while the calamities of their ungodly enemies are judgments of God for their destruction.

"22. To sum up the whole: Redemption from all evils and guilt, shall be theirs who serve and trust the Lord." (pp. 102—105.)

On the whole, we conceive that this work has rendered considerable aid to Biblical investigation. Most persons, we think, will be disposed to concur in the opinion, that the principles on which it is founded are, in some instances, pushed on to too wide an application. But nothing is more preposterous than to reject a system of interpretation, because its more enthusiastic advocates have been guilty of a few dubious extravagancies. The critical study of the sacred writers is every day making large and important advances; and the greater the light thrown on the holy volume, the greater are the beauties and glories which it discloses. Certain self-constituted philosophers and oracles may regret the Sacred Scriptures. Neologists may pare them down to nothing. We are satisfied to say, with Lord Bacon, "Thy creatures, O Lord, have been my books, but Thy Scriptures much more;" or with Sir Matthew Hale, "I have had long exposure in learning and in the world: there is no book like the Bible for excellent wisdom and use; and it is want of understanding in them who think or speak otherwise;" or with the profoundly learned Selden, "I can rest my soul neither on books nor manuscripts, save the Bible." And with such convictions, we are thankful to any man who, like the Author, labours to teach us to love the Bible more, by making us understand it better.

Church Rates. The Law of Pews. Convocation. The Pastoral Care in Populous Places. A Charge, delivered to the Archdeaconry of Worcester, 1855, by R. B. HONE, M.A., Archdeacon of Worcester. London: J. W. Parker. 1855.

WE do not know whether what we may call the bill of fare which is exhibited in the title-page of this Charge is as strong an attraction to our readers as it is to ourselves. But we confess that there is scarcely any obligation which we are more

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ready to acknowledge than when a man of clear understanding, and with a head for analysis and abridgment, is pleased to sit down and give to the world a distinct view of any of the various entangled questions which are from day to day perplexing our minds. Nothing can be more evident than that it is impossible to understand "everything;" and yet "everything" is, every day, presented to those who are much mixed up either with the literature or the business of the world at large; and especially to those who, like ourselves, are expected to hear and to pronounce a verdict on all cases which the folly or wisdom, the vices or the virtues of mankind introduce to public notice.—To such men, therefore, as to the Author of this Charge, let due honour be done, as among those who are generous and adventurous enough to think, speak, and write for the benefit of society at large, and to decide for those who find it very difficult to decide for themselves.

The subjects to which Archdeacon Hone especially directs his attention in this Charge are those specified in the title-page; and there is not one of them on which the great masses of society do not need light, and such light as is supplied in the brief address which is now before us. It is rather our wish, on the present occasion, to give the mind of the writer, than to enter ourselves at any length on these various topics; though we shall think it right fairly to state our own agreement, or disagreement, if we have any, with his views.

The first subject on which the writer touches is that of "Church Rates," which has now assumed especial importance, since Sir W. Clay has persuaded the House of Commons to entertain a project which has for its object altogether to get rid of this charge on the public purse. Our readers will be glad of the following clear epitome of the objects, course, and results of the celebrated case of Braintree—a place which has obtained an unenviable celebrity as the scene of a most pertinacious resistance to what, as the law even now stands, is a lawful demand, though a demand most inconvenient and almost impossible to enforce.

Of the Braintree case, or rather cases, the Archdeacon thus speaks:—

"The First Braintree case raised, and brought to a settlement, the question, *Whether the Churchwardens could, themselves, make a valid rate, when a majority of the parishioners in vestry had refused it.*

"The judge of the Consistory Court of London (Dr. Lushington), decided in favour of such a rate; intimating, however, that he did so because it was his duty to accept the decision of a higher Court, given in a similar case, but that his own opinion was adverse to the rate.

"The defendant removed the case to the Court of Queen's Bench, which decided against the rate; and an appeal to the Court of Exchequer Chamber, consisting of eight Judges, issued in a confirmation of the judgment of the Court of Queen's Bench. Thus it was made clear that the law would not support the churchwardens in making a rate *by their own independent authority.*

"But the Lord Chief Justice Tindal, in delivering the judgment of the Court of Exchequer Chamber, took occasion to intimate that possibly a majo-

rity in vestry, voting against a necessary rate, might be held to have thrown away their votes; and that a minority, fulfilling its duty, might be taken to represent the parish. 'It is unnecessary, however,' said the Chief Justice, 'to discuss this point, as the facts of the case do not bring it before us. It is sufficient to say, whilst we give no opinion upon it, we desire to be understood as reserving to ourselves the liberty of forming an opinion, whenever the case shall occur.'

"On the suggestion so cautiously made, the second suit was eventually tried.

"A rate, refused by a majority, was made by the churchwardens and a minority. The payment of it was resisted, and a suit was commenced, as before, in the Consistory Court of London. The judge (Dr. Lushington), decided against the validity of the rate. On an appeal to the Court of Arches, Sir Herbert Jenner Fust, the judge, reversed Dr. Lushington's decision, and pronounced the rate valid. The case then passed from the spiritual to the temporal Courts. The Queen's Bench (presided over by four judges), pronounced an *unanimous* decision in favour of the rate. There was again an appeal to the Court of Exchequer Chamber, where the judgment of the Queen's Bench was affirmed, but only by a *majority* of the seven judges, four being for the rate, and three against it. Finally, the case came before the House of Lords. That House called ten of the judges to advise with them; the opinions of those judges were equally divided; and the Lords thereupon reversed the decision of the Courts of Queen's Bench and Exchequer Chamber, and pronounced that *the rate, having been made by a minority in the vestry, was an illegal rate.*" (pp. 4, 5.)

It is obvious from this brief history, 1, that where a majority in vestry has refused a rate, the rate cannot be made by the churchwardens alone; and 2, that the minority and the churchwardens united cannot make a rate. But, as the Archdeacon adds, "*That is all.*" It is not decided either that the property of the parish is not subject to the maintenance of the fabric, or that individual parishioners cannot be legally compelled to bear their share in that maintenance. On the liability of the parishioners three of the Judges have delivered a distinct judgment—Lord Chief Justice Tindal, Lord Denman, Lord Truro—and none of them hesitate to declare their opinion as to such liability. But, then, here is the difficulty. The only means of compelling payment is by the prosecution, either of the parish or of the contumacious individual, in the Ecclesiastical Court; a proceeding expensive, tedious, most offensive to the feelings of a parish, and perhaps of doubtful issue. Bold would be the a churchwarden beyond the ordinary knight errantry of this class of parochial champions, who should throw down his gauntlet on the pavement of the Consistorial Court, and challenge to the fight some resisting disciple of John Knox or John Wesley. The faggot which consumed one such martyr would, we fear, light up a flame which the tears of all the Cathedral dignitaries, minor canons, and singing boys would fail to extinguish.—The Archdeacon refers to the several remedies which have been proposed, on the *total extinction* of the Church Rate—which, in our opinion, he most justly designates as nothing less than a "*confiscation*" of Church property, a gratuitous transfer to the owner of lands and houses of so much as the charge upon these possessions may be worth." Nothing can be clearer

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than that if the Church Rate is extinguished, the owners of property are bound to reconvey to the Church, in some way or other, the property thus forcibly abstracted from it. It is one of the suspicious circumstances in all the debates on this subject, that the advocates of "Church Rate extinction" are all gentlemen very anxiously seeking to shake off a burden from their own shoulders. Post horses, if consulted on the subject, would, no doubt, be unanimous on the duty of getting rid of all whips and spurs; felons, in like manner, of chains; boys, of birch rods; and ratepayers, of all manner of taxes. On no points of discussion is the unanimity of men so complete as when the object is to take a burden from our own back, and to lay it on the back of another.

The second mode of relief proposed is, to "exempt all *Dissenters* from the Church Rate"—a project, of course, the most effectual that can be conceived for the multiplication of Dissenters, and the extinction of Churchmen. The attachment of many to the Church Establishment is far from being of such a degree of intensity as would induce them to pay 5 per cent. on their income to perpetuate their nominal alliance to it; and Dissent would, to many minds, begin, no doubt, to wear the aspect of a positive duty, when it would be so easy to call an act of gratuitous antagonism to the Church, by the attractive title of a "manly assertion of a great principle." Who is not aware that a so-called "great principle" is the constant shelter of minds which have no principle at all? Woe be to the Church, if it is thus called to conflict with "great principles," conceived and framed for the purpose of getting rid of it. No common defences will bear the shock of these Lancaster projectiles.

The third remedy suggested, is the casting the maintenance of the fabric and service on the pew-holders; to which measure, in part—that is, as far as respects the "Services,"—we see fewer objections than are seen by the Archdeacon.

His own suggestion is: (1) to "reaffirm the common-law right of the churches, at the same time regulating the enforcement of it;" (2) to "schedule certain parish and ecclesiastical districts," where the payment of Church Rates, as now levied, was not plainly designed by our Anglo-Saxon forefathers, and to "provide for their special treatment."

We extract the Author's explanation of his own views as to the first of these objects:—

"With regard to the first of these suggestions;—simple justice demands the maintenance of the common-law rights of our ancient churches. But there is occasion for the interposition of the legislature, in order to simplify the methods of giving effect to the law; to provide against vexatious and costly litigation; and, on the one hand, to secure the maintenance of the churches in substantial repair, out of that which is to all intents and purposes their endowment; on the other hand, to protect the parishioners from any improper expenditure of their money.

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"To a considerable extent this might be effected by some such scheme as the following:—

"The parishioners might be required by law to make a *yearly* assessment, after having considered an estimate submitted to them by the churchwardens. (This assessment ought not to preclude other rates, in the same year, should occasion for them arise.) Against this assessment, if above a certain small sum in the £1. (say 1d. or 2d.), there might be a power of appeal to the Quarter Sessions.

"If, however, the parishioners decline to make a rate, when assembled in vestry, it might be competent to the Bishop or Archdeacon, to call in the assistance of a surveyor, and thereupon to issue a monition, requiring the necessary repairs to be made. Against this, also, there might be an appeal to the Quarter Sessions, whose decision should be final. But either the amount required by the monition, or that decided by the appeal, should then be assessed upon the parish, and enforcible in a summary manner.

"As in the case of all other rates, individuals, aggrieved by unequal assessments, ought to have facilities for redress, and this might be afforded by the magistrates, in petty sessions.

"All the proceedings connected with these appeals ought to be extremely simple, short in duration, and inexpensive.

"The chief features of this suggestion are taken from an Act, now in part repealed, relating to Ireland, being 7 Geo. IV., c. 72.

"It is further desirable that the law on this subject should make certain matters of expense *compulsory* on the parishioners, namely, the reparation of the church and church-yard, and probably the provision of such things as are necessary for the due performance of Divine service. But that others should be subjected to the decision of the vestry, before they become legal charges, such as the organ, and an organist's salary, and things of an ornamental character. And it would be an excellent provision, if facilities were afforded for the redemption of the church-rates, making it permissive at any time, and perhaps enforcing it on the transfer of property into new hands." (pp. 8, 9.)

The parishes which the Archdeacon proposes to *schedule* are those in which the inhabitants have multiplied perhaps a hundredfold, and where he thinks that property ought not to be charged with the religious instruction of these enormous masses. In such cases, it is his opinion that the State ought to undertake the erection and sustenance of places of worship and of instruction, and the payment of their ministers.

To this plan,—though we are bound to say that the Author meets many of the objections to it,—there are the insuperable objections that it would defy the concentrated wisdom of the nation to draw the lines of demarcation between scheduled and non-scheduled parishes; and that Parliament would never consent to lay on the Consolidated Fund, the burden which had been removed from certain parishes or individuals.

Our own simpler plan, and to which we have more than once referred in the pages of this work, is, first to endeavour, *if possible*, to keep things as they are—to graft the Church more strongly on the public sympathies, by more care in the appointment of ministers who shall give to every parish their money's-worth, and thus take the best means for increasing their liberality by awakening their gratitude. If the present system cannot be maintained, then our judgment is, under due restrictions and regulations, not difficult to lay down, to

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cast the burden of *sustaining the edifice* on the Consolidated Fund or County Rate—and the expense of the Services on the pew-holders; always reserving a large portion of the church unappropriated for the benefit of the lower orders. It is never to be forgotten that the churches are the property of *the nation;* and whatever else may be done, the poor must not be cheated out of their birthright. Sir W. Clay, and his associates in the House of Commons, though the professed advocates of the poor in this matter, are obviously the men prepared to invade one of their most precious rights.

The Archdeacon next proceeds to deal with the subject of "Church Pews;" and he tells us that "pew rights are of three classes:"—

"1st. *By Faculty.* A Faculty attaches a pew to a house, for the use of its inhabitants. It is granted by the Bishop through his Court, and it is said that it cannot be revoked.

"2ndly. *By Prescription.* Prescription is a right which rests on evidence that a pew has always been attached to a certain house, always repaired by the owner of that house, and therefore, by necessary consequence, never repaired by the parish. The Ecclesiastical Courts treat this as a Faculty pew, only supposing that the Faculty has been lost.

"3rdly. *By Possession.* This is the only right in many churches, and the most general right in all. It is a right derived from the churchwardens under the Bishop; it is only temporary in its duration; the churchwardens may revoke it; and they can only be restrained from doing so by the power of the Ordinary. It is even the duty of the churchwardens to re-distribute the seats from time to time, so as to make them serviceable to the parishioners to the fullest extent possible. When a pew which has been assigned to certain parishioners becomes vacant by their death or removal, it is again at the disposal of the churchwardens. Hence, while, as a general rule, it may be convenient to allow the next inhabitants of the same house to occupy the pew which was appropriated to their predecessors, the law does not *require* any such disposition of it, and the churchwardens may have sufficient reasons for making a different arrangement. They may have adequate reasons for assigning a part or the whole of the seat to other inhabitants, on the ground that the occupation of a seat is granted for use, not for the exclusion of others,—that what is intended is to give a person or persons a right to worship God in a certain place, not to keep any of that space void. This possessory right stands good against all other parishioners, excepting the churchwardens. If a parishioner is aggrieved by the churchwardens' arrangements, his only remedy is the Ecclesiastical Court, to which, also, they (the churchwardens) may cite any parishioner who resists their lawful authority.

"In this whole matter of the appropriation of seats, the clergyman has no right of interference. On the other hand, the churchwardens are required to exercise a constant control over the church, to re-adjust the distribution of seats, to regard every vacant pew as having lapsed to their disposal, and to assign it, (to the best of their judgment) whether to the rate payers, or for the use of the poor.

"There is one other point which it may be prudent to *mention*, although it is a necessary inference from what has been said already. No pews can be sold. Faculty and prescriptive pews cannot be alienated from the house to which they are assigned. Possessory pews cannot become personal property. The sale of them is unlawful. The vendor has no right to sell them; the purchaser can acquire no title to them. Neither can a pew be let. The acceptance of rent extinguishes all right in the pew, for it as an acknowledgment that the seat is no longer required for personal use." (pp. 11, 12.)

We are sure that many of our readers will be glad of the clear statement on a subject which so largely divides Parishes and

Vestries. A larger digest of Opinions and Cases with reference to Pews is perhaps still wanting. The hoary volumes of Burn, even as edited by Mr. Stephen, are enough to give the student a head or rather a heart ache; so profound is the abyss of perplexity into which he plunges us.

We entirely agree with the Archdeacon, that a "Churchwarden" needs to be almost a prodigy of wisdom, patience, and justice, who successfully, or without an enormous struggle, encounters and triumphs over all the difficulties of such an appropriation of pews, especially in a restored church, as the now well-established law on the subject not only warrants, but demands. But happily the race of Churchwardens is every day rising up into new power and dignity. At least ninety-nine hundredths of these Church officers are, now, able to sign their own name. Large numbers are qualified on many subjects to be admirable counsellors to their ministers; many also are heroes enough to come to the aid of the Clergy against a democratic Vestry; and as many, we are happy to add, to defend the Parish against a despotical or innovating Clergyman. Some have even dared to cast down a stone Altar; others to remove a crucifix from the Communion Table; and others gently to expel those horticultural ornaments by which our Protestant services are gradually to be modelled according to the Popish ritual. Mr. Westerton has recently won fresh laurels from the extravagant ritualists of Knightsbridge. The Bishop of London has—why, we cannot say—decided for the retention in the church of a few simple flowers, which we should have thought would have been safer in their natural parterres, or in Mr. Liddell's drawing-room. But the Bishop has, we believe, justified the Churchwarden in reducing the quantity of flowers, and in removing several large crosses. He also, we understand, censured Mr. Liddell for his somewhat angry rejection of laymen who, in order to communicate with the Bishop, had entered within the Communion rails. He moreover wished the services to be more simple; rebuked one of the Curates for his "elevation of the cup," and for his gyrations at the Communion Table and elsewhere—and in short, as we believe, went as far in the censure of what was Popish, and the maintenance of what was Protestant in the Church ceremonial, as he was warranted by the laws of the Church. We are the more particular in referring to these minutiæ, because an attempt has been most unjustifiably made to identify the Bishop with Mr. Liddell, and to make him the Patron Saint of all the absurdities in which the higher ritualists choose to indulge. We conclude our notice of this subject, by observing that, however large the floral luxuries which these Ecclesiastical horticulturists choose to provide for themselves, they do not seem disposed to allow their Diocesan to "lie on a bed of roses."

The third point to which the Archdeacon calls the attention of his audience, is the question of "Convocation."

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The following observations as to the improved circumstances

of those who desire the meeting of these Ecclesiastical Synods, are of importance:—

"Another subject, which imperatively claims the careful attention both of the clergy and the laity, is that which filled the chief place in my last Charge, the subject of Church Synods. Reflection and reading have not led me to alter the views which I then submitted to your consideration; but within those two years the position of the Convocation of the Province of Canterbury, with reference to the Church of England, has been practically changed. It was then making efforts to obtain liberty to act; it has since discovered the way to at least some share of that liberty; and the external obstructions to its action have been diminished. The Convocation of the Province can almost reckon upon being allowed some few days for deliberation in each year; but it has also ascertained its own possession of a power which may prove to be of much greater importance, that of appointing committees which may be entrusted with the most momentous questions, may sit without hindrance in the intervals when the Houses are adjourned, and eventually make their Reports. These may chance to engage a great amount of attention, and may and do find their way to the tables of the Houses of Parliament. Besides this, the Crown may at any moment voluntarily call upon the Convocation to act upon those Reports, in the name of the Church, and as held to be 'the Church of England by representation;' while also the Convocation (if the Crown do not take the initiative), may—and is likely to—petition for such liberty to be granted to it; and it is easy to foresee amidst the fluctuations of political parties, that at any moment there may be found a Prime Minister who would advise the Sovereign to grant the desired license to deliberate, and to make canons. The subjects already in the hands of such Committees, and upon some of which Reports have been presented, are of the most serious nature (none could easily surpass them), as, for instance, church extension, changes in our services (leading us eventually, whether we wish it or no, into the whole question of liturgical reform,)—and church-rates.

"If no action is to be grounded on these and future reports, the whole thing will soon become a dead letter, and a long and deep slumber of Convocation may be anticipated. The Convocation is aware of this, and is disposed to seize every moment for making progress; and many of us must have noticed, with extreme regret, that it does not see the *absolute necessity of its undergoing an extensive reform, before it can settle any such questions, to the satisfaction of the Church.* There are many reformers in the Lower House:—the Upper House admitted that a reform is needed, when it appointed a Committee, and desired the Lower House 'to nominate seven of its members, to deliberate with such Committee,' 'whether any, and if so, what reforms in the constitution of Convocation are expedient, to enable it to treat with the fuller confidence of the Church on such matters Her Majesty may be pleased to submit to its deliberation.' 'Fuller confidence' is at least a recognition of some deficiency. But Convocation does not shrink from touching these momentous questions, before such reform have been effected; and does not address a strong petition to the Crown for liberty *first* to deliberate on its own reform." (pp. 12, 13.)

We have on another occasion felt it right to express some difference of opinion from the Archdeacon on this subject; our fears being greater, and our hopes less than his, as to the results of such congregations of the Clergy.

In his view, however, of the absolute necessity of great changes in the constitution of that assembly, if it is to be called into action, we very heartily concur.

He asks the question, "Does the Convocation of the Province of Canterbury fairly represent the Church of England?—or the Church in this Province?—And has it the confidence of

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the Church? Is it, as at present constituted, qualified to perfect that work which it appears actually disposed, as well as legally competent, to undertake?" And to these questions he answers distinctly in the negative; and he founds these negatives mainly on the objections, of late so often repeated as to be familiar, almost *ad nauseam,* to the bulk of our readers—mainly dwelling upon the point of the rejection of *Laymen* from the assembly, and the conviction that nothing will so much both improve its deliberations and satisfy the public mind as a large infusion of those who may be supposed to be divested of Ecclesiastical predilections and prejudices. The experience of America, as well as the history of certain religious Institutions in this country so constructed, may satisfy us that such a mixture of clerics and laics is likely to work well. At all events, without such union, we are persuaded that the Houses of Parliament, or rather the people as represented in Parliament, will never give their consent to the deliberations of Convocation—or what would be worse, they would refuse to comply with any decisions at which the Convocation might arrive. It is most obvious that this assembly, as far as it has already gone, has been exceedingly coy as to any discussion on the admission of laymen—nor can there be a question that a wide difference of opinion prevails as to this point amongst the members now assembling; that whilst a certain number, and among them Archdeacon Hone, would be friendly to such a lay infusion, others would either shut them out altogether, or allow of their admission only with their hands so tied as to render them rather nominal than real and efficient members of the body. The point has yet to be established in the minds of many Ecclesiastics, that the Clergy are not the Church. They are the ministers of the Church, but not its lawgivers; and if they continue to insist upon more than their rights, they are not at all unlikely to lose what really belongs to them.

The Charge has next some important paragraphs on the subject of "Church endowments," especially in our populous parishes. The writer has by anticipation adverted to some of the topics on which a scheme has recently been placed before the public by the Bishops themselves. He discusses with much good sense the two opposite plans of employing the surplus revenues of capitular estates, either for the multiplication of Bishops, or to supply stipends for the large numbers of Clergy either actually labouring, or whom the growing necessities of the nation will soon call to labour, in our most populous parishes. We heartily concur in the decision to which he has come, that, until such labourers are provided with adequate incomes, no addition ought to be made to the Ecclesiastical dignitaries of the Church. It has been one of the complaints with regard to the administration of the Crimean war, that the Staff has been better taken care of than the common soldier; and we should be sorry to see this error repeated in our more peaceable enclosures. It is

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surely of paramount importance to the well-being of the Church, that those of its ministers who will "work" should also "eat;" that well-educated divines should not be suing to eleemosynary Societies for cast-off clothes, or their wives stand at the wash-tub; that deep family cares should not exhaust those energies of mind and body which ought to be dedicated to the most glorious of all employments,—the revealing to the dark masses of our population the "unsearchable riches of Christ."

We give the conclusion of the Charge as an exemplification of the spirit of its Author, who has turned aside, on this occasion for reasons assigned by himself, from higher topics, and from topics far more congenial to his own mind, than those of Ecclesiastical reform; and we cordially trust that the devout wishes which he both feelingly and forcibly expresses, may be realized:—

"Let us then, ere we part, refresh our memories, (though it must needs be by a very few words,) respecting the aim and end of our ministry. Is it not, my reverend brethren, that the whole flock, committed to our charge, 'may come, in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ?'

"Now, of our ever attaining to that state, how faint are the *tokens* around us! The visible Church—how far from giving promise that such grace is on the eve of development! The recent 'Report' on the 'Religious Census' describes a large proportion of the working classes as 'unconscious secularists,'—but if this mean that all their interest is confined to this life, and that they know nothing of what St. Paul calls 'the powers of the world to come,'—that they are children of this world—it cannot be denied that in *every class*, carefully examined, the same characteristic feature predominates. Within the fold of Christ's Church, the children of this world are in a great majority. They may have Bibles, Prayer-Books, other religious books; they may enter the house of the Lord, sit and kneel, respond and sing, listen and even remember what they hear,—but still they are children of this world—they are not living for eternity—the great Christian motive—love to Christ is not the breath of their life.

"These, and the happier circle of faithful brethren, (on the one hand the world, on the other, those who have a spiritual knowledge of Christ, and unfeigned love for Him), these, according to their several states, are the pastor's care. That they may all come, in the unity of the faith, and of the knowledge of the Son of God, unto the measure of Christ's stature,—ought to be our intense desire. Alike in the retired hamlet, and in the crowded town, this is the proper work of the clergy, and in favour of this, all other pursuits that interfere with it, or are inconsistent with it, are to be forsaken. To this let us devote ourselves, humbly, earnestly, in dependence on God! Let us work, full of love to Christ, of tender pity towards careless sinners, of deep sympathy with all who are alive unto God! Let us so work, that our review of our ministry may resemble his who said, 'We were gentle among you, even as a nurse cherisheth her children; so, being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us.' Let our labours be helped by our example, an example impressed with the stamp of the man of God. And may God be pleased to prosper the work of our hands; and at the same time may He suffer us to be satisfied with nothing less than the use of all our diligence, to bring our people into the way to eternal life, and to induce and assist them to live in the Spirit, and to walk in the Spirit." (pp. 18, 19.)

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BRIEF NOTICES OF NEW BOOKS.

Memoirs of James Montgomery. By J. Holland and J. Everett. 2 Vols. Longman.

THE public are almost exhausted by their reiterated complaints of the misdemeanors of biographers. But the unhappy readers of the volumes before us will be disposed, we fear, to cry out louder than ever. The amiable, the devout James Montgomery is dead, and his memoir is published. And, considering the degree in which his writings have ministered to the poetical cravings of some, and to the devout aspirations of others, it was to be hoped that some memoir of him should be prepared. But from the uneventful character of his life, and the small measure of space which he has filled in the public eye, we had fondly conceived that, at the most, one fair-sized volume, in good-sized type, might have been deemed sufficient to satisfy the most ardent lovers both of biography and of a poet. But, behold two portly and thick-printed volumes! And when we glance at the conclusion of the volumes, we discover that, as yet, we receive only the two first figures in the lengthened coming procession. Seven hundred pages carry us only to the year 1812. So that the incidents of forty years of Mr. Montgomery's life remain still to be recorded. Now is this reasonable? Did the events of such a life admit of no further compression? We have most dutifully gone through the volumes, and are obliged to say that a more striking example of the morbid prodigality of letter-press in modern biographers is scarcely to be found. The modern practice appears to be, "Count a man's steps by the stop-watch; collect his most trifling notes; sweep every corner of his mental, moral, and physical history; gather together all he has ever thought, said, written, or is supposed to have thought, said, or written; throw them together in a heap, and then heave the prodigious mass on the counter of the bookseller." In the present case, the public, —and this may, in a measure, solve the phenomenon—are, like some of the sufferers in the Crimea, suffering from what we may denominate a *double*-headed shot. Two gentlemen had, about thirty years since, simultaneously seized the biographical drag-net in the service of Mr. Montgomery. They met together, and, in a rash moment, agreed to throw into one heap whatever draughts each of them might be so fortunate as to take; and, behold the results! They have laboured with the best intentions; but have forgotten that all mankind could not be expected to take the same interest in the same local and personal subjects with themselves. And by their joint labours they have engendered a memoir such as the excellent subject of it would, we think, have been among the first to lament and condemn.—It is but fair, however, to admit, that, as we approach the conclusion of the second volume, things begin to improve. We are then brought into contact with a class of men and minds of a superior cast, and are able to sympathize in the workings of a heart which, after much hesitation and many struggles, finds its way to rest in the principles of a pure Christianity. The finest qualities also, in Mr. Montgomery's own mind, appear to develop with his spiritual change; and a brighter flame is kindled at the lamp of Eternal Truth.

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We have no space, in a Notice such as this, to dwell on the story of Mr. Montgomery. But we may state, that he was born in Scotland, in 1771, the son of Moravian parents, who placed him in the Moravian school at Fulneck, at seven years old, and soon after sailed as missionaries to the West Indies, never to return. His education by the Brethren (on whose system some curious information is given) made him early familiar with the truths of religion as seen in the peculiar light in which that Society regards them; but his heart and will were not yielded to their influence. An attempt to train him for the Ministry ended in his being apprenticed to a baker. From the baker he ran away; tried other situations; visited London, in the vain hope of literary employment; and finally, at the age of twenty-one, became clerk in a printing-office at Sheffield, at which place he resided for the rest of his life.—His master, an Unitarian (or worse), a democrat and Editor of a violent Radical paper, had to escape by flight from a Government prosecution; and the clerk succeeded to his place. From that day he became the Editor of the "Sheffield Iris," a paper which, in serving the interests of the same party as its predecessor, twice lodged its Editor in York Castle. Yet amidst the violence and delusions of the time, its tone was comparatively gentle; and Montgomery himself, notwithstanding the unfortunate connection into which circumstances had thrown him, rose above their influence. An upright, kindly, and gentle nature, and the refinement belonging to a literary and poetic taste, caused him to float lightly over the dark waters of political agitation, among which a coarser character would probably have been wrecked. The volumes before us trace the gradual development and the growing appreciation of his talents, till he comes to hold a considerable place among the literati of his day, and is acknowledged as a true poet both by the popular voice and by the suffrages of his brethren. "The Wanderer of Switzerland," the "West Indies," and the "World before the Flood," have all been published before the narrative breaks off. Few read them now, and those who have read them belong rather to a generation that is passing away; yet, in their own day, when kindred works of higher merit were issuing from the press, their real excellence secured a name for their author which still survives. His Hymns have done more—they have raised him to be the living companion of Christian minds in devout and meditative hours. Few would take up the present memoir, because they care to hear of the Author of "The World before the Flood;" but many will do so from a grateful interest in him who has sung that—

> "Prayer is the soul's sincere desire,
> Unuttered or expressed,
> The motion of a hidden fire
> That trembles in the breast."

At the period, however, at which our narrative is suspended, neither does the composition of the Hymns come into view, nor is the state of mind which breathes in them as yet fully developed. Our readers must wait calmly for future volumes, before such topics will rise on the editorial horizon.—But it is time to stop. We are sensible of writing under the oppression of great weariness of spirit; and are afraid that this sinking of heart may have put us too much out of sorts to allow us to be thoroughly candid; and we should be exceedingly grieved if a single word that we have employed could

be justly interpreted into a suspicion of any want of that deep respect and regard, which is due from every literary and religious critic to the character and talents of the subject of this memoir.

A Model for Men of Business; or, Lectures on the Character of Nehemiah. By Hugh Stowell, M.A., Honorary Canon of Chester, &c. &c. London: Hatchard. 1855.

FEW charges are more rife against what are called the Evangelical body than such a preference of doctrinal to practical preaching as to lower the standard of moral habits, and rather to create congregations of Theologians than of practical hard-working Christians. We believe that the authors of such charges are often, in making them, false to the convictions of their own minds; and that what they do in reality object to in this class of preachers is, not the laxity but the strictness of their morality. Our experience is, that men may preach with impunity the highest supralapsarian Calvinism, if only they will leave unassailed the ordinary habits of life.

The little Volume before us of Mr. Stowell may assist to lay some of these objections to rest. They certainly have no leaning to the offence of encourging an easy, accommodating, and slip-shod Christianity. The Author himself lives among men of business, and no man can more faithfully, as it appears to us, deal with their dangers, faults, and duties. Nor can any more liberally minister encouragement and support to that portion of the trading community who are labouring to escape from the mere trading spirit, and to rise to the higher office of building up their every-day practice on the broad basis of true Christian principle.—The Sermons are founded upon the history of Nehemiah—a history which, considering the period at which it was composed, and the community with which it deals, appears to us to carry along with it an undeniable evidence of its own inspiration. Human society presented no such example. How should mere man conceive and delineate such a character? Compare the heroes of Homer with this hero of the despised Jewish commonwealth.—Mr. Stowell treats successively of Nehemiah's master principle, the source of his strength, of his spirit of devotion, his trust, his thankfulness and determination of purpose, uprightness, fortitude, his joy in God, his unworldliness, his jealousy for God, his devoted zeal for the sanctuary of God, his respect for the Sabbath, and the spirit of strong hope in which he lived and died.

Here is a well-spread table for the man desiring to be fed from the rich stores of Scripture; and though the learned Divine will not find in the book the solution of any critical difficulties, he will discover much wholesome food for his soul, and substantial proof that to whatsoever department of ministerial writing the Author chooses to turn himself, he is able to touch the subject with a master's hand. The public are sometimes led to think, by the degree in which Mr. Stowell calls out the applause of popular assemblies, that he can do nothing more or better. If they wish to know more of some other powers which he possesses, we recommend them to read this volume. Napoleon I. is said to have charged our nation with being a "nation of shopkeepers." He learned by experience, that they could, if compelled, exchange the yard-measure for a more formidable weapon; and that the commercial

spirit, where not allowed to contract the heart into selfishness and avarice, is capable of the noblest efforts of heroism and self-devotion. It is one of the distinctions of the volume before us, that it is calculated to cherish this loftier spirit among those who have, no doubt, much to encumber them in their course,—to make the collectors of money its distributors,—to make them good citizens of this world, by filling them with aspirations after a higher and better. Events within the present month have given an increased value to this volume.

The Book of Psalms: a New Translation. With Notes, Critical and Explanatory. By the late John Mason Good, M. D., F. R. S. Edited by the Rev. E. Henderson, D.D. Seeley.

It would require learning as extensive as that of the Author of this Volume to do justice to it. Our object is rather to dwell on its general claims than its particular excellences; and these claims are such as arise out of the acknowledged learning, industry, and honesty of Dr. Good as a Theological writer. The present Work has all the benefit of his latest experience, and of the enthusiasm with which a man labours at his favorite employment. Like Bishop Horne, as he dwelt from day to day on the exquisite beauties of the inspired poems, he became entirely enamoured of his work. "The Psalter," says Dr. Olinthus Gregory, his biographer, "was evidently his chief delight. To some of his friends he wrote about it, read his translation of particular Psalms, and developed their peculiarities: to his family he expounded it usually with great fervor and pathos." The Editor of the present Work is free to admit that great progress in Hebrew literature has been made since Dr. Good entered on his labours; but adds justly, that he was the pioneer of improvement, and as an interpreter, gave birth to many right anticipations, from which secondary labourers have profited. To ourselves both the text and the notes are full of interest. They often remove an obscurity, and often give increased force to a passage which had previously attracted us, by pointing distinctly to the period or occasion to which it referred.—It may be stated, in reply to those who are disposed to object to the occasional freedom used as to the hitherto established reading of particular passages, that Dr. Good lived at a moment when the inaccuracy of many of the Masoretic readings having been established, the Hebrew critics were going forth into the sacred wood with extraordinary freedom, cutting and hacking at the Hebrew text with most dangerous audacity. Dr. Good is perhaps the most cautious of these emendatory commentators, and plainly delighted to occupy himself rather in repairing the old temple than in building a new one. On the whole, he who shall go through this translation with our Bible Version before him, will feel that he has his intimacy with the volume of Psalms increased, and may hope, under a still higher Instructor, to have the spirit of piety deepened in his own soul.—It is a little curious that in the case of Mr. Good, the translator of Lucretius should also be the translator of the sacred songs of the Hebrews. It could have happened to few men to inspect with care two such opposite regions,—the region of doubt, perplexity, of vain philosophy, issuing in as near an approach to Atheism as is possible to an

intelligent mind;—and the region of holiness, peace, assurance, of present repose and of bright anticipations of the world of glory. The great mind of the ancient Heathen had drunk largely at the muddy and uncertain stream of human philosophy; that of Mr. Good at the deep fountains of Divine Revelation. Philosophy had left the one a sceptic, and the Bible had left the other a saint.

VIEW OF PUBLIC AFFAIRS.

THOSE passions which are always at work in *Spain*, and which, like certain humours in a diseased physical frame, rarely subside without a little blood-letting, have swelled to alarming dimensions during the last two months, and have issued in severer national sicknesses than usual. There have been commotions from one end to the other of that unhappy country,—a runaway Queen—jarring Ministers—remonstrating Senates—the threat of a Carlist invasion. Have these struggles anything of the character of the convulsions of approaching death? Is the country not only incapable of prosperity under the present system of government, but even too corrupt to receive an improved constitution? What an illustration is this country of Charles V., of the evanescent character of all human greatness! The change of the mighty monarch to a gormandizing and priest-ridden watchmaker is not a greater contrast than between Spain as it was, and Spain as it is.

Italy has done little during the present month except to assist, by the ruin of its railroad schemes, in precipitating the fall of Messrs. Strahan and Co., whose offences against honour and honesty appear, as far as we are at present able to judge, to admit of no palliation. One of the worst results of the catastrophe would be if anything like a feeling of shabby distrust were awakened against probably the first class of tradesmen in the world—the bankers of England.

Of *Prussia* nothing more is to be recorded during the present month than during many months before—her stubborn resistance to the righteous demands of the rest of Europe.

Austria having made what she regarded, but what no other country will consent to regard, as a fair attempt to trim the balance between the Eastern and Western nations, has proceeded to disband a considerable part of her army. It is possible that she has dispersed it because she is unable to keep it under arms. But it is also to be remembered, that the disbanding in Prussia is only of so slight a character as that she can recall them to arms in a few months or weeks. They lie down to rest like the retainers of "Branksome Hall," with their vizors, and may be roused by a whistle of their chief. It is, and always has been, most difficult to ourselves to look with confidence on any of the various phases of Austrian politics; and we cannot help feeling a mysterious dread, lest even now she may have the security of Russia for this sudden reduction of her army.—Her conduct in the Danubian Principalities appears to be such as to rouse the worst passions of the Turks, and to call for the interference of the Allied Governments.

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And what are we to say of *Russia?* What are her exploits for

the month? She has put forth a most mendacious reply to an able State paper of the new French Foreign Minister. She has distorted the triumphs of the Allied fleets and troops, in the Straits of Yenikale and the Sea of Azoff, into a doubtful victory. She has wholly ignored the destruction of 650 vessels—the planting of the French, Turkish, and English standards at every inhabited point on the shores of the Euxine and the Sea of Azoff — the annihilation of foundries, store-houses, and the food of her Crimean army, consequent on the seizure of Taganrog, her one Great Port in the Sea of Azoff, and the depôt of the greater part of the produce conveyed by the Wolga and the Don. Her notice of the occupation of the Mamelon, and the adjacent forts, by the Allies, amounts to nothing; though sixty cannon were taken, many more destroyed, and large numbers of her soldiers fell in the conflict. But she has not failed, on the other hand, to trumpet forth the admitted fact, of the Allies having been repulsed in a sanguinary assault on the Redan and the Malakoff on June 17th,—reverses which, we venture to hope, are by this time converted into victories. Russia also has, during the month, dishonoured herself by a brutal attack at Hango, a station in the Baltic, on an unarmed boat's crew, carrying a flag of truce, and which had approached the shore exclusively to land some Finnish prisoners at their own request. The Governor of Helsingfors justifies himself, as was to be expected, by declaring that "the flag of truce was not seen," though the man carrying it in his hand was shot. We venture to hope that the offence will be visited by the Supreme Government with the penalty it deserves. If not, it will provoke the indignation of all civilized men, and will be sure to be followed by awful retribution.

The intelligence from *America* during the month has not been of much moment. The Whigs, i.e., the friends of order in that country, begin a little to lift up their heads again, and seem to be likely to oppose a stern front to the Democrats at the next election.

From *our own Colonies*, the chief intelligence seems to be, that the Australian states are busy in hatching new constitutions; and that in *India* reform is making steady progress,—a progress which the proposed examination in this country for the civil officers of the Company is sure to help on. For this purpose, a body of first-rate examiners are appointed, and the number of competitors is said to be very considerable. Oxford and Cambridge are in the field, and it will be seen how far they are able to contend with men educated elsewhere. It is curious and painful to observe how, long after abuses seem to be extinct in India, they prove themselves rather to be asleep than dead. Even now, we observe that a fresh petition is going up to the Crown from persons of the highest authority in the Indian service, to secure interference on the subject of Juggernaut. We had hoped that the car was long since dashed to pieces, never to be reconstructed; but the *disjecta membra* of superstition shew a sort of vitality which it is not easy to extinguish. Abused confidence in commercial matters strews the face of the land with almost as many victims—ruined widows and helpless children—even as the Crimean war; and has less apology for its injuries, inasmuch as they are mainly the result of deep-seated selfishness. War, also, however disastrous, *may* open a way for Christianity

abroad; but social dishonesty, especially in men who profess unusual devotion to Spiritual objects, inflicts almost incurable wounds upon the interests of religion at home and abroad.

Lord Robert Grosvenor's Sunday Trading Bill has found its way into the House of Commons, but we trust will not get through it without being stripped of the clauses which give a legal sanction to trading on the Lord's Day, and especially to the sale of those most obnoxious of all wares—cheap Sunday publications.

The various ventilations of the "Educational" question in the House of Commons confirm us more and more in the hope, that neither in England nor Scotland will the scheme of "Education without Christianity" find acceptance. It would be to us a matter of deep astonishment that any such scheme should be patronized by "the Free Church" of the latter country, if we did not know that party spirit overleaps all boundaries, and is prepared to lend itself to any allies, for any object, if only it can, in this left-hand way, promote its own object.—Why, as we have often asked, should we not be satisfied to "leave well alone?" The present English system, with a little more liberty to the Commissioners to assist the poorer and smaller parishes, appears to us to be all that is needed. Let the "Kirk of Scotland" and the "Free Church" have all the aid which they want from the Government, but let both of them teach a distinctive Christianity within their walls.

We feel it next to impossible to conclude these remarks on "Public Affairs" without a more distinct reference to our present position as a nation. The country has, we believe, during the present month, passed through a sort of crisis as to the War. There can be little doubt that, as the Conference at Vienna proceeded, the anxious state of things at Sebastopol, with other circumstances, had disposed the two representatives of France and England, and, with them, certain of their friends at home, to make peace even upon very doubtful securities. Perhaps the capture of the Mamelon Fort, and the successes in the Sea of Azoff, have reassured the doubting or fearful; but, at all events, the common sense of the English nation has forced upon the Government an unhesitating course. The *English people* have resolved to be satisfied only with what may be termed a *secure* and *permanent peace*. And, pained as we are to range ourselves under a war standard, we cannot but acknowledge ourselves, in this instance, to be of the War party. It seems to us no more justifiable to let the Emperor of Russia, and his more fiery brother, go loose in the world, than it would be to open all our prisons and mad-houses, to put arms into the hands of their inmates, and then send them forth into our streets and villages. We know in how deeply painful a position such a decision places the Christian moralist. But we turn to our Bibles, and find that God does not reject war as a weapon by which His Holy purposes are to be accomplished in the world. We therefore receive it as a part of the terrible machinery by which the interests of society are to be secured; and we are consequently satisfied, while we give in our adherence to this particular war, to long for peace, to promote it, to pray for it, to keep strict watch over the passions which it is apt to awaken in the soul, and to labour with industry and zeal to sow the many furrows which its bloody ploughshare has opened, and we fear will still open, with the seed of eternal life.

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THE

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MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

FLESH AND SPIRIT.

"HENCEFORTH," says St. Paul, "know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." This is a very remarkable saying, and worthy of our most thoughtful attention. It is not hard, however, to understand what the Apostle means, if we look at his teaching as a whole, and are prepared, like himself, to follow it out fairly to its full length, both in theory and in practice.

In settling the standing-point of a Christian, in reference to God and to the world, St. Paul never will consent to regard him as anything less than a new creature. This is his point of departure in all his teaching.—The life of the flesh is one thing —the life of the Spirit is another. "Understand," he may be supposed to say, "which of these is your life. If you are Christians, you must have and feel a spiritual existence. On this understanding I address you, and I speak to the apprehension, the feelings, the affections of the spiritual life. I use appeals and I apply arguments, which the spiritual man apprehends naturally, and by a spiritual instinct, but which are absurd, foolish, unintelligible to the carnal man."

And to apply this theory to the question then before him— for he never shrank from the full application of his principles —he says in this place to the Corinthians:—"Henceforth know we no man after the flesh. Christ died for all, that all should thenceforth live a new life to Him and in Him. Accordingly it is my practice to judge of men in reference to the new life, not the old; the life of the Spirit, not the life of the flesh. When I am choosing a companion or a friend, I do not ask what is his country or his language, his natural temper, pursuits, disposition. I know not, nor much regard, what he is accord-

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ing to the flesh; my great concern is to know if he has the Spirit of Christ. If a man is a Christian, he is my countryman and my kinsman. If he speaks the thoughts and the words of Christ, he speaks the language that I best understand. If his temper is that of Christ, we shall agree; if his tastes are for the fruits of the Spirit, I shall find in him sympathy and companionship."

And then, to put the principle to a still harder test, he goes on to apply it even to Christ Himself:—"The fleshly nature and character of Christ is little to me now. That He took my nature, indeed, is everything to me, for otherwise He could not be my Saviour; but it is not *as man* that I now care to be related to Him; such relationship even Judas had with Him. The union from which my soul draws its nourishment and its life, is no fleshly union. Still less does it concern me, as some others, that I am a Jew, as He was; it is in no such way that I now claim to be related to Him. If ever I thought of Him in His human nature alone or especially, I now think of Him so no more. I think of Him as the Head of that Spiritual Body of which I and all Christians are living members."

It is easy to see that, until the Lord's ascension, His disciples had continued to know Him after the flesh only. They were so slow to apprehend spiritual things, that He could not make them understand them at all, however plain His language, until His bodily form was removed out of sight, and the Holy Spirit came to be their teacher.

The same mistake, I think, is made, and the same slowness of apprehension prevails, in part, at the present day. I do not say that all persons are in danger in this way. Christian truth consists in a balance of truths; one truth ever answering to another, and the whole made symmetrical by the exact counterpoise. And error springs generally from giving too great a prominence to one side, and too little to the other. And one age of the Church has shown a leaning to one side, the following age to the other. One frame of mind has a bias this way, another that. So, at one time and in one class of persons, we find too little stress laid on the human nature of the Lord; at another time, and in another class, too much.

We are at present concerned with those in our own day who persist, in spite of the Apostle's warning, in knowing Christ after the flesh. Such I believe to be the essential character of the doctrine of the Church of Rome. In respect, for instance, to the Virgin Mary, the Mother of our Lord, they reverse the order of the teaching of Christ Himself; and whereas He ever strove to lead away the minds of His disciples from the earthly relationship to the heavenly,—showed how the dearest ties that bind father and son, brother and sister, husband and wife, are mere types, and but feeble ones, of that high and glorious relation by which all Christians are one with the Father in Him;—reversing, I say, this His own teaching, they ascribe

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something little short of Divinity to Mary of Nazareth. Because she was His parent after the flesh; they give her an honour which He never gave her; they call her especially "the Mother of God," of whom He Himself said that she was not more nearly related to Him, as He counts kin, than any one who does the will of His Heavenly Father. There is for us no better way of refuting this capital error, than by using His very words. When we are challenged to pay undue reverence to His mother after the flesh, let us say, as He said, "Who is my mother, or who are my brethren? Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Of the same kind, and springing from the same false principle, is their error with respect to the Lord's Supper;—and I may observe by the way, that when any among ourselves strongly evince this bias in regard to the Incarnation and the Lord's Supper, we may well suspect which way they are tending. It is indeed to "know Christ after the flesh," when men cannot understand how they are to feed on Him in their hearts by faith, unless they press His flesh with their teeth. It is a gross and sensuous thought: one that never could have won its way but when spiritual religion had gone to sleep—one that is only now attractive to those who cannot, or will not, realize the constant presence of Christ in the hearts of His people by the Holy Spirit.

They try indeed to persuade us that these and other kindred doctrines are founded on a deeper and purer religious feeling than the true doctrines of Scripture;—that it is from an excess and overflow of Spirituality, that they attach so much of Divinity to the Lord's mother, and invest the symbols of the Lord's Body and Blood with a terrible sanctity, as though they were the things they represent.

But this is far from the truth; it is the very reverse of the truth. For it is not because the spiritual perceptions are keen and highly refined, but rather because they are dull and gross and carnal, that men thus linger about the Lord's Body—cannot rise above His fleshly relations; and such is their whole system, substituting, in every case, the visible and material for the unseen and the spiritual.

Yet if this were all that could be said on the subject—if this were the only aspect in which this great saying of the great Apostle presents itself, we Protestants might be tempted to think that it contained no lesson for us. We should have the satisfaction of at least finding a part of God's word which contains a reproof to our neighbour, and nothing but ground for self-complacency in ourselves. Perhaps we are not in danger, with the Romanists, of knowing Christ only after the flesh. But let us turn the subject round, and see how it looks on the other side.

It is true that St. Paul warns us not to know even Christ

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Himself after the flesh. But is there not a worse error even than this? May not a professing Church be in a still worse condition?

What if we do not know Christ at all? Surely it were better to keep up our knowledge of Him by any or all of the expedients by which the Church of Rome labours to kindle in her children a spurious devotion, than to live on in cold indifference and contented ignorance of Christ altogether; and it is not unfair to suspect that many of these very mischievous expedients first took their rise in a desire to revive the cold affections, and to quicken the languishing apprehensions of the Church in its time of decay. When men seemed to be forgetting the Person and to be indifferent to the Presence of Christ, their pastors, in an evil hour, had recourse to these stimulants to rouse them. Hence came in painting and sculpture to represent the sufferings of the Lord's Body; hence their strong language about the Lord's Supper; hence the extravagant reverence expressed, if not felt, for her who was the Lord's mother after the flesh.

We are not to know Christ after the flesh. But why? Surely that we may the more intimately know Him, and the more perfectly realize His existence and His presence after the Spirit. Thus the Apostle's words *may* contain a stronger reproof of us even than of them. He protests, indeed, against knowing Christ after the flesh; but he takes for granted that we know Him after the Spirit. Should we be Christians at all, if we did not so know Him?

And I do not think that it is a vague or indefinite idea—this of *knowing Christ*. St. Paul himself found it a very real and practical thing—a thing to be worked for and obtained—to be sought and found—to be reached out for and grasped. He "counted all things loss" that he might *know Christ;* and he knew Him and was satisfied. We know Him in the Spirit as we know any earthly friend; for we know our friend, as a modern writer has well observed, not surely by virtue of his bodily presence—present or absent, we know him, and love him. Nay, even when he is present, it is, after all, not his body that we know and love, but the man himself. His eye, his smile, his gestures are but the outward expression of something within; and it is the inner man, not the outer covering of the man, that we know and care for.

Such knowledge of Christ may be cultivated by His disciples now—to say the least—as well as it could be by His disciples when He was with them in the flesh. We can, when we will, go apart from the cold, heartless, empty conversation of the world, and, with the Bible in our hand, listen to what *He* says; and we can speak to Him in return; spare a few of the countless words which we waste in business or amusement, and talk with Him; tell Him our wants; entrust Him with our secrets; in all things use Him as a dear and tender and most wise friend. We shall find, if we try, in our own experience, what we observe

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in others, that it is a very real and practical thing to know Christ in the Spirit. There are men and women on all sides of us, in whose company we cannot long be without finding surely enough that they know Christ, and know Him to good purpose; and their familiar intercourse with Him has left its stamp on their whole character,—nay, even on their outward look and expression.

This is, indeed, no strange experience, no extraordinary gift, but the common and normal condition of every real Christian. And the degree in which men know Christ in the Spirit, is that which fixes their standing as Christians, the measure of their progress in the school of the Gospel. May we go on to know more and more of Him, until that blessed day comes, when we shall know Him even as we are known of Him.

S. A. P.

"HOW CAN OUR IGNORANT POPULATION BE REACHED?"

To the Editor of the Christian Observer.

No one can have studied attentively the very able reports of Mr. Horace Mann on the Religious and Educational Census of Great Britain, nor the interesting analysis of them which appeared in your Numbers for December and January last, without feeling that, however much has been done for the spiritual improvement of England within the last few years by building churches, forming new districts out of overgrown parishes, erecting schools, multiplying lectures on religious subjects, &c., a fearful amount of ignorance and indifference to spiritual subjects still remains to be overcome. When *five millions and a half* of men, for whom there is room in existing churches, are *willing absentees* from our services; when more than *a million and a half* fresh sittings are required to leave all without any excuse for non-attendance on the score of distance; surely some fresh schemes of attracting men to Divine things, and awakening their interest in the concerns of their immortal souls, ought to be tried.

It is of little use to build churches and to increase the number of services, if the mass of the people are not at the same time induced to enter and worship. Though thousands upon thousands of our artizans have been instructed in our Sunday-schools, yet, when they grow up, as a class they cease to belong to us. During the important years of opening manhood, when the character is generally fixed for life, they are but too frequently strangers to our ministrations—self-banished wanderers from the house of God. How are they to be won back to the Church of their baptism?—how induced to put themselves in the way of its religious teaching?—how brought within the hearing of the sound of the Gospel?

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Plainly, we must act as do Missionaries to the heathen;—if the people will not come to hear us, we must go to them. To effect this, seems to require some more expansive machinery than has yet been set on foot.

Some have suggested, and are successfully trying, *street-preaching*. I do not advocate *street-services*, such as those which include singing and prayer; these are far better reserved for the house of God or the cottage lecture-room. But I think much good might be done by *street-preaching;* at all events, we should feel that we had placed the truth before men, if this method of reaching such otherwise inaccessible multitudes were tried. A dispensation is committed to us, and woe be to us if we preach not the Gospel; woe to us if we seek not occasions of preaching it to the careless! If men, by their contemptuous rejection of it, make it a savour of death unto death, it is a comfort for the minister to be able to say, "*Liberavi animam meam.*"

Ragged Churches (an undesirable name, for which no good substitute has yet been proposed,) are, I believe, being tried with great success, especially amongst some of the Dissenting bodies. In Dublin the most excellent results have followed the opening of such places for worship and for preaching. A large building in Townshend-street is used Sunday after Sunday — by the young as a school, by the old as a church. It is crowded with poor, in all their rags and squalor, who are too eager for the bread of life to feel shame at their outward garb of wretchedness.

I will not further trespass upon your time than to suggest, that if in any man there be found the true zeal of a Missionary united with the power of speaking, it were well to employ it. Do we not all know such men amongst our acquaintance—men who would go forth, *if authorized*, with all the zeal of St. Peter, and all the sound judgment of St. Paul, and all the loving spirit of St. John, to preach the unsearchable riches of Christ through the length and breadth of the land; men longing to be so employed, eager to do far more than their limited parishes give them an opportunity of doing?

The experiment is no new one, and there ought to be no difficulty in starting it afresh.

At the Reformation, Licensed Preachers were sent round throughout England to make known the true doctrines of the Gospel.

And to what, under God, is the great revival of the last century due, but to the Apostolic labours (however ecclesiastically irregular) of Whitfield and the Wesleys? And why should not the same agency, under God, have the same effect now?

Might not many a sinner be thus reached, many an Infidel converted, many a wavering Christian strengthened and encouraged, by such efforts? Why should the devil be allowed to sow tares broadcast in God's heritage unchecked? Why

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should his emissaries have free leave to disseminate blasphemy and obscenity amongst our teeming population, and the minister of Christ alone be restrained? Why is it that those who would join in or encourage such schemes of aggressive warfare with evil, should be regarded as fanatics or misguided enthusiasts? Have we not room in our system for all methods of extending the knowledge of the Gospel? Why should Protestantism be reproached with unexpansiveness? *Fas est et ab hoste doceri.* See how every man, who has a peculiar talent, is made use of in the Church of Rome. See how she, wise in her generation, can absorb into her system the most diverse elements; how she can mould the most opposite minds, and compel them to do her work.

Why, for instance, should not any zealous clergyman be allowed, after the two stated Services on a Sunday, to have any number of additional Services, in or out of church, in school-room, lecture-room, or cottage; wherever, in fact, he can muster a few sinners with immortal souls to talk to, limited only (if even such limitation be expedient) to prayers selected at his discretion from the Prayer-Book, and at liberty to choose any Scripture lesson which he thought most suitable to his subject or his audience?

But, not to dwell longer on untried theories, let me lay before you a few facts about a Society called "The Irish Home Mission," which produced an untold amount of good in its day. It began about 1832, and ended in 1839. Nearly eighty clergymen of the Church of Ireland were employed as its voluntary agents. No salary was paid them, but they gave their services from time to time. From love to Christ and love to souls, often at the expense of much bodily fatigue and inconvenience, they went forth on this labour of love.

The average number of "circuits" was six, sometimes eight, all visited together. The time given to each circuit was generally a month. Each station was visited monthly. The clergymen, who gave their services, generally left home on Monday, preached twice, sometimes three times, daily, till the following Friday week; Saturday being left for returning home. Thus they were absent from their own parishes but one Sunday—once, perhaps twice, in the year, for this purpose. If they could not provide for their Sunday duty in the neighbourhood, one of the two Clerical Secretaries, or some clergyman from Dublin, was sent down for that purpose. The average cost to the Society, which was supported by the voluntary offerings of those who felt its benefits and acknowledged its worth, was £10. each circuit.

It is needless to remark, that there must have been much unanimity of heart and feeling, much similarity of principles, much hearty devotion, in the men who carried it on. This spiritual intercourse of the Clergy with each other made them feel much more as *brethren* than is ordinarily the case in Eng-

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land. It softened asperities, cheered and encouraged the timid, checked and tempered down the arrogant or self-sufficient, roused the indolent, helped on in his work many a pastor in distant quarters, who perhaps but for this excellent Institution, would never have seen or spoken to a brother clergyman for months together; and to the laity it proved an inestimable blessing, both in places where sound doctrine was already preached, by an occasional exhortation from another than their stated parson, and still more so where the preaching was not calculated to edify. The Society had no occasion to encourage the preaching of sermons against *semi*-Popish or Romanizing doctrines. The immediate presence and active hostility of the great antagonist to Evangelic teaching prevented such half-doctrines ever taking hold even of a small fraction of the Clergy of Ireland.—I believe the Society never intruded into the parishes of Clergymen who objected to its ministrations. Two or three distinguished members of the Episcopal Bench in Ireland were at one time zealous and active partakers in this good work.

When it had been some years in operation, the majority of the Bishops thought that more good could be effected by an increase in the number of stipendiary Curates; and when they set on foot a Society for that purpose, in 1839, the Home Mission, as a Society pervading Ireland, fell to the ground. Some Clergymen still kept up the habit of preaching in turn in the parishes of their brethren, in one or two Dioceses, under the sanction of their Bishops, but not beyond the limits of those Dioceses. This continued till 1847, when the Missionary zeal and energy of the Evangelical Clergy of Ireland were turned, and have been since almost exclusively directed, to the spread of the doctrines of the Reformation among the Roman Catholics, and to aggressive and continued attacks upon Popery; the happy results of which are, I trust, familiar to all your readers.

I do not say that we should at once adopt such a course in England as that pursued by the Irish Home Mission,—all I mean to affirm is, that it was a successful example of what well-regulated zeal in God's service may do. It was an attempt, and a blessed attempt, to go out into the high-ways and hedges, and to compel men to come in to the Gospel feast.

But whether we adopt such a scheme generally throughout England or in any particular Diocese, or not, we may, each and all of us, find abundant opportunities ready to every man's hand for exercising the Missionary spirit, without which spirit we shall be mere machines, content with a perfunctory performance of the duties required of us by public opinion; but with which, we may hope to have God's blessing on our labours—His stamp of success in many converted souls upon our ministrations, and His promised reward of entering into His joy at the conclusion of lives spent in His service, and in doing His work on the earth.

J. D. C.

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CHARACTERISTICS OF THE PSALMS.—No. III.

In speaking of the sympathy of the Psalms with the human heart, their full and varied and living expression of its emotions and affections, I have already included, by implication, another characteristic, which, however, seems to me to lay claim to a more distinct and special notice. If these compositions are truly psalms of the *heart*, they are also truly psalms of *life*. A large and various harmony with the inward movements of the mind, does indeed imply a certain amount of harmony with the realities of the outward world, from which, in a great degree, those movements derive their origin and character. But this recognition of the world as it is, and adaptation to the circumstances and exigencies of actual life, is itself a prominent feature in the inspired Volume, and one which deserves notice as bearing its part in qualifying them for the use which has been made of them by successive generations of men. That use has been eminently practical; not to please the imaginative mind, which dwells apart in a world of its own; not merely to accompany the hours of calm meditation, or secluded devotion; but to aid men who find themselves in the midst of the work and battle of life, passing over difficult and hostile ground, in the midst of confusion and perplexities and of enemies who live and are mighty.

For such use the Psalms are fitted by the tone of life and vigour and energetic movement which pervades them, and which makes us feel them to be real utterances of men amid the scene of the actual world; and, more specifically, by *the living descriptions of character and circumstance*; by *the view given of the prevalent state of the world*; and lastly, by *the constant reference to hostile powers*, and an opposing system, as surrounding the man who would live to God.—The first-mentioned feature in the style of the Psalms is not one that calls for examples, being rather a general characteristic diffused throughout, and more or less appreciated by every reader. On each of the three last heads, something of a more particular kind may fitly be said.

In the *descriptions of character* scattered through the Psalms, we recognize the language of persons who have observed mankind, not in the common light of the world, but in the stronger light thrown upon things by a spiritual appreciation of truth and holiness, and who have known men, not as they shew themselves in passing before an accidental spectator, but as their characters are struck out by the sharp collision with principles which they hate and oppose. Hence the strong lines in which "the children of this world" are continually depicted, with their evil purposes, their enmity to God, their hostility to

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His cause and people. These descriptions appear in every page, and range through various conditions of life and degrees of malice, from those who "draw the sword and bend the bow to slay such as be of upright conversation," to the "abjects who come together against them," and the "drunkards who make songs upon them;" from the "mighty man who *boasts* himself in mischief, trusting in the abundance of his riches, and strengthening himself in his wickedness," to the "hypocritical mockers at feasts," or (literally) "the vile persons who mock for a cake."* No doubt, owing to this personal collision with it, the world is specially portrayed in these compositions, in its character of antagonism to the cause of God; but that is the very aspect under which it more or less presents itself in the experience of the spiritual life, though circumstances do not always develop its persecution and bitterness in so pronounced a form. I will now only subjoin two or three pictures belonging to this class, which all will feel are taken from the life.

The first shall be one of deep malice, with slander for its weapon, maturing its plans and watching its opportunities for the destruction of the character and fortunes of its intended victim.

"Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

"Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:

"That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

"They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?

"They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep." (Ps. lxiv. 2–6.)

We are introduced, as it were, to a cabal of living men, whose deliberate and well-concerted aim the writer has evidently felt directed against himself.

Take, again, the portrait of insolent prosperity as it is presented in a Psalm already alluded to for another purpose in a former Paper, by one who tells us how he was envious of the foolish when he saw the prosperity of the wicked.

"Pride compasseth them about as a chain; violence covereth them as a garment.†

"Their eyes stand out with fatness: they have more than heart could wish.

"They are corrupt, and speak wickedly concerning oppression: they speak loftily.

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* "Mockeries of the cake are mockeries thrown out for its sake, in order to obtain it. The enemies appear as mean and base men, who sell their tongues to railleries for a piece of bread." —Hengstenberg on Ps. xxxv. 16.

† Pride encompasses their neck; the garment of haughtiness covers them." (Hengstenberg's Translation.) The *chain* is that worn round the neck—the ensign of dignity or mark of splendour, so often referred to in Scripture, bestowed on Joseph, proposed to Daniel, used as the type of ornament. (Prov. i. 9.)

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"They set their mouth against the heavens, and their tongue walketh through the earth." (Ps. lxxiii. 6—9.)

Who does not feel that the writer has known these men, has observed their pampered insolence, and listened to their confident and domineering language, arraigning heaven and laying down the law on earth?

Again, in that most striking Psalm, where mere worldly projects and confidences are shewn in all their vanity, by being made to stand side by side with death, how do we see the children of the world just as they appear before our own eyes!

"Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names.

"Nevertheless man being in honour abideth not: he is like the beasts that perish.

"This their way is their folly: yet their posterity approve their sayings." (Ps. xlix. 11—13.)

We see them, then as now, scheming for their family consequence, pleased with the phantom of perpetuity in names and houses and lands, and transmitting the legacy of their foolish thoughts and principles to the children who place them in the tomb. They "approve their sayings," and are satisfied, in their turn, to "bless their souls" in the same fleeting possessions, pleased in their turn to find that "men will praise thee when thou doest well unto thyself," though the same truth remains for them also.

"He shall carry nothing away with him when he dies; his glory shall not descend after him.

"He shall follow the generation of his fathers: they shall never see light." (Ps. xlix. 17—19.)

But the views of the spiritual mind in regard to this present evil world, are not confined to the sense which it entertains of the folly of the worldly, the insolence of the proud, or the malice of persecutors. Such a mind is at variance not only with particular characters, but with the prevalent state of the world itself, and the surrounding system of things. It is sensible of a confusion and disorder—a want of *righteousness* in the principles on which society is conducted. It pines for righteousness and truth, great necessities of a restored conscience, and is not only pained by their absence, but continually shocked to find their opposites, injustice and falsehood, in the ascendant. It is evident that this view of the world is strongly represented in the Psalms. How forcibly has its disordered, corrupted state impressed itself on the minds of those who wrote such words as these:

"The godly ceaseth; the faithful fail from among the children of men.

"They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak." (Ps. xii. 1, 2.)

Or that description of the state of man, which paints to us the

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origin and the wide extension of sin, as beheld by the eye of God.

"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.
"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.
"They are all gone aside, they are all together become filthy:* there is none that doeth good, no, not one." (Ps. xiv. 1—3.)

In other Psalms the writers arraign the want of truth and righteousness in public opinion and the general principles of conduct, appealing to the "Congregation" whether they "speak righteousness," and to the "Sons of men" whether they "deal uprightly;" or denounce the same evil in the quarter where least of all it should have been found, among those who were the judges and governors, and as it were the "gods" of the earth.

"How long will ye judge unjustly, and accept the persons of the wicked?
"Defend the poor and fatherless: do justice to the afflicted and needy."

And then the speaker turns in despair from his unheeded exhortations.

"They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course." (Ps. lxxxii. 2—5.)

With these things before his eyes, the Psalmist sometimes appeals for the intervention of God.

"O God, to whom vengeance belongeth, shew thyself.
"Lift up thyself, thou Judge of the proud.
"How long shall the wicked, how long shall the wicked triumph?" (Ps. xciv. 1—3.)

Sometimes, reflecting on the "violence and strife" which he has "seen in the city," and the "deceit and guile, which go not out of its streets," he longs to escape from human society into the solitudes of nature.

"Oh that I had wings like a dove! for then would I fly away, and be at rest.
"Lo then would I wander far off, and remain in the wilderness." (Ps. lv. 6, 7.)

But above all, and in the spirit not of mere passionate desire, but of enlightened prophetic anticipation, he takes refuge in the hope of better times, and an altered state of society, in the coming of a righteous kingdom, where "Truth will flourish out of the earth, and Righteousness will look down from heaven." In this aspect especially he delights to dwell upon the promised personal intervention of God, calling on all creation to welcome its righteous King.

"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

* The word rendered "filthy" signifies the "sourness of corruption;" the moral nature is become of an ill-savour before God, as something that is spoiled.

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"Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice

"Before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." (Ps. xcvi. 11—13.)

Once more: the world is not only painful to the conscience, it is also hostile to the purpose of the spiritual man. He finds it occupied by an enemy, and a scene of conflict. Most explicitly is it so represented in the Psalms. Everywhere they speak of powers that oppose, that persecute, that would crush the soul; of the crafts, the assaults, the oppression of the enemy; of toils and dangers, and the alternations of conflict. They are characteristically the voices of men engaged in unequal battle, invoking the help of the Almighty. And surely there is no characteristic belonging to them in which men have more experienced their use and value as adapted to the necessities of actual life. We may well acknowledge the divine wisdom which employed as the chief author of these songs of the Church, not a peaceful recluse, surveying the world with the calmness of a mere spectator—not a priest, separated in a measure from common life by official holiness and the atmosphere and ideas of the sanctuary—but one who was pre-eminently a man among men, a man of passion and action, whose course was one of conflict, who passed through all the vicissitudes and exhausted the experience of life.—Even the military metaphors, which a soldier's life made familiar to the mouth of the Psalmist, contribute to fit his words for the use which they have obtained. Everywhere this kind of language recurs: "Hosts encamp against us," or "The angels of the Lord encamp around us:" "The sword, the spear, the bow," are brought forth, the "arrows" fly, the "pit" is dug; the Lord himself is our "shield, or our fortress, or our strong tower;" or He "brings forth the spear, and stops the way against them that persecute us, and says unto the soul, I am thy salvation."

To the Psalmist himself such language was often something more than metaphor. He lived under such a dispensation, the divine ideas were represented by him in such a form, and the cause of God was sustained by him under such circumstances, that he had to speak of personal enmities, bodily dangers, and human foes. But that fact has served only to impart to his language a character of life and vigour, which renders it the more acceptable as an expression of experience more simply spiritual.

Accordingly the Psalms remain an abiding witness of what the nature of such experience will be. They are songs of a Church *militant* here on earth. They offer themselves to our use on the supposition that we shall find the world full of opposing influences, and occupied by hostile powers, "too mighty for us;" against whom we shall have continual need to invoke the aid of Him "who treads down our enemies under us."

Every succeeding generation of the servants of God has added its testimony that this supposition is true; and these writings would not on any other terms suit the requirements of the actual scene; that, in fact, they would not be Psalms of Life if they were not Psalms of Conflict.

Let me end these observations with the prayer, that, by all who may read them, the reality of this conflict may be felt, and that all who feel it may be made more than conquerors through Him that loved us.

T. D. B.

EXPOSITORY PREACHING.

To the Editor of the Christian Observer.

The spiritual condition of the great masses of our population has of late much attracted the attention of Christian people. Many have been the conferences and conversations of ministers of the Gospel; many, we may add, have been the prayers of all the devout servants of God of every class, that some means might be devised of ameliorating that condition, and attracting those masses to the reception of such truths as alone can make them happy.

The writer believes that any suggestion having this great object in view, will meet with the kind consideration of all his brethren in Christ. He feels sure that if they deem his suggestion worthy of regard, it will at once be favourably received; and that if unworthy, it will be rejected in a spirit of forbearance and affection.

"Why are our churches so thinly attended?—why do we number so few poor among our hearers?" These are questions which have often occurred to my mind, and have given birth to many serious thoughts. I recall the ministry of our Lord to mind, and see Him surrounded by multitudes of poor, to whom He "proclaimed the Gospel,"—good tidings of peace; and I cannot help contrasting with the scene, the empty benches in by far the larger number of our churches. Why is this? The Gospel is the same. Man's nature is the same. The "tidings" of salvation through a crucified Redeemer, are as "glad." The terrors of condemnation have not been lessened. The beauty of salvation has not been dimmed. We have the same great truths which won their way from Judea to the boundaries of the then known world; which are now winning new triumphs in the frozen north, in the torrid regions of the equator, and the isles of ocean. Yet few poor are found within our own churches, listening to the glad tidings of a Saviour's love. Why?

One great reason, I believe, is, that *our preaching is not calculated for the poor.* We reverse our Saviour's method: instead

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of descending to the capacities of the illiterate, we are too often soaring into the higher regions of thought and intellectual culture. We are too fond, as I believe, of an isolated text, elaborated by a well-adapted introduction, conducting us by logical steps, and by a beautiful gradation, to two or three abstract propositions,—sometimes plainly expressed, at others left to be gathered by the ingenuity of our hearers,—and closing with an application or a word of exhortation. To speak technically, we are too fond of *topical* discourses. Of such, as it appears to me, a large proportion of our preaching is composed; and the consequence too often is, that, to many, it is but "as sounding brass, or a tinkling cymbal."

Topical preaching, generally speaking, demands an *educated* audience. To derive full benefit from it, the mind requires not only a certain amount of information; but what is of far more importance, a certain amount of *training*. It must possess a considerable power of abstraction: must be able to follow out a consecutive train of reasoning; and be equal to storing up in the treasure-house of memory every proposition, with its proofs and illustrations; so that it may pass every sentence under quick review, and at the end may reproduce the whole for the exercise of thought and judgment.

The facts of every-day experience tell us to our sorrow, that many, even of the better class of our congregations, have not sufficient mental training for this; and no one at all accustomed to mingle with our operative population will, I think, venture to dispute the assertion, that their education is far from reaching such a standard. The mental power of the masses is not, in these several respects, equal to the understanding and retention of such a topical discourse. There is little to interest the poor. Truths are presented in a dry, abstract form; allusions are made of which they have no conception; illustrations are adduced which they do not understand. Of the text, when given out, they possibly have some vague conception; but it is so transformed in the handling of it, so many things are said about it, the connection of which the ordinary hearers cannot see, that, in the end, the "counsel" of the text is "darkened" with words of which they are without knowledge.

Look, too, at our Sunday Scholars. How small is the proportion of them among whom anything of a serious spirit is awakened! How few are there who regularly or even casually attend that house when they leave the Sunday School!—Has the Gospel lost all its attractive power? Assuredly not. Taking into account all the manifold temptations by which these scholars are surrounded, I yet believe that the sad defection from the rank of worshippers is due in some measure to the fact, that our preaching is not adapted to their understandings.

Now, if this be true, and I have often heard it lamented by ministers, can we find a remedy? May we hope once more to see the poor crowding to the house of God, and surrounding

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the messenger of Christ as they once surrounded Christ Himself? I believe that one remedy is to be found in *the restoration of Expository Preaching to its due position.*

We are raised to our high office for a special purpose,—"to declare *the whole counsel* of God." Yet how few of us, comparatively, I believe, after years of ministerial labour, can say that we have so done. If "*all* Scripture is given by inspiration of God, and is profitable," then surely we should endeavour to bring it before our people *as a whole*, and not in detached passages or isolated texts. By this continuous exposition of the word of God, its lessons in all their variety would be brought out in just proportion, and, like the varied notes of music in sweet succession, would produce a perfect harmony. Precept would be enforced by example, threatening by its fulfilment; doctrine would draw its illustration from the life; and so in all the various branches of instruction. Allusions familiar only to the educated, and illustrations drawn from classical sources, or from the deep dark mines of science, would give place to those drawn from every-day experience, and the surrounding circumstances of life. "The difficulty," say young clergymen, "is to introduce sufficient variety into our sermons. We go on for a while, and then we feel that we are re-treading our first ground. It is very difficult to choose a text, often more so than to make a sermon." In this continuous exposition such persons have exactly what we want. What book of history or prophecy, what Gospel or Epistle, is there in the Bible, in the continuous exposition of which we do not find the most abundant and the most attractive variety? Images of rare beauty spring up around, inviting us into new trains of thought and illustration. The close working out of images and parables supplies an endless diversity. I feel convinced that we often tax ourselves to find variety, in order to please our congregations, when we might attain this very end much more effectually by adopting the variety already presented to us in the word of God. The table is spread by a Higher hand, but we insist on having one of our own preparing.

Were this expository preaching more fully carried out, we should of course communicate to our hearers a far better acquaintance with the Sacred Volume. In the solitude of our studies we drink deep draughts from this well of sparkling truth. By *continuous reading* of the word of God we become familiar with its deepest recesses. Our flocks, and especially the poor among them, have no quiet study, and but little leisure. Let, then, the results of our continuous reading be imparted to them in continuous exposition from the pulpit, and they, like ourselves, will feel that they have been in the "green pastures and beside the still waters" of the word of life.

As we derive from the continuous reading of the Scripture more comprehensive views of truth, so, from continuous exposition, our people will learn to appreciate that truth more highly,

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because they will understand it more thoroughly. Those passages, which the Great Enemy and his infidel emissaries delight to sever from their kindred truths, will refuse to be thus separated in the minds of those addressed; and the taunts and sophisms of the assailants of religion will fail to cast a shade over it, or extinguish its brightness. Then, what opportunities such exposition would afford for building the ramparts of the Truth around the minds and hearts of our people! Error after error, of every description, would be exposed and driven to the winds, and that without any effort after or manifestation of open controversy. The spear, though often hurled at a venture indeed, would strike the head of Romanism, or Infidelity, or falsehood in its various forms, at a moment when the visor was up, and the man ungarded. Our people would be furnished with many a shaft to assist ourselves in the arduous contest, and the war against error become not merely that of the priest, but of the people.

. Such expository preaching also would often supply an entrance into the pulpit for important subjects which are now excluded from it. A spirit of over-refinement is, no doubt, among the evils of the day. With adultery, fornication, drunkenness, blasphemy and other immoralities, eating like a cancer into many of our parishes and our country, we perhaps are afraid to lift the veil, and to expose or condemn them. Is there not too much fear of man in this, too much dread of giving offence? When our young men go out into the world, can we say that we have warned them of all their danger? When our young women are plunged into the follies of life, have we been before hand with the world in the warnings we have given? Or is the weekly repetition of the Seventh Commandment,—with perhaps some casual expression in our sermon, so finely polished and attenuated that its meaning is not perceived,—considered by us as sufficient for our purpose? It may require a great share of moral boldness to stand up and call things by their right names; to imitate the conduct of Prophets, of Jesus, and his Apostles, in a Sermon upon some of these subjects; and we are infinitely far from sanctioning all approach to grossness and indelicacy. Whilst our Great Master rebukes the crimes, how far is He from giving utterance to a word which would call a blush into the most sensitive cheek. But continuous preaching will supply the occasion. The opportunity will be rather forced upon us than invited. And it will come to the hearer not as the prurient indulgence of a coarse taste, but as the honest exposition of the word of God.

This is no vain speculation. Large blessing has, in many instances, followed its adoption; and large blessings will, I believe, continue to attend it. It may not afford the same scope for human learning, human ingenuity, human eloquence, but we should preach "not ourselves, but Christ;" and as surely as we sink self and exalt Christ in our ministrations, so

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surely will Christ exalt us, in making us the happy instruments of bringing many to the knowledge and reception of the Truth.—I will just mention one case which came under the writer's observation. A clergyman entering upon the charge of a country village, found a small church, almost without a congregation. His preaching was in a great degree expository: the people understood it, and appreciated it. He had not been there many months before the church was enlarged to hold double the number. The catechetical service in the schoolroom on the Sunday evening was crowded; and the Thursday evening expository lecture in the same place, was very well attended. The great majority of the congregation were *poor labourers* and their families, with several Romanists interspersed among them. After four years of labour, when the clergyman was called to another sphere of labour, he had the pleasure of knowing that his labour had not been in vain. The improved condition of these poor people fully bore out the views upon the subject which I thus venture to bring before my brethren.

IOTA.

THEOLOGICAL COLLEGES.

To the Editor of the Christian Observer.

SIR,—There is a subject which I think ought to be considered. I cannot reach the quarters in which the consideration of it might be of use; perhaps you can.

For some years past there has been a growing conviction that some definite Theological and Pastoral training ought to intervene between the general University course and the actual entrance on the awful duties of the Ministry. That conviction has originated, maintained, and filled Theological Colleges. I do not known how many exist, but in the Province of Canterbury I know of none possessing a public and authorized character but Wells, Chichester, and Cuddesden. I do not wish to assail, but I should hardly be satisfied to use them; and such is probably the feeling of your readers in general. The nature of their influences and the tone of their doctrine are well known. Men who would not willingly place themselves under that kind of direction, find no similar institution open to them to which they can resort. I cannot but put the question, whether it is right in itself—whether it is accordant with the character of the Church of England—whether it is fair to the rising generation of her ministers—whether it is safe for the interests of religion—that these most important and necessary institutions should be all on one side? I could speak, of course, more strongly in accordance with my own convictions and with

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those of most who will read my words: but I will only say, that this state of things is unhappy and unfair.

I am not one of those who rejoice in rival Institutions and rival Societies. Division and emulation grieve my soul. But no reproach of that kind can rest upon the demand that there should be somewhere in the Southern and Midland counties a Theological College free from the objections which are felt by so many in regard to those now existing, in substantial accordance with those views which first restored life and vigour in the English Church, and which may commend itself as a place of training to those students who are likely, in my opinion, to become the truest exponents of the Gospel, and the most faithful pastors of souls.

I almost tremble to mention a want in the present day, when the ready and familiar response awaits you, vocal with "Prospectus," "Committee," "Subscriptions," "Trustees." Neither such means, nor any other of a party or private nature, can produce what I ask for. We want an institution which, under the sanction of public authority, and the friendly shadow of the Church, shall add to its teaching those effectual and elevating influences of independence and permanence, sobriety and dignity, which are the attributes of the existing Colleges.—There are Dioceses in which such Colleges could as easily be raised as those of a different complexion have been raised elsewhere; and there are in them persons in authority who know, better than I can do, the need which exists to provide at the threshold of the ministry additional influences of a sound and effective character. Will these sentiments find no echo in the dioceses of Canterbury and Winchester?

A Frequent Contributor.

REVIEW OF NEW PUBLICATIONS.

Essays on the Spirit of the Inductive Philosophy, the Unity of Worlds, and the Philosophy of Creation. By the Rev. Baden Powell, Savilian Professor of Geometry in the University of Oxford.

The appearance of these Essays, from an Oxford Professor, and one of the three selected adjudicators of the Burnett Prize Essay, is a feature of the times which, as Christian Observers, we ought not to pass by in silence. They are doubtless the indication of a style of thought, borrowed mainly from M. Comte's "Positive Philosophy," which has gained ground of late in scientific circles, and which wears, it can hardly be denied, a sinister aspect towards the cause of revealed religion. We are well aware how cautious

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we should be in raising an alarm with regard to supposed aggressions on the Bible by the progress of scientific discovery. We know how plausible is the appeal to the case of Galileo and the Inquisition, and the decree of the Pope against the Earth's motion, to prove, without any further inquiry, that all such suspicions are only absurd bigotry, masked under the guise of zeal for religious faith. But it is quite conceivable, that false alarms may be so often repeated, as at last to create insensibility to real danger. Ignorant zealots may have raised such frequent outcries, whenever the progress of science has interfered with their own hasty prejudices, that at last enlightened Christians may look on with a stoical and unnatural calmness, when the foundations of Christianity are assailed by a sap and mine, thinly disguised under the phrases and forms of philosophical and scientific inquiry.

It is our serious and deliberate conviction that the Essays before us are open to this very grave charge. We by no means impute to Professor Powell a direct purpose to damage Christianity. On the contrary, we give him credit for sincerity in his profession of desire to free its cause from incumbrances which bring it into jeopardy, and to place it out of all danger of collision with scientific theories. His intentions may be very good, though, considering the paradoxical nature of his creed, his supercilious tone towards those who differ from him is highly offensive. But we believe that he saves his faith in Christianity by the total sacrifice of logical consistency, and that the principles which form the staple of his work, as they are identical with those of Hume and Comte, are wholly incompatible, in their own nature, with a real faith in revealed religion, or even in the dominion of God, as the Moral, no less than the Natural, Governor of the universe.

The work consists of three Essays, amounting to five hundred pages. The First amplifies some previous statements of the Professor on Necessary and Contingent Truth, and on the Connexion of Natural and Divine Truth:—

> "The subjects," he says, "of the primary grounds of inductive reasoning, and the theory of causation, have long since appeared to me to be involved in much confusion of thought, which has been rather increased than diminished by some recent discussions, from which we might have hoped for greater enlightenment, and which appears to me to be the source of many unhappy difficulties and objections connected with the so-called doctrine of Final Causes."

The Second Essay has grown out of the controversy kindled by the famous Essay on the Plurality of Worlds; and the Third professes to be a "calm and philosophical analysis," and is, in reality, a thorough-going and zealous defence, of the theory of Development, which excited such keen discussion when first popularly unfolded in the "Vestiges of the Natural History of Creation." The Professor's admiration of that work is as fond and deep as if he were himself its author. He claims for it a highly religious character; and asserts that "no charge can be more utterly and

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palpably unjustifiable than that of an irreligious tendency against a work, in which almost every page is replete with expressions of the most devout homage to the Divine power, wisdom, and goodness." So widely do judgments and moral instincts differ. For ourselves, we remember closing the book with the impression that we had never traversed so dry and sandy a desert, where every step seemed to remove us farther and farther from the regions of faith, and the conscious, living presence, throughout all creation and providence, of a living God, the Father of Spirits, the Holy One of Israel.

A complete analysis of these five hundred pages would carry us far beyond our limits, and tire the patience of our readers. We should have to discuss a dozen hard metaphysical problems, and unravel some score of fallacies; and perhaps, after all, give a very imperfect impression of the nature of the evil which lurks behind the writer's philosophical theories. We may briefly sum up his creed in these propositions: that science and revealed religion have no point of contact whatever; that the first chapter of Genesis is proved wholly false, as a record of creation, by modern discoveries; that the Old Testament has no connexion with real Christianity; that the four Gospels are tainted with Jewish prejudices, which are first completely cast aside in St. Paul's Epistles; that the Gospel itself relates exclusively to the spirits, and not at all to the bodies or natural souls, of men; that the Apostles do not assert, but strongly deny, the doctrine of a material resurrection; that distinct acts of creation are mere dreams of superstition, which are banished by the light of inductive philosophy; that our system grew out of an original nebula, which contained, inherent within it, not only the power of condensing into a sun and planets, but of evolving successively all the forms of vegetable and animal life which are now existing on the earth, or which geology reveals; that the assumption of any fiat of the Creator, to originate any new species, is superstitious, and opposed to the first maxims of inductive inquiry; that man himself, so far as his animal nature is concerned, is part of the same great system, and was evolved in due course, by some unknown law of derivation, from the lower species of animals; that the rational spirit, however, is a creation of a higher kind, which forms the exclusive subject of Divine revelation; that the Bible includes a large amount of physical falsehood, and laws adapted to the ideas and capacities of a grossly ignorant age, founded on a cosmogony now known to be untenable, with physical influences and temporal retributions; all of which have no connexion with the pure, spiritual truth, affecting the spirit of man exclusively, which forms the essence of the Christian revelation.

To sum up the whole in one word, the theory of the Essay is a marriage between the Gnostic Christianity of the early Docetæ and the Positive Philosophy of Comte, Lewis, and Martineau. A little sound logic would forbid the banns; and as the parties are unequal in stature, and unlike in disposition, a speedy divorce

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is sure to follow. The delicate, fairy-like bride is likely to be turned adrift without a jointure or a home; and her partner will then prove himself a giant indeed, of the race of those Titans who piled mountain-peak on mountain in defiance against Heaven.

We shall omit entirely one subject, which has been already discussed in our pages, the controversy on the Plurality of Worlds, and confine our remarks to two other topics: the Unity and Uniformity of Nature, in two sections of the First Essay, and the laboured and zealous defence, in the Third Essay, of the Development Theory of the Vestiges of Creation.

The Professor opens his views on the Unity of Science with these words, in the truth of which we fully agree:—

"All branches of inductive science continually tend more and more towards a grand unity of principle. We perceive this, to a limited extent, in every lesser advance of discovery. In proportion as new facts accumulate, and become embarrassing from their multiplicity, sooner or later some happy advance in generalization is found to occur, by which they are simplified, and reduced to some single principle, connecting them at the same time with other classes of phenomena."

After this fact has been traced in the case of magnetism, electricity, and chemical affinity, and the mechanical solutions of optical phenomena, it is next applied to the discoveries of geology, in a passage of a more doubtful character.

"The inductive philosopher is convinced that the universal subordination of causes must hold good equally in *time* as in *space;* that as there is no region, however distant, in which physical laws do not apply, or in which, if yet unknown, we are not fully warranted in feeling that they must apply; so in time there is no period, however remote, at which we can legitimately imagine the chain of physical causation to be broken, and to give place to disconnected influences of a wholly different kind."

It is here affirmed, that because second causes operate now, and as far back as mere physical science is able to trace them, there could never be a time when they first began to operate, no real commencement, however remote. Now this plainly infers the denial of creation altogether. Matter and life, on this view, must both have been eternal. The statement of the Apostle, that our Lord is "before all things," is flatly contradicted; because "there is no period, however remote, at which we can legitimately imagine the chain of physical causation to be broken, and to give place to disconnected influences of a wholly different kind."

The lesson, we believe, of true philosophy is very different. The mere inductive search for physical sequences can never discover to us an absolute beginning; but Reason and Christian Faith alike assure us of its certain truth. All the discoveries of science, in past ages, must therefore be subject to one important condition. Such and such changes probably occurred, provided matter itself was then already in being. The law of continuity can never prove that the first man had a human father, or the first tree a previous tree of the same kind from whose seeds it grew; and the theoretical continuity of the planetary orbits can be no

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proof that their component atoms existed for long ages before the unknown hour of their original creation.

It is next inferred, from the increasing unity of science, that "all future progress must be in the same direction. We shall never see a recession from the more natural to the more mysterious; from the recognition of regulated causes, law and order, in a retrograde course towards arbitrary and fortuitous influences."

The meaning seems to be, that the progress of science, while it excludes direct acts of creative power in time past, equally sets aside all faith in miraculous interference with the constancy of physical laws. It is the precise doctrine noted by the Apostle St. Peter, and by him assigned to no creditable source:—"Since the fathers fell asleep, all things continue as they were from the beginning of creation." The assumption on which it rests is, that the unity of the world's history is entirely one of natural laws, and not of moral government. Hence, any suspension, change, or reversal of any natural law, though designed and adapted to fulfil the most weighty moral purpose, will destroy this unity, and be philosophically incredible.

Now this doctrine, we affirm confidently, though distinct from mere Atheism, is morally its exact equivalent. It admits a Deity, but one deprived of all moral attributes, a mere integral of so many physical laws, which is not the God of the Bible or of Christianity. We have a supreme Fate, which mysteriously originates an immense variety of mechanical and organic laws; but we have no trace of the foot-prints of the living God, whose eyes are upon all the ways of the children of men, and who will render to every one according to his works.

But the remark is no less contradictory in its logic, than atheistic in its moral tendency. "All future progress *must be* in the same direction; we shall never see a recession from the more natural to the more mysterious." Now what can be more mysterious than the *must be* in this very sentence? What can be more marvellous than this asserted prerogative of predicting infallibly the course of ten thousand minds in ages to come, enjoyed by a philosopher descended in the ten thousandth generation from some tadpole or jelly-fish, that begot something *not* in its own likeness millions of years ago? But we had forgotten the Professor's important admission. The rational mind of the philosopher is due, he says, to a spiritual creation of a higher order, which took place at some unknown time, when the first human bodies, with their self-developed animal life, were ready for the operation. Well, was not this "a progress from the more natural to the more mysterious?" If such a change took place once, why not again? If the great Moral Governor had to interfere mysteriously, before philosophers could begin to speculate at all, it is surely possible, and not very improbable, that He may interfere again, if ever the world, deceived by their vain speculations, should venture to disown His supreme authority, and deny the truth of His supernatural messages,

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because, forsooth, of the constancy of the laws which He has ordained.

The error, in all these remarks, is of a very palpable kind. All science tends towards unity; but the fundamental source of that unity can never be found within the limits of physical science alone. This vast ocean must look up above itself, to find the secret law by which its tides are controlled. The only real unity is that of one vast scheme of moral government, of which only a small part is disclosed in our present state, and eternity alone can reveal the mysterious grandeur. In every sphere and region of the natural world there is a partial unity, limited by its subordination to the greater whole. The mechanical laws of solid matter are greatly modified in their results by the subtler influences of light, heat, and electricity. These, in their turn, are modified by the influence of living agents, and all the lower forms of life around us are controlled, to a greater or less degree, by the reason and will of man. At this point in the ascending scale higher laws appear, not of physical sequence, but of moral government—ideas of duty and obligation, obedience and disobedience, sin and holiness, crowned by solemn revelations of the Divine Will, and supernatural messages of the God of heaven, sealed by their own legitimate evidence. The unity which excludes this higher field of thought, and barricades the temple of science against any intrusion of revealed Truth, appealing to the heart and conscience of mankind, is a spurious unity. It is the wretched, dwarfish parody of a great and glorious truth. We can never discover the real wonders of the universe by putting our eye close to the object-glass of natural science. We need to retire to a little distance from the post of mere physical observation, and to look through the eye-glass of a reasonable faith. Then alone the telescope of science begins to fulfil its moral purpose. Instead of a medley of phenomena, beautifully arranged as in a kaleidoscope, but shadowy, purposeless, and unreal, we catch the glimpse of a noble plan of Creation, Providence, and Redemption, which stretches far onward into coming ages, and makes all outward things, from the hyssop on the wall to the cedar of Lebanon, from the sand of the sea to the stars of heaven, minister to the counsels of Divine wisdom and love.

The next doctrine advanced in the Essay is, that organic life involves no distinct and higher principle than the study of inorganic matter.

"The truly inductive inquirer can never doubt that there really exists as complete and continuous a relation of some kind between the manifestations of life, and the simplest mechanical or chemical laws, as between the action of any machine and the laws of motion and equilibrium; and that this connexion and dependence is but one component portion of the vast chain of physical causation, whose essential strength lies in its universal continuity, which extends, without interruption, through the entire world of order, and in which a real disruption of one link would be the destruction of the whole."

This is neither more nor less than Pope's verses in the "Essay

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on Man," turned into moderate prose, with "a truly inductive inquirer," instead of John, Earl of Bolingbroke, to be the master of the ceremonies, and usher in the high-sounding and empty verbiage. And first, we are told, only nine pages after, that the moral nature of man, "in its very nature and essence, refers wholly to a *different order of beings*, and cannot be affected by any considerations or conclusions belonging to the laws of matter or nature." So that this unbroken chain extends, "without interruption, through the entire world of order," and yet there is "a different order of things," and one much higher and nobler, with which it has no connexion or relation whatever! What a miserable contradiction, to lie at the basis of a grand philosophical theory! Pope and Bolingbroke were at least consistent, when they made their unbroken chain of fatalism and necessity reach up through insects, beasts, men and angels, to the Great Soul of the world. But an unbroken chain, which is broken half way in its length, which includes the whole world of order, and leaves the greater part of the world, the whole range of mental and moral relations, entirely out of its range, was a paradox reserved for the Savilian Professor.

But waiving this contradiction, what does the assertion itself mean? Is it a necessary consequence of the inductive philosophy, that lions are generated as continuously and regularly out of flies and oysters, as water is produced by burning hydrogen, or oil of vitriol by burning sulphur? We should have thought it plain that the whole argument from induction lay precisely the other way. Induction proves that the laws of inorganic matter continue to act even in organized and living creatures; and it proves further, that they have other and higher laws of life, feeling, and motion, peculiar to themselves. But it does not prove that organized are formed out of inorganic bodies by some inherent energy, prior to the organization; still less that the laws of organic life had their origin, in all cases, at the same moment, and were contemporary with the existence of matter. It may prove a unity of plan which pervades a long series of animal structures; but it does not prove that this unity is the continuous efflux of one physical law, entirely irrespective of the will and work of an Almighty Creator. The inductive inquiry must borrow largely from the crude guesses of speculative atheism, which endeavours to dispense with a Creator altogether, before it can reach any such conclusion. The real inference of reason is quite different; that matter, life, and reason, are distinct; that each requires for its origin the word of the Divine Architect; that matter might exist for ages without life, and life for ages without rational intelligence; and that no abstract theory of continuity can settle the inquiry, whether all were created at once, or in successive periods, with long intervals between them.

Again, we are told that "there is nothing peculiar in the study of organized bodies; it involves no essential characteristic idea, distinct from other branches of physical investigation." Life, then,

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in the view of Professor Powell, can be only a more complex mechanism; and the pairing of birds, and the instincts of dogs and horses, are just as reducible to mathematical formulæ, as the planetary orbits. Hence the study of final causes in organization is called a narrow view, which was followed by an older and less advanced school of physiology, but is now replaced by the wider doctrine of "unity of composition."

There is a double departure, in these remarks, from sound reason, and the maxims of inductive research. In the first place, since the Professor owns that he is ignorant of the nature of the vital principle, it is a mere assumption without evidence, and opposed to all the instincts of common sense, to affirm that it is only a mere refined and complicated mechanism. The error is just the same as in the old Cartesian philosophy. Men thought they understood the nature of direct impact, the push of one body upon another, or the force of currents, and proceeded at once to account for the motion of the planets in the same way, by the impulse of unseen whirlpools of subtle matter. A more cautious induction swept these vortices away; and proved that the mode of action was quite different, more mysterious, perhaps, but also far simpler in its real law. A fuller study of animal life will probably have a similar result, and show that the attempts to resolve it into a mere complex mechanism are not more opposed to the instincts of common sense, than to the real conclusions of sound philosophy.

But it is also a great mistake to suppose that the doctrine of unity of composition is wider and larger than that of final causes. On the contrary, its relation to it is simply that of a part to the whole. For the doctrine of final causes is not restricted to the adaptation of the parts of an animal to the maintenance of its organic life. It evidently includes the adaptation of the animal itself to fulfil some part in the scheme of Providence with relation to other creatures, and especially to beings endued with intelligence. But the law of unity of composition consists essentially in such relations of resemblance and analogy in the structure of different animals, as suggest almost irresistibly, to observers endowed with reason, the conviction of a common plan, a fundamental archetype, which runs through the whole series. The doctrine of final causes is seen, in one case, with reference to the life of the individual. In the other, it has reference to intelligent observers of the works of God, and the deep impression to be made on their minds, of wisdom far higher than human, and still more surpassing all mechanical forces and laws, which has wrought secretly from the first, and planned the whole range of animated being.

A favourite maxim in the Essays is, "the universal and permanent uniformity of nature." "In all apparent anomalies, the inductive philosopher will fall back on the primary maxim, that it is always more probable that events of a marvellous and unaccountable character are parts of some great fixed order of causes unknown to us, than that any real interruption occurs." This ambiguous statement is expounded in other passages, which affirm

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that the notion of special, occasional interventions of supernatural power, was a natural illusion of ignorant ages, which were not enlightened by the true inductive philosophy.

Now, so far as the maxim excludes mere chance, it will meet with a full and hearty assent from every well-informed Christian. But when expounded, as it is, clearly in these Essays, to mean the unbroken supremacy and constancy of purely physical laws, and to shut out all real miracles, or special interventions of Divine power, the doctrine is a blow aimed at the root of all faith in revealed religion. The principle, thus interpreted, is no less unphilosophical than anti-Christian. The direct interference of God with the ordinary course of human action and experience, by the mission of prophets with miraculous powers, and conveying messages of Divine authority, is precisely similar, though higher in kind, to the interference with the laws of chemical action by the presence of vital powers, or with the instinctive habits of the lower animals by the active control of the human will. There is still the presence of Law, in its highest and noblest sense, or a deliberate plan and purpose of Omniscient Wisdom; but the nature of this purpose requires that Law, in its lower and more limited sense of the ordinary sequence of physical change, should be more or less contradicted and set aside. The pillar of cloud and fire in the wilderness could only fulfil its purpose, when it was a cloud by day, and a flaming fire by night. It was by its contrast with the laws of day-light that it was to fulfil the great end for which the sign was given. A uniformity of natural phenomena, in which the hand of God is uniformly forgotten, must, soon or late, be broken by signs and marvels that startle men out of their atheistic slumber, or else the moral dominion of the Supreme Governor will die out, and become an empty dream.

What does this high-sounding phrase, the uniformity of nature, really mean? That no moral agencies interfere with, or modify, the operation of physical laws? Then daily experience disproves it; since the will of millions of men is constantly modifying the whole series of natural phenomena around us. That no other spiritual beings, besides men, have any power to effect physical changes? The statement, so expounded, is without any direct evidence, and is opposed not only to the voice of Revelation, but to the plainest lessons of analogy. Does it mean that the will of man, and of other rational creatures, if they exist, may modify the results of physical laws, but that all such interference is denied to the Supreme Creator? Then it becomes equally blasphemous and absurd. Uniformity is the distinctive feature of mechanical agencies, where all power of choice is unknown. But as we ascend higher in the scale of being, we meet with clearer and fuller signs of freedom and spontaneity. The uniformity of nature, in any intelligible sense, is far less evident than its unsearchable depth and inexhaustible variety. Expounded in the sense which it seems to bear in these Essays, of the supremacy of mechanical laws, it is a falsehood which would enthrone a barren fatalism on the ruins of all moral government.

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The maxims we have now examined, and found worthless, are carried out in the Third Essay to their natural results. It is a conglomerate of all those suspicions, guesses, and hypotheses of modern science, which lean to the theory that matter has been self-developed into animated worlds, without any intrusion whatever of creative power and supernatural agency.

The main doctrine of the Essay consists in the double assertion, that we have direct evidence of the operation of other laws of nature, throughout the eras of Geology, but no proof that species were then permanently distinct.

"Within the limits of the existing period we observe the permanence of species,—just as we find evidence of it within like limits in ancient periods; but beyond such limits of time, we have no such evidence in the one, and direct *apparent* evidence to the contrary in the other .... We have experience of the present uniformity of species, subject to slight occasional deviations. To how great an extent these deviations might be carried in immense periods of past time, under changing external conditions, we know not. This known cause, joined with the influence of incalculably vast periods, may be fully competent to give results as remote from those now every day seen, as the formation of coal from what takes place in any submerged forest .... And further, even if the cautious inquirer prefer altogether to dismiss and ignore the consideration of the question, from the alleged deficiency of satisfactory evidence, he would as strenuously contend against the admission of any hypothesis derived from other considerations of a kind incompatible with the great principles of natural order, and of a nature beyond the domain of science."

This last remark is a curious antithesis to a former passage, where we are assured that the cosmogony delivered from Mount Sinai has been hopelessly falsified by the progress of geological discovery. Here, on the contrary, we are virtually told, "We are quite in the dark, as men of science, on the real mode of origin of the various species of life. We do not know the nature of life. We cannot tell what constitutes a species, and whether they are independent, or derived from each other. There is "a deficiency of satisfactory evidence," and it is an open question of science, what view you will prefer. But whatever you believe or guess, be sure you disbelieve the first chapter of Genesis. However little you may be able to ascertain the truth on these obscure subjects, be sure you hold the falsehood of "the cosmogony delivered from Mount Sinai." Take good care that you apply only the first half of the heathen maxim, "*Nec Deus intersit, nisi dignus vindice nodus,*" to this still unsolved and gigantic problem, how to develop worlds full of varied life out of an ocean of mist without the least aid of a Supernatural Power."

"A creation," we are told, "in the vocabulary of the inductive philosophy, implies orderly evolution. If we entertain any ideas beyond these, it can only be from sources quite of another kind." In other words, it means a chain of infinite links, of which the first link hangs upon nothing. It is a jet which rises continually higher and higher from the orifice, but owns no secret fountain higher than itself, by which this ascent can be explained. Or, to borrow from the Professor's own vignette, it is a world which rests

on an elephant, a type of the law of permanence in all existing species; and the elephant on a tortoise or extinct Saurian, the type of that singular power of transmutation, by which extinct species had the faculty of mounting upwards, and taking out new patents of nobility. The tortoise, again, rests upon a note of interrogation, or "a deficiency of satisfactory evidence," since no proof of such transmutation has ever been given. But at least all reference is avoided to any ideas derived from "sources of another kind." There is no sign or trace of His hand, who "stretched out the heavens, and laid the foundations of the earth, and formed the spirit of man within him." The new problem of the genesis of the universe without the word of God, being too formidable in its direct shape, is to be solved by infinitesimals. Instead of the slight deflection of the atoms of Epicurus, we are to suppose a very slight building, organizing, cell-creating tendency in all the primitive atoms, which, after they have coalesced into suns and planets, is like the merits of supererogation in Romish saints, and, when heaped together in favourable circumstances, enables them to climb gradually, through hydras, polypes, sea anemones, starfish and spiders, up to ichthyosauri and plesiosauri, giraffes and elephants, till, gaining courage for new efforts by long experience, they find their apotheosis in the final evolution of the human form.

But there is a fundamental and fatal objection, on grounds of science, to the Professor's hypothesis, borrowed or revived from the "Vestiges." If all the relations of species are continuous, then all specific characters, in every case, must be a function of time, like the place of a planet in its orbit. In every series the intervals would be filled up by an infinite number of intermediate links, and specific characters would be strictly impossible. A particular species would be nothing more, in the great cycle of life, than the segment of a planet's orbit, by which it traverses one sign of the zodiac, and could never be made the object of any scientific definition. Now, in fact, the greater part of the extinct species continue permanently the same through geological eras widely remote. Who would call a planet's motion continuous, if it continued fixed in the same sign through millions of years, and then, after being unobserved for thousands of years, was found in a different part of the heavens, where, for thousands of years, no perceptible motion whatever could be discovered? The only continuity which the facts of science indicate is a discontinuous continuity; precisely such as might result from the plan of a wise Creator, but not from the ceaseless operation of some unknown law of change, transmuting a lower into a higher species, and of which no evidence whatever can be found.

The Professor complains, however, bitterly of the charge of an irreligious tendency, which has been so often brought against this doctrine of development.

"Every advance in discovery from the days of Galileo downwards has been, as a matter of course, accused of having an irreligious tendency. Every

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successive step made good in bringing Nature under the dominion of Law, is stigmatised as setting up Nature instead of God; as if we could trace Him, except through Nature; and as referring everything to mechanical causes instead of the Divine will; as if the recondite system of physical causes were not the very evidence of that Will and that Supreme Wisdom."

There can be no doubt that there have been several cases where this censure will justly apply. But as a general charge, it is grossly exaggerated. The discoveries of Newton were welcomed at once, almost universally, by Christian Divines, as furnishing new illustrations of the Divine wisdom. The same is true of the astronomical discoveries of the elder Herschel; the chemical researches of Cavendish, Lavoissier, and Berzelius; the electric discoveries of Grey, Franklin, Singer, Volta, Davy, Oersted and Faraday; and the new fields of optical science opened by Newton and Huyghens, by Young and Fresnel. The alarm has been raised only when it was supposed, wisely or unwisely, that science was making some inroad on the authority of God's own message; and that second causes were made the pretext for denying altogether the First Cause, on whom they depend. That the alarm has been sometimes well founded, we need no further evidence than these sentences, which are meant to prove its absurdity. For it is here affirmed that we have no means of knowing God, except through Nature, or the sequence of outward physical events; after the doctrine of Hume has been extolled as a great discovery, which asserts that the mere sequence is all we can possibly know, and that the notion of some unseen, mysterious cause, beyond the events themselves, is nothing more than a spectre of ignorant superstition.

It is true that every fresh discovery of physical law and order will tend to raise our conceptions of the Great Architect, so long as we recognize, with equal clearness, the higher lessons of conscience and reason, that these laws are His laws; that laws without a lawgiver can neither explain themselves, nor the separate phenomena; and that He who is the Natural Legislator of the outward world, is also the Moral Legislator and Governor of the whole moral universe. And it is just because writers, like Comte, the Essayist, and the writer of the "Vestiges," either flatly deny these higher truths, or thrust them ignominiously into a corner, as troublesome intruders on the field of science, that the healthy and honest instinct of the Christian heart reclaims loudly against them, and will continue to set them down—whether they glory in the title or resent it as a calumnious aspersion—among the most dangerous adversaries of the Christian faith.

In reality, the Professor, to carry out his favourite idea, that science and the Christian religion have no point of contact, and that the Old Testament has no Divine authority, displays a curious bias for solving all the obscure, unsettled questions of science, and even some which have been commonly thought to be settled, so as to create the greatest possible divergence from the letter of the word of God. Most geologists allow that the recent

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origin of man is one of the plainest results of their investigations. The Professor reminds us that this prevalent belief "depends wholly on negative evidence," and thinks there is no presumption from analogy, why human beings, only perhaps without reason, may not have existed in more remote periods, when the earth was "in all respects equally well suited for human habitation." The last assertion is a bold stride, which has not much in common with the spirit of "the inductive philosophy." It is a guess in the dark, to throw more discredit on "the cosmogony delivered from Mount Sinai." He does not pretend to know at all how new species arose, but protests against the possibility of their origin from an immediate fiat of God. He quotes, with great approval, the words of Humboldt, that "Geology is now finally abstracted, on the Continent at least, from Semitic influences,"—an euphemism for the antiquated bigotry, which still believes Moses and the Prophets to have been inspired messengers." He steps out of his way, to quote a scoff of the same writer at "the English Sunday, on which it is sinful on Saturday night, after twelve o'clock, to read off a scale," and refers with censure to "extensive tables of observations, in which every seventh entry, instead of degrees, minutes, and seconds, is filled up by the word Sunday!" How far these remarks are seemly in an ordained minister of a Church which reads the Fourth Commandment every week to the people, and puts the prayer into their lips, "Lord, have mercy upon us, and incline our hearts to keep this law," may be safely left to the judgment of every honest mind. The fact referred to should at least convince him that the law of continuity will not explain every thing, so long as there is a God in heaven above, and faith in His authority among men on earth below.

With these views of the Essayist, it is natural that Mr. Miller's "Footprints of the Creator" should come in for a special share of his animadversion. He complains of its polemical spirit and avowed theological bias, and asserts that he belongs to a Judaical school, which overlooks, or seems altogether ignorant of, the better views of theology disclosed in the New Testament. The simple fact is, that the Author of the "Footprints" is a manly and intelligent Bible Christian, and the Essayist a disciple of the Positive Philosophy, tempered by a few doctrines resembling closely the Gnostic heresy of early days. Like the Gnostics, he discards with contempt all the revelations of the Old Testament, as false in science, and Judaical in tone, adapted for an age of great ignorance. Like them, he would purify the four Gospels from certain relics of Jewish superstition, before he will accept them for the guides of his faith. Like them, he denies the reality of the resurrection of the body, which would contradict the fundamental postulate of his whole theory: that the spiritual creation, with which alone the Gospel concerns itself, and the natural universe, the domain of science, are totally independent of each other. His creed rejects equally both parts of the Apostolic statement, that in

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Adam all die, and in Christ all shall be made alive. His world of science is a series of mechanical sequences, without beginning and without end, never broken by the intrusion of any supernatural power, and suffering no foreign element of final causes, or of a definite moral purpose, to disturb its dreary solitude, or modify its unmeaning cycle of perpetual change. On the other hand, his religious creed is an extract so ethereal, that it disdains all connection with the Old Testament, or any contact with material things. It dwells apart, like the gods of Epicurus or the Eons of the Gnostics, in a sublime independence, which dispenses with all the historical facts of Christianity, and its miraculous evidence, because these would interfere with the constancy of natural laws, and link the spiritual and the material world too closely together. It is highly to the credit of Mr. Miller that his work should be singled out for special censure by the propounder of so mischievous and monstrous a theory.

We have said enough to place our readers in possession of the main features of Professor Powell's Essays. The publication of such views, by a writer in his position, constitutes a sign of the times which should awaken serious reflection in every one who is jealous for the ark of God, and who ponders reverently the description, in St. Peter's Epistle, of the latest form of infidel delusion by which the Church of Christ is to be assailed. We disclaim all purpose of imputing to the Professor himself the remoter consequences of his own theory; but we are fully convinced that the warning of Solomon applies to this vain philosophy no less than to seductions of a grosser kind: "Her house inclineth unto death, and her paths unto the dead."

Third and Final Report of Her Majesty's Commissioners, appointed November 10, 1852, *to inquire into the State and Condition of the Cathedral and Collegiate Churches in England and Wales. With an Appendix. Presented to both Houses of Parliament, by Command of Her Majesty,* 25*th May,* 1855.

The Newspapers have made a furious onslaught against this Report. The *Examiner* pronounced an ill-tempered condemnation of it. The *Times* followed, with one of those well-known articles of playful bitterness, by which it often attempts to dispose of some important question without argument. Journals of less celebrity caught the infection, and re-echoed the strains of their more vigorous contemporaries. But it is hard to believe that any of the critics had carefully read the Report against which their shafts were levelled, or that they knew anything more of its

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contents than might result from a hasty glance down the "Summary of Recommendations." Certainly much of their vehemence has been, to say the least, misdirected.

It is our wish to forget what has been written with a view of prejudicing the country against this Report and its recommendations, and to consider them simply according to their merits.

The Report is chiefly concerned with the constitution and duties of the Chapters. The subject of Capitular Revenues is left in a state of obscurity, out of which we think that the Commissioners ought to have brought it. On the increase of the Episcopate it touches somewhat briefly, though expressing a distinct opinion in favour of such a measure; but it practically sets the subject aside for separate consideration, by contemplating the episcopal, and not the capitular property, as the source from which the endowments of any additional bishoprics must be derived.

It becomes us to commend the general principles on which the Commissioners desire that the capitular bodies should be treated, for they mainly agree with those which we traced out in our Number for March this year. In some important particulars this Third Report, and our Review of the First Report, are even coincident in details. It is not, however, our intention to attempt to glorify ourselves by showing how far we anticipated the Report, or by arguing for the superiority of our own suggestions on the points wherein our scheme differs from that of Her Majesty's Commissioners. It is rather our purpose to weigh in a fair balance the measures now proposed, for the regulation of the cathedrals, by a body of men whose names alone entitle their suggestions to respectful consideration.

The Commissioners, then, acquiescing in the reductions made in the number of canonries by the Act of 1840 (3 and 4 Vic. 113), propose that the Dean and Canons shall be required to keep a residence of nine months in each year, with this relaxation,—that absence, with the sanction of the Chapter, for the purpose of preaching in churches within the diocese, or for the discharge of other ecclesiastical functions, shall reckon as a part of such residence.

It is recommended that the Dean and Canons (with one exception, made with a view to the encouragement of learning,) be permitted to hold any incumbency with cure of souls, within two miles of the cathedral, still residing in the cathedral precinct. We like the union of pastoral employment with cathedral duty; but when it is proposed that an element of this union shall be nine months of attendance at the cathedral, on Sundays and week-days, the fear arises lest the parishioners should suffer by reason of these conflicting engagements. There would at least be strong reasons for some careful adjustment of the Sunday arrangements, so as to provide well for the cathedral, and yet to exempt each of those who are parochial clergymen from attendance there, when he had no specific duty to perform. The case would be widely different

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were the present rule, of three months' close residence, to be maintained.

The Dean and Chapter, meeting as heretofore for the transaction of their own proper business, would also, on the recommendation of this Report, assemble once at least in each year, under the presidency of the Bishop. The object of this meeting is evidently that of being ready to give counsel to the Bishop, if he request it; but, for aught that we can gather from the Report, such a chapter might issue, like a Quakers' meeting, in a silent sitting, and the dispersion of the parties to their several homes. One such meeting is to be compulsory; but it is recommended that the Bishop be empowered to summon the residentiaries together, as often as he pleases, for the purpose of submitting to their consideration any matters which may concern the cathedral church, or the diocese. It does not appear that this synod, on a small scale, is to be invested with any powers whatsoever, or that it can tender advice unasked; it has obviously no representative character; and it resolves itself into nothing more than a provision of five official advisers to the Bishop, whom it might chance that he would be less disposed to consult, and to entrust with his difficulties, than some other five friends of his own selection.

The Commissioners recommend the appropriation of an income of £1500 a year to the Deans, and of £750 to the Canons. Considering how poorly the city livings are usually endowed, and that such livings only will be in their option, there can be no just ground for objecting to so much of the cathedral property being reserved for this purpose. We here venture a suggestion, that when the matter of revenue has been settled, the cathedrals should each be re-endowed with the requisite amount of property, the proceeds to be distributed in fixed proportions, amongst their several functionaries.

During the months of residence, attendance at the cathedral, once at least every day, is to be imperative, "except when" the Dean, or Canon, is "prevented by diocesan duties, or other reasonable causes, to be approved by the Dean and Chapter." We could wish that it were intended that the care of a parish in the city might stand as either a "diocesan duty," or as another "reasonable cause" for absence from the cathedral, on many of the Sundays through the nine months, provided that the Dean and another Canon, or two canons without the Dean, be present. But the language of the recommendation is a little too vague; it might easily have been made more precise.

With regard to the Minor Canons, the Commissioners say:—

"After the most careful consideration of the subject in all its bearings, we have come to the conclusion that it is desirable that the Minor Canons should be, for the most part, young men performing their cathedral duties, and at the same time having an opportunity of qualifying themselves for the exercise of the parochial ministry, by partaking of pastoral work in the neighbourhood of the cathedral."

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They also say:—

"With respect to the appointment of Minor Canons to capitular benefices, we recommend that, in any scheme which may be prepared for this purpose, under the provision of the Act 3 & 4 Vict. c. 113, s. 47, care be taken to preserve that discretionary power which every patron ought to possess, of determining whether a particular person is duly qualified for the spiritual care of a certain parish, whatever may be the musical talents of the Minor Canons." (p. xii.)

The latter paragraph has our entire concurrence; and we notice with satisfaction, that the principle is laid down in such general terms as to embrace all the Cathedral preferments, and not to be applicable exclusively to the portions of them to which the Minor Canons may aspire.

Why the Minor Canons should be Curates, and may not be Incumbents, we do not exactly see; and we scarcely think that musical gifts are diffused sufficiently extensively to admit of a rapid succession of Minor Canons being found amongst the younger Clergy.

It is recommended that the incomes of the Minor Canons be increased; but here, as elsewhere, there is reason to complain of the use of general expressions, and of the absence of any intimation of what ought to be the minimum of income assigned to the Choral Clergy.

The lay members of the choir, men and boys, engaged the attention of the Commissioners, who recommend that the organist be better paid, and provided with a house;—that the Lay Clerks receive a fair remuneration for their services, and be easily removeable for misconduct; that the choristers be placed under the spiritual care of one of the Canons; and that both men and boys be under the control of the Precentor, with respect to singing in other places than the cathedral church. These regulations appear to be wise and necessary.

So much concerning the persons employed in the cathedrals, in the public worship of Almighty God.

It is with much satisfaction that we notice next the proposals made for rendering the cathedrals more serviceable for the advancement of religion. It is recommended that there be two services at the least on Sundays, in all the cathedrals; and it is suggested that in many instances a week-day service might be added with advantage. Favourable mention is also made of the results which may be expected, in some cases, from the introduction of an additional non-choral service.

It is recommended that the statutes of each cathedral be revised with reference to its own particular circumstances, though in conformity with certain general principles; and that while such revision is local, there be also constituted a "Cathedral Commission" to whose decision the adoption of such statutes should be ultimately referred. It is proposed that this Commission should subsist for ten years, within which time it seems to be supposed that both the new statutes and by-laws may be brought into full operation; but provision is recommended to be made for further modifications of

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the latter, from time to time, afterwards, with the sanction of the Bishop, the Visitor, the Archbishop, and the Sovereign in council.

A very judicious alteration is recommended with respect to the patronage of Canonries. Some of these are entirely at the disposal of the Crown; in some cathedrals all the appointments rest with the Bishop. The arrangement proposed would effect a more equable distribution; but we do not see why the Bishops, as a body, should eventually be losers, especially as, to say the least, they have not made a worse use of their privilege than has the civil power. The following table will show what is contemplated as desirable:—

	Present Patronage.	Proposed Arrangement.
Crown.....	27	33
Lord Chancellor.....	12	12
Bishops	90	84
Universities and Colleges ..	5	5
	134	134

Some check on the abuse of this patronage is proposed, in the form of a requirement that

"In every appointment to any Canonry, a written statement of the qualifications, or past services, of the person appointed, be signed by the Patron, to be presented to the Chapter, and preserved among their records."

If it gain no further publicity, this would be no restraint to unscrupulous patrons; and probably the most that it could effect, under any circumstances, would be the prevention of flagrant instances of abuse, such as are now of rare occurrence.

It is recommended that the honorary Canonries be still maintained, and that some duties be assigned to those who hold them. The Commissioners wish that each cathedral should have, at least, twelve of these non-residentiary Canons, who should preach occasionally, according to a cycle, and receive "an annual payment from the capitular funds,"—we suppose a compensation for expenses actually incurred. It is also recommended that they assist at the election of a Bishop,—a right which, under present circumstances, we apprehend they would account rather a burthen and affliction, than a privilege; and that they should vote for the capitular Proctor for Convocation, which would certainly improve that constituency.

Then it is recommended that the Dean and Chapter, the Archdeacons and the Honorary Canons, should constitute a "Greater Chapter," meeting once a year certainly, and oftener at the summons of the Bishop; though for what purposes, or with what powers, the Report does not explain, except so far as may be inferred from the words, "for the purpose of consulting them." There is here something suggestive of a hankering after a Diocesan Synod of a peculiar constitution, without the boldness to advocate it openly.

To this "Greater Chapter" the Commissioners would be willing

to entrust the patronage of such capitular benefices as are not conferred upon members of the cathedral bodies, "saving existing rights." To this recommendation, Canon Villiers, one of the Commissioners, demurs, and there is much force in his objection. He says, the method now proposed for conferring benefices, namely, of seventeen men electing to each piece of preferment, must lead to a system of canvassing for livings which is most inexpedient, and will lead to a decision in every case by a dominant party, and thereby to the narrowing of the true and broad basis of the Church of England. (p. liv.)

The Commissioners further recommend the better payment of Cathedral Schoolmasters, and the establishment of Theological Colleges for groups of Dioceses (infinitely preferable to Diocesan Colleges, but still, as we think, attempting the work which ought to be done better in the Universities). They breathe not a word of exhibitions, or scholarships, for poor and promising students. They consider that diocesan school-inspection could not be carried on by the reduced number of residentiaries; but they offer the mild and harmless suggestion, that "where it is practicable, one of the Canons be assistant to the Bishop in the work of Diocesan Education."

Another recommendation gives us great satisfaction, as it urges, "that a fund be set apart from the capitular revenues of each cathedral, which shall be sufficient for the repairs of the fabric of the cathedral church and the capitular buildings, the Chapter having power to borrow money for great emergencies."

In order to place the Bishops in a proper relation towards their cathedrals, it is proposed that they shall "have a place of residence in the cathedral city, or in its immediate neighbourhood," (p. viii) —a measure which is even more desirable on other accounts;—also, that they should have the right of preaching, and of performing all the ordinances and ceremonies of the Church in the cathedral, whenever they think proper,—and possess ordinary jurisdiction over the capitular body.

Though we have not been able to look upon every recommendation of the Commissioners in precisely the same light in which they view it themselves, we yet see no objection to the principle of their adjustments. On the contrary, we believe it to be perfectly defensible. As the property, by means of which every improvement is to be made, is actually the endowment of the cathedrals, our strong desire to find a mine of gold, for general Church purposes, must not blind us to the duty of first putting the cathedral establishments themselves in the most efficient working order.

But the question necessarily arises at once, What is the amount of revenue available, first for the maintenance of the cathedrals and their several officers on the scale proposed, and then for church extension, and other ecclesiastical purposes? A great work of re-construction is contemplated, and it is but reasonable to ask our architects for an estimate. Nor can we imagine that Parliament, or the Church generally, will be satisfied without more

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distinct and detailed information than can be derived from this Report. Even with the aid of the last Report of the Ecclesiastical Commission, and some other Parliamentary papers which we chance to possess, in addition to the Reports of this Commission, we cannot satisfy ourselves as to what is the actual amount of income at present derived from capitular property,—what precisely the present appropriation of those revenues,—how much more may be derived from them through better management, (this, of course, can only be stated conjecturally, but there are sufficient data to go upon,)—and then, the objects to which the persons, appointed to make such enquiries, judge it right to dedicate the surplus, and the order of precedence amongst them.

Using such means of information as are within our reach, we infer, (but we make the statement with hesitation as to its correctness,) that the proceeds of suppressed Canonries, and of the charges made upon rich Deaneries and Stalls in order to reduce them to a certain defined maximum of value, together with the proceeds of such separate estates of Deaneries, Archdeaconries, and Canonries, as have passed into the hands of the Ecclesiastical Commissioners—are not at present sufficient to meet the liabilities which the latter Commission has incurred, and have required the aid of the surplus Episcopal Revenues, which now, with the capitular, constitute what is called the "Common Fund." But it also seems to be expected that, with that assistance, the available revenues will, ere long, more than provide for all the Commissioners' present engagements. We gather that the suspended stalls and separate estates, (both standing as securities to the Bounty Board for their loan,) produce about as much as is required to pay the interest of the money borrowed for the endowment of additional benefices, and to meet the grants which have been made in poor and populous places. The charged Deaneries and Stalls appear to provide the augmentations given to ill-endowed Chapters.

From these sources no further advantage is to be expected, of any considerable amount.

But the surplus *episcopal* revenues appear to be large and increasing; and there remains further the advantage to be derived from a new mode of managing all ecclesiastical property, by abandoning the system of leases on lives, or for terms of years, and either resuming or selling the estates. The Cathedral Commissioners regard this as the only source out of which any considerable increase of revenue can be derived; and we perceive that they are apprehensive that the work of enfranchisement, for which facilities have recently been provided, is advancing more hastily than is consistent with the most being made of this important last resource.

They also expect that this property, even when rendered most productive, will not yield all that is required for the various improvements in the cathedrals, and for the endowment of the vicarages and perpetual curacies in which those establishments are possessed of the great tithes.

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We believe we ought to say, that they contemplate the capitular estates only in these anticipations, and that they put out of view the fruits of the improved management of episcopal property, having a distinct use to recommend for them.

Should further Church extension, and endowment of poor benefices, be really impracticable, (and we fervently hope that such a calamity may not really await us,) it is yet to be remembered with thankfulness, that the Church is already in the enjoyment of great benefits, derived from capitular, and now from episcopal, revenues,—namely, (1) the appropriation of a capital sum of £600,000, borrowed from the Bounty Board under the Peel Act, on the security chiefly of the suspended Canonries, and for which £18,000 a-year is set apart, for interest on the loan; then (2) a permanent charge of £46,339 a-year in augmentation of 856 poor benefices, with an aggregate population of 2,346,535; and (3) a like charge of £34,373 a-year, on account of the endowments given to 242 newly-created districts, with a population of 854,870. When these sums are put together, it must be admitted that the Church at large is deriving no mean advantage from capitular, aided in some measure by episcopal, property.

In what we have said on this subject of revenue, we wish that we had been enabled to speak with entire confidence; we can only profess to have taken pains to be accurate.

We hail with satisfaction a recommendation made by the Commissioners, and to which we have already alluded, "that on the renewal or expiration of a tithe-lease, provision be made, if necessary and practicable, for permanently augmenting the Vicarage;" moreover, that the Chapters be empowered, with certain consents, "to assign portions of funded property, as well as lands, in augmentation of Vicarages, or towards building of parsonage houses." (p. xxiv.)

They make proposals for such a distribution of the proceeds of the better managed estates, as would probably be necessary for giving effect to their recommendations, but which, it seems right to explain, would sensibly diminish the proportion which could otherwise pass into the hands of the Ecclesiastical Commissioners,—that is, would be available for Church extension. They wish, that, instead of all stalls, suspended or otherwise, having equal shares of the income, the suspended stalls should be fixed to a share "equal to the average revenue of such Canonry for the last fourteen years" (p. xxiii); and that "all the improved revenue derived or to be derived from the capitular property, by enfranchising copyholds, sales of reversions, and purchases of leasehold interests, be invested for the benefit of the several Chapters, the interest to be applied hereafter towards the augmentation of Capitular incomes, and the improvement of Cathedral institutions; provided always, that no present member of any Chapter shall derive any increase of revenue from this fund." And again,—"That for every Canonry augmented, or partly augmented, according to the proposed new scale, the payment to the Ecclesiastical

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Commissioners for one suspended Canonry be augmented equally at the same time; and so on, till the payments for all the suspended Canonries are so augmented." (p. xxii.)

Thus the increased value of the suppressed Canonries would be the only additional contribution which could be derived from these sources for general Church purposes; and all further advantage resulting from the more productive management of the capitular estates, would be reserved for the Cathedral establishments of the benefices in their patronage.

Before taking leave of this part of the Report, we must say that it justly calls attention to the fact, that the restrictions, which it recommends to accompany the increase of capitular incomes, will, in effect, apply some of that increase "towards the making spiritual provision for populous places."

The Commissioners state that they "cannot anticipate that there will be any surplus from capitular revenues available for the endowment of new Sees." (p. xxv.) Such being the case, we regret that for this, if for no other reason, they did not abstain from a subject, their treatment of which has provoked the ire of the journals. The fact of their being directed "to consider whether any part of the *cathedral* revenues might be made available to the creation of new Sees," required nothing from them, provided they could answer that there will be no available resources. But further than this, it is not easy to understand how Mr. Walpole, when Home Secretary, could have had the imprudence to require any Commission to consider of the appropriation of *cathedral* revenues to that purpose, however important he may have judged it to be.

The Report, however, goes into this subject, advises the division again of the "Common Fund" into the two original Episcopal and Capitular Funds, and recommends the employment of the surplus *episcopal* revenues, aided by local contributions, to provide for an increase of the Episcopate. Its own proper province is for a moment re-entered, when it recommends that where a sufficient provision cannot otherwise be made, the offices and revenues of the Bishop and the Dean should be united, "until the Bishopric could be otherwise endowed." (p. xxvi.)

The following places are mentioned as "offering special claims and facilities for the creation of additional Bishoprics," namely, *St. Columb* (for Cornwall), *Westminster, Gloucester and Bristol,* (to be made again independent sees,) and *Southwell;* while a schedule of dioceses, with their population and other particulars, helps the judgment to estimate the number and weight of other claims for the subdivision of dioceses. It is to be inferred from the Report that thirteen partitions have been proposed, but the Commissioners do not say to what extent they concur in all these suggestions. Their plan is, that a permissive Act should be obtained, empowering the Crown at any time to divide the dioceses under certain conditions. They are silent respecting an arrangement, which some have held to be desirable—that of selecting

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particular districts, of comparatively small area, but crowded with population, and characterised by some distinctive features, (such as the coal and iron district of South Staffordshire) as so many separate dioceses. Should the occasion ever arise, we shall probably endeavour to estimate aright the suggestions of this nature which may have been made.

A gentle paragraph, of very few words, intimates that a cathedral, with all its accompaniments, must needs be found for each new Bishop. It is this,—"Some remedy for this evil would be provided by the increased number of the Chapters which will accompany the creation of new Sees." There is not a word said as to the sources of their revenues. Is it intended to divert to that purpose the portion of the fruits of improved management, which would otherwise pass, as the increased value of suppressed stalls, into the hands of the Ecclesiastical Commissioners, for the augmentation of the incomes of poor benefices in populous places, or for the endowment of new districts? If so, it ought to have been distinctly expressed. But in any case, we must protest against its being supposed that a cathedral, and its staff, are to be regarded as an essential adjunct to every new Bishopric.

The paragraph immediately preceding the one last quoted, points, as has doubtless been noticed, to some "evil" which requires to be remedied. It is a sentence of a singularly venturesome character. Our readers would not have guessed its subject, had they tried from Christmas till Midsummer. It is as follows:—"This" (the suspension of nearly sixty canonries) "has tended greatly to diminish the number of honourable posts, by which the faithful services of the Clergy have been hitherto acknowledged and rewarded." This is really too bad. It is scarcely possible that the Commissioners deliberately admitted into their Report a sentence which could do nothing else than recal, to every reader's mind, the inveterate abuse of this patronage, or excite a wish that a schedule had been subjoined, to prove that it is only a vulgar error to suppose that "faithful services" (not political, of course, but in the holy work of the ministry,) have not been the usual qualifications for those acknowledgments and rewards. Perhaps the printer was in fault, and failed to observe that in the MS., "ought to have been acknowledged," stood where he printed "has been."

Another recommendation in the Report claims attention. It is one which seems to us to offer the best solution of a practical difficulty, which arises from time to time. It is,—

> "That a general Statute be framed, enabling your Majesty, after due enquiry by a Commission specially appointed for that purpose, to recommend a person to be elected Coadjutor, *cum jure successionis*, to a Bishop requiring such aid and relief, by reason of advanced age or protracted infirmity, and being ready to surrender a portion of his Episcopal income in favour of such coadjutor." (p. xxvii.)

The Report now under review wants the signatures of two of the Commissioners,—the Earl of Harrowby and the Marquis of

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Blandford. There is no explanation of the absence of their names. But there are statements of objections to some of the decisions of their brother Commissioners, from Canons Villiers and Wordsworth. The former deprecates the nine months' enforced residence of the Dean and Canons, and their being precluded from the cure of souls, except within two miles from the cathedral; he also objects, as we have before stated, to the transfer of the cathedral patronage to the "Greater Chapter." Dr. Wordsworth agrees with Mr. Villiers in objecting to the long residence, and the proposed regulation respecting preferment, and wishes that, instead of any general rule on these subjects, each cathedral should have these matters settled by its own statutes, after a due consideration of its special circumstances.

If, in some respects, we have found fault with this Report, it is impossible for us to conclude our notice of it without expressing our conviction that the Commissioners have sincerely endeavoured to decide upon the best methods of promoting the efficiency of the cathedrals. There are points in which they do not carry our judgment with them, but in the main, and especially with reference to their proper business, we think that their recommendations are good.

But on the subject which we consider inconsistent with the general purposes of the Commission, and which the Commissioners pronounce to be beyond the reach of aid from the capitular resources, we must say a few words, lest our silence be misunderstood. We refer to the endowment of twelve or thirteen new Dioceses.

The plea is, the increase of the population.

Now, when we look down the "Schedule of additional Sees," which is brought out through the medium of a list of the existing dioceses, with their population, acreage, and number of benefices, we are not satisfied that the dioceses which have the smallest population, and the fewest benefices, are, in point of fact, the best administered; and that, on the other hand, those at the other extreme are also the worst superintended.

Besides feeling the influence of this consideration of facts, we must add, that we cannot heartily concur in any material increase of the Episcopate, until we see some ground of hope that the welfare of the Church will be the chief consideration in the selection of her Bishops. We cannot hearken to other suggestions with any complacency, until this very important point is provided for. But let us have some reasonable security for good appointments to the Bench, and we shall see many reasons for rejoicing if the number of the Bishops is made sufficient for the work they have to do. Whenever that day shall come, it is possible that a re-adjustment of episcopal incomes will provide the requisite finances. By how many the number of Bishops is increased, by so many will the number have grown for whom there are no seats in the House of Lords. The expense of their position will be so far diminished. With this circumstance in view, it might be arranged that each Bishop who has a seat in the Upper House, (and that burthen, or

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privilege, whichsoever it be, might be inseparably connected with certain Bishoprics, the ancient Sees,) should have his £4000 a year, or £3,500, with a palace of simple character, though not of cramped dimensions, in the cathedral city. Let the non-parliamentary Bishoprics be endowed with £2500 a year, and a house of suitable accommodation and style. Thus, the present episcopal incomes will almost suffice for all the increase of episcopal supervision that the most sanguine of its advocates desire, without being much eked out by the Deaneries, or by aid from the Episcopal tributaries to the Common Fund. And in this way we venture to hope that we may still maintain the Common Fund; and that if it be the case that the cathedral resources are all dried up, yet that those derived from the episcopal property may flow on still, for the general good of the Church.

In candour, we must add, that our interest in this Commission and its labours has been much diminished, by the fact that it can hold out no hope for the further promotion of Church extension, and that it does not even manifest any lively sense of the urgent importance of that object. We shall be truly glad if, by the influence of this Report, or by any other means, the cathedral stalls come to be less at the command of political influences, and are really filled by those who ought to occupy them. In the meantime, we shall witness with thankfulness any new arrangements which will promote their efficiency, and the Commission which has pointed out the way, will not have been constituted in vain. But it was our further hope that something would be found for the augmentation of poor benefices, and the endowment of new districts. We seem to be reduced to the apprehension that scarcely anything remains which may be dedicated to these important uses. But we are unwilling to accept that decision, until it is made perfectly plain and unmistakeable. Is it so? Is it really the case that no surplus can be expected from the capitular property?—none from the episcopal? Then, if these sources be really dried up, we have nothing to rely upon; and it only remains for us to hope that some of our wonderfully rich men may be led, by Him who has given them the power to get wealth, to acknowledge their responsibility for the possession of it, in some more adequate degree than they do at present. We hear of yearly incomes of £200,000, £100,000, £70,000, and so forth. We can but wish that some of those who have to account for such riches may be overwhelmed with a sense of their solemn obligations, and with pity for the spiritual destitution of so many of their fellow-countrymen, and become willing, to the utmost extent of their almost stupendous power, to make provision that men of the choicest qualifications, if anywhere they may be found, shall be sent to plead for Christ, and to invite men into the path of life and peace, in those districts in which the heavens are almost hidden from view, by the dense clouds of smoke issuing forth everywhere, and the ear is pained by the din of heavy machinery; where the earth displays none of her beauties to refresh the eye: and where the

people, with all these physical disadvantages, are further destitute of the bread of life and the waters of comfort, and are only the more wretched because they do not hunger and thirst for these blessings.

The Baltic, the Black Sea, and the Crimea; comprising Travels in Russia, a Voyage down the Volga to Astrachan, and a Tour through Crim Tartary. By Charles Henry Scott. Bentley, London.

Mr. Ruskin, who, with whatever severity he may be chargeable as to the great bulk of the writers of the day, cannot be regarded as at all to chaunt the praises of one of them, refers to the value of his own work, on the "Stones of Venice," as describing what *now* remains in that wonderful city, but soon shall cease to be,—inasmuch as time and events are rapidly destroying all those glorious monuments of art and science which he succeeds in so vividly describing.—The same truth may be predicated with regard to the little volume before us. It describes the Crimea, Sebastopol, &c. &c. as they were just before the opening of the war—when, although the distant mutterings of a forthcoming conflict reached the ear, the signal rocket had not been fired. Kertch and Yenikali were as yet thriving cities; Balaclava was a Russian port; no trenches had been ploughed in the rocky surface to the south of Sebastopol, and none of those innumerable grass mounds had arisen, which now, alas! cover the fields of the late sanguinary conflicts.

Our Author, Mr. Scott, and his friend Mr. Gordon, having spent a month at Stockholm, embarked on board a wretched steamboat on the 2nd of July, 1850, to cross the Baltic and visit the coasts of Finland. Having reached several of the most important towns on those shores, he passes on through Petersburg to Moscow; then, by the Volga and Don, into the sea of Azoff; visits almost all the spots made so familiar to us by the late successful expedition of the lamented Captain Lyons; then traverses the Crimea, and especially the south coast, stopping at all the chief places; then makes his way to Odessa; hence to Constantinople and England. And much of the information he gives is, especially now, of so interesting a character, that we propose to follow him through his expedition, allowing him mainly to describe for himself, which he is well able to do, the various places he visits.

He embarked then, as we have said, at Stockholm, for Finland. The first place he reaches is Waxholm, a strongly fortified island, whose fortress commands the only channel by which ships can enter the port of Stockholm. Sweaborg has long been lost; Aland had shared the same fate; and it is probable that the eye of Russia

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has been firmly and greedily fixed on a fortress which stood as the only sentinel over the independence of her feeble neighbour. As Mr. Scott passed it, a Russian man-of-war lay at anchor beneath the very guns,—prophetic of what would soon have been, if the war had not taken place.

This part of the Baltic, as it is well known, is studded with innumerable rocky islands, often of great beauty, and of such fantastic shapes, as to give to the sea beneath them the form of rivers and lakes of every size and form. Those who have sailed either along these coasts, or along those of Sweden and Norway, will not easily forget the unusual beauty of this style of half land and half sea scenery. The *Aland* group of those islands was ceded to Russia in 1810; and, till the fortress of Bomarsund was recently destroyed, formed an advanced post by which the Russian robber was fast advancing to the possession of Sweden and Denmark.

Abo, the ancient capital of Finland, is not a place of great importance; but we ourselves have many pleasant remembrances of a visit to it nearly half a century since, and of the simple, friendly, hospitable character of its population.

The Author passes on from thence to *Helsingfors*, the modern capital of Finland. Of this town he says:—

"In the foreground were hundreds of market-boats, with a busy multitude on the shore, moving to and fro, a picture full of life and animation. Ranges of noble buildings lined the quays, above which rose other splendid edifices—the university, senate-house, courts of justice, observatory, and palace of the governor, displaying their painted iron roofs, of brown or green, yellow or red. Crowning, finishing, and adorning the whole, stands a beautiful Russian church, built upon a rock, with the columns in its portico of polished granite, supporting a pediment, on which are statues; while a large purple dome, spangled with golden stars, springs from the centre of this elevated temple.

"If Russia has neglected and ill-used her stepchild, poor deserted Abo, she has not been sparing in her favours to the offspring of her own creation; and few towns in Europe of twenty thousand inhabitants can boast a more attractive appearance. But it is opposed, in every respect, to the simplicity of taste which characterises the Fins. It recals none of their cherished traditions, but stands boldly forward, ever reminding them of the most sorrowful point in their history—the moment when their nation ceased to exist; when from children of freedom, they were changed to bondsmen and slaves.

"Helsingfors is visited in the summer as a watering place by the wealthy Russian nobility; and an elegant bathing establishment is much frequented. It has always a large garrison; but the great majority of the troops are quartered at Sweaborg. Part of the Baltic fleet is moored here in the winter, at which season it is exceedingly gay.

"The harbour is remarkably fine. Closed in on every side, and sheltered from all winds, it is capable of containing the largest fleets, protected towards the sea by the gigantic fortress of Sweaborg, of immense natural and artificial strength. Indeed, it conveyed to us the idea of being even stronger than Cronstadt, or Sevastopol, though not so showy and effective in appearance. Built upon seven islands of granite, many of its bastions and batteries are cut in the solid rock, and every available spot where they can be placed with advantage, bristles with cannons of the heaviest metal, and largest calibre. The principal entrance to the harbour is narrow, and as we passed out of it, we looked into the great yawning mouths of these huge guns, which appeared ready to vomit forth their deadly projectiles." (p.p. 10, 11.)

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This all-important fortress was basely handed over, without a struggle, to Russia, by its governor, who held it with a garrison capable of resisting any attack; and the gift, or rather purchase, as it is thought, is beyond all value to Russia. At the moment when we are writing, it is reported that the British fleet is about to open its broadsides on what appears to be this impregnable fortress.

The Author sails by Revel to Cronstadt. His passing note on the latter fortress is not very encouraging to those who are hoping for its reduction. How powerfully is Russia planted at the Eastern and Western extremities of her Empire.

"Soon after leaving Revel, we passed nine line-of-battle ships and several frigates, moored in line; and then the stupendous works of Cronstadt came in sight. Monster fortresses of gigantic size and great strength showed their terrible fronts. Forts Constantine, Alexander, and Peter, were passed on the left, Risbank and Cronslott on the right; while the whole line of the merchants' and military harbours, with many smaller batteries, were mounted with heavy artillery. A thousand guns, admirably disposed for its defence, command the narrow, shallow passage, on this the southern side of the island; and of these more than three hundred can be concentrated upon one spot, which every hostile ship must pass." (pp. 16, 17.)

The voyager soon finds himself at Petersburg, and views with astonishment and delight that comparatively new-born capital, which has sprung up out of marshes and swamps, and already excels, as to some points of magnificence and beauty, most of the capitals of Europe. We give his first impressions:—

"The day was lovely, the atmosphere bright, clear, and warm without being oppressive; and it was difficult to believe oneself in that region, which in early days had always been pictured as cold, dreary, and inhospitable.

"As we swept over the smooth waters of the Neva, numberless boats and vessels passed us; some with high painted sterns, rowed by bearded men in pink or blue cotton shirts, belted at the waist, and hanging over, instead of being tucked into, their nether garments. Steamers full of sombre-looking individuals wended their way to the mercantile quarter of Cronstadt, or carried a light cargo of gaily-dressed ladies and gentlemen, bound on a voyage of pleasure to the inviting gardens of Peterhoff. Now dashed along an Imperial despatch-boat, whose only passengers were a few officers in uniform; and now floated by a ponderous barge, filled with the rich productions of distant climes.

"Soon we shot, as it were, into the heart of the city; and then, indeed, it showed itself in all its glory. For a few minutes the anticipated struggle at the custom-house was forgotten, and we gave ourselves up to the pleasure of contemplating the lines of imposing palaces and buildings stretching on either hand, above the noble granite quays. Elegant bridges spanned the wide Neva, now running on its silent course, and giving no signs of that furious torrent, which, on the breaking up of the ice in the spring, threatens to carry everything before it; or which, when rolled back by the strong west wind, covers the fair city with its rushing waters, and makes the proud Emperor tremble lest the foundations of his noblest structures should have been sapped." (pp. 20, 21.)

We cannot stop to give the Author's tableau of the city, which of course corresponds with that of other topographers; but we can venture to say, on the authority of our own experience, that it is not easy to exaggerate the magnificence of many of the

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points of view which present themselves in a city, in which so much of the immeasurable wealth of a vast empire has been expended. There is, however, a mixture of the Grecian and the Oriental, both in the general character of the buildings, and in the ornaments, and also a quantity of gilding and colouring, which, together with the profusion of poorly executed statues looking down from plaster palaces; which are offensive to the taste, and create a longing for buildings which have gradually grown up to beauty, and which add the grace of antiquity to their other attractions. The term "monumens," of which the French are so proud in their wonderful city, can have no place in this creation of a day.

The Third Chapter of the work carries the Author to Novgorod, which was in the fifth century the centre of a flourishing republic, but is now surrendering its honours and lustre to the new capital on the Neva. His description of the population at this part of his journey may interest our readers:—

"Most of the peasants were clothed in sheep-skin coats, with the 'skinny side out and the woolly side in;' and which, as the weather was exceedingly warm, we must conclude they 'found pleasant and cool;' others wore cotton shirts, pink or blue, hanging over loose trousers, tucked into Wellington boots. Advanced a little in worldly wealth, the sheep-skin is superseded by a *caftan* of grey, or dark-blue cloth, confined to the body by a bright-coloured sash.

"The women wear coloured handkerchiefs on the head, tied beneath the chin, loose cotton gowns supported by straps over the shoulders, and confined by a band passing immediately beneath the armpits across the upper part of the chest, which, pressing the breast, produces an unnatural and disagreeable effect. In the winter a short coat of sheep-skin called *douché-greika* (soul warmer) is worn over the gown. According to the circumstances of the individual, the cotton robe may be changed for linen or silk, the sheep-skin coat to a 'polka' of another material, and the head-dress may become more ornamental.

"The people are very fair; the men well-looking, upright, with good muscular development. They are capable of great endurance, bearing extreme heat or cold, and sudden changes from one to the other without suffering. They know of no such luxury as a bed, and we frequently saw numbers of wayfarers in the villages in the early morning, sound asleep at the sides of the streets, whose only resting-places for the night had been the cold earth where they lay, whose only canopy the broad expanse of heaven.

"The women are decidedly plain, and one is puzzled, when looking on the two sexes, to know how such good-looking sons could be the progeny of such ugly mothers." (pp. 43, 44.)

In the Fourth Chapter, the traveller arrives at Moscow. He had before, as it appears, visited Constantinople, Cairo, Jerusalem; and he gives us the impression awakened by each of these cities.

"On the 28th, after seventy-two hours of travelling, we entered Moscow by a triumphal arch surmounted by Victory in a car, with eight prancing steeds. Through the busy streets, teeming with life and activity, we made our way to the Hotel de France, which, kept by a Frenchman, was pretty comfortable, and the 'cuisine' good. But, after two days, we changed to Mrs. Howard's boarding-house, where we could obtain no accommodation on our arrival. Our first care was to find a travelling-servant, having dismissed

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the Swede at Petersburg, because he was ignorant of the Russian language. This being accomplished, we were left to enjoy the pleasures of exploring Moscow.

"I have wandered through the narrow, filthy streets of Constantinople, stumbling over mangey dogs, and breathing a vile pestilential atmosphere, diluted, but not improved, by the odour of tobacco; wondering why poets had sung and authors raved of such a place. But when I mounted to the summit of Galata's Tower, and gazed in rapture upon the Golden Horn, the Bosphorus, and Marmora, and saw Stamboul, upon her seven hills, rising in majesty from the midst of their waters—I looked upon islands near, and on distant classic mountains; then I knew why poets sang and authors raved.

"I have stood upon the citadel of Cairo, and saw a monotonous sea of roofs, from which no varied colours reflected back the light; relieved only by the graceful minarets, which pierce the sky. I descended to the streets, and found at every turn views so picturesque, of overhanging houses, with fronts of quaint lattice-work, one half of which thrown into shade by a many-coloured awning floating between opposite roofs, the other illumined by that pure refulgent light peculiar to the clime; and mosques with chequered walls; and white, black, and green-turbaned bearded men; and wild Arabs on their swift desert steeds, and black eunuchs leading mules, carrying that which two sparkling eyes alone proclaimed to be some living beauty; and pilgrim fanatics from Mecca's shrine; all these things I saw, and many more, and *then* I found wherein lay Orient Cairo's charms.

"I have walked the silent 'Via Dolorosa' of Jerusalem, ascended the roof of Pontius Pilate's house, looked down upon that spot where once stood Solomon's glorious temple, the destruction of which the sons and daughters of Israel have wept over for eighteen hundred years; and I looked on Golgotha and the dome which conceals the sepulchre of the Saviour, and the valley of Jehoshaphat, with its tombs of holy men; and then I sought the sacred Mount of Olives, and the distant Moab hills, which border that sea where no living thing is found. Why did tumultuous thoughts rush crowding on my heart? There was nothing in that scene so lovely as a thousand I had viewed before; and excepting only on Mount Olive's verdant slope, desolation, frightful desolation, reigned around.—No! no! it was association's power alone which could arouse those deep emotions.

"But I wander:—Back! back! to Moscow, gentle reader, and there, from the Kremlin, ascend with me the tall belfry of Ivan Valiki. Then you will find wherein consists the beauty of Moscow; it is not in an unrivalled position, nor in picturesque streets, nor in sacred associations. Look forth upon the thousand gold and silver, green and purple star-bespangled domes and towers, cupolas, and spires. Behold how the sun comes back, in a flood of light, from the golden roofs of palaces. Look over that sea of green house-tops, relieved here and there by a red or brown, a purple or black roof. See those churches and convents; those palaces and monasteries, of every form, size, and colour; how they stand forth, now in solitary grandeur, now nestling together, now modest or retiring, now bold or majestic, now grotesque or bizarre; and then the Moskva's stream, twisting and turning like a thing of light and life; caressing with its moving waters, in succession, the foundations of 'cloud-capped towers,' of 'sumptuous palaces,' of the serf's cabin, or the stall of the outcast Jew." (pp. 46—49.)

His itinerary of Moscow has a great deal to recommend it, but we are obliged to hasten on with him to "Nijni Novgorod," where he arrived in all the bustle of the "Fair," to which he devotes more space than we are able to spare in our scanty pages. But we give a brief extract.

"Never was a greater variety of physiognomies congregated in the same locality; and yet but one expression pervaded the whole. The broad cheeks of the Mongol, the classic features of the Greek, the sinister face of the Jew,

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or the intelligent countenance of the German, all indicated the soul-absorbing influence of business. Of nothing else could they talk; of nothing else did they think. When we were introduced to a wealthy Tartar of Kazan, he returned our bows, by inquiring our line of business; and on learning that curiosity alone had brought us here, and was taking us to the distant shores of the Caspian, he exclaimed to our interpreter, with a mingled look of pity and contempt, 'What fools they must be!'

"In wandering through the five-and-twenty miles of streets, some composed of permanent stone houses, others of temporary depôts and stalls, every conceivable object of necessity or luxury meets the eye, in bewildering variety; and it is only after a certain time that the mind descends from general to particular things. Here are mountains of gaudily-painted chests from Kazan, of sizes to suit the wardrobe of each purchaser; there great piles of hides from the Ukraine, bales of cotton goods from the factory of a Russian prince, heaps of fur from the icy regions of Archangel, the wealth of Persia, the treasures of the Ural, tea from China, and iron from Siberia. Each department of commerce has its particular quarter. Thus business is transacted with facility, and bargains are concluded in which millions of rubles are involved, with a rapidity which would astonish our richest merchants.

"The most characteristic part of the fair was decidedly that devoted to manufactured metals, from the immense quantity of bells there displayed, but more especially those destined for churches. A strong framework was erected on which great numbers of them, varying from one to five tons in weight, were suspended. The Russians have a sort of mania for bells. It matters little what the sound, whether sharp or flat, whether full or harsh; and if a number are together, the laws of harmony may be set at defiance without offending the 'moujik's' ear; for next to getting drunk, nothing makes him so supremely happy as being lulled to sleep by the monotonous or discordant sounds of his much-loved bells. It, therefore, becomes the great ambition of each village to possess one or more: to be without any is almost disreputable, and indicates on the part of the inhabitants a depravity of taste which their neighbours regard with commiseration." (pp. 91—93.)

The Author presents us with a lively description of the purchase of a boat, and the hiring of a crew, for an expedition down the Volga of 2000 miles, to Astrachan; on which voyage he embarks August 15th—passes, in the first instance, some small and uninteresting villages—then the battlemented monastery of Macarieff, opposite to which is the romantic village of Isadi, of which he gives a hasty sketch.

"Opposite to Macarieff is the romantically-situated village of Isadi. Here we landed, and a neighbouring hill promising a good view, we mounted to its summit, and there a lovely and extensive prospect opened to us. The majestic Volga lay at our feet, calm and unruffled, save by the boatman's splashing oar: for many a long mile it could be traced in its eccentric windings; while on its silvery bosom lay hundreds of craft of all shapes and sizes; some huge-looking vessels with wide-spreading yards and great square sails flapping pettishly against the tall black masts as if impatient for repose; others skimming over the surface by the united efforts of their crews, who, despairing of catching a favourable breeze, had attached long ropes to their barks, and towed them with measured pace along the bank: here a pert little boat dashed saucily on, there a lumbering barge floated lazily by." (p. 110.)

After passing Vasil, he reaches the country of two curious races of persons—the Tcheremisses and the Tchouwasses—of whom we remember to have given our readers some account at no long distance of time, but some fresh particulars are stated:—

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"We had now reached a district inhabited by two curious races of people,—the Tcheremisses and Tchouwasses. Living in the same vicinity, resembling each other in manners, customs, dress, and even religion, and totally differing in all these from the Tartars or Russians around them, they nevertheless exist as much isolated from each other as from those more widely separated by character and habits. Prosper Thomas says of the Tchouwasses, 'Pagans in religion, they have many superstitious ceremonies; but having been persecuted by the priests, they make a pretended adhesion to the Russian Greek Church, and the consequence is a jumbling together of pagan rites and Christian forms, producing an unintelligible compound. Their priest is at the same time a sorcerer, and consulted as such in all the important events of life. He informs them what god they ought to conciliate, and how; orders them to sacrifice a horse, a cow, a ewe, or some kind of fowl, bought at the price asked by the seller; for by omitting this last precaution, the sacrifice would remain without result. The baptized Tchouwasses, when ill, go first to their own priest (*Jomsa*), and if they are not cured by him they proceed to the nearest church, and carry a candle to the *Russian God*, and to St. Nicholas. They believe that a man rich in this world will be equally fortunate in the next, and that he will follow the same occupation or profession. According to them, all the dead, young and old of both sexes, assemble together in seven cemeteries, passing from one to the other, singing and playing upon divers instruments, and celebrating marriages, but in such a way that living men cannot see them, while they are visible to horses and dogs. Should a man, or any other animal, encounter them in their course, and fail to keep out of their path, he dies, unless the spirits are appeased by a sacrifice.' They bury with their dead the principal implements of the calling of the deceased, also a pipe, tobacco, flint, and steel. Whether in summer or winter, the body is drawn to the grave in a sledge, which is afterwards thrown into a ravine, and never again used.

"The Tchouwasses purchase their wives; but they never marry girls of their own villages, considering it disgraceful and unlucky to unite themselves with maidens whom they have always known. The parents arrange the matches, and try to find wives for their sons whom they had never before seen. It is only when the bride is introduced into the house of the bridegroom that the father draws the veil off in which she is covered to her feet, and says to his son, 'Behold the light. Good fortune attend you in bread and in children.' Authorities disagree as to their origin, some supposing both the Tcheremisses and the Tchouwasses to be derived from the same stock, viz., the Finnish family; while others contend that the former are of Turco-Tartar derivation.

"About seven o'clock on the morning of the 19th we landed at Tcheboksar, a town surrounded by Tchouwass and Tcheremisse villages. It is a place of some importance, having no less than twelve churches and a monastery, built in 1554, in which are about twenty monks. Most of these edifices are out of repair, an unusual circumstance; and as the river is here rapidly encroaching, some, already in a tottering state, were daily threatened with total destruction." (pp. 114—116.)

The Author next reaches Kazan, and exults with deep enthusiasm at the sight of this real Tartar city—then, the embouchures of the Kama river, by which the produce of China and Siberia is conveyed to all parts of this mighty empire.

"By the Kama from Perm, the Volga to Tver, and thence by canal to Petersburg, Russia possesses water communication from the foot of the Ural Mountains to the Baltic Sea. Between Petersburg and Perom, a distance of 25 degrees of longitude is embraced; and taking the circuitous course of the river, more than 4000 miles of country must be passed through." ..... "The Caspian Sea is also in communication with the capital by the Volga and the above canal, and the latter river could be united with the former

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without difficulty, and at small expense; in which case the Black Sea would be connected by water with all parts of this gigantic empire."

The writer suggests a painful reason for the non-accomplishment of this plan:—

"That the Government should have neglected to take advantage of these natural facilities, in a commercial point of view, is not astonishing, for there are too many instances of lamentable disregard to the development of the resources of the country and the people, to lead one for a moment to suppose that the policy of the Emperor is to foster and encourage them.

"Commerce is too great a promoter of civilization. A vast industrial movement in connection with it would give to greater numbers of the people a certain amount of property, and property in the hands of the masses leads to a watchfulness of the acts of a ruler. The man who has accumulated by the sweat of his brow a little store of wealth, however small, clings to it with a venial fondness. That man is not to be torn from his home to swell the ranks of the army, to be treated like a dog, and sacrificed to an enemy, without asking why and through whom all this takes place. This would not be a momentary feeling; the reasoning faculties once awakened, farther inquiries would be made, and before the test of reason the present system of Russia would fall.

"All the exports of Russia now consist of raw produce: this is raised without ameliorating the position of the people. The landowners and merchants alone profit by it, and these latter, of the first guild, are nearly all foreigners. There is no class in Russia representing property in contradistinction to land, and those nobles who are great landholders have at present less influence than ever they had, not because their wealth and intelligence have decreased, but because the Emperor Nicholas, through a long reign, has drawn the clergy closer to him by every conceivable means, and especially by connecting all his great acts closely with religion. The priests have immense power in Russia, which can be exercised directly over a superstitious and ignorant people; thus they become the most valuable and necessary agents in such a case as the present war, by appealing to the passions, and exciting the fanaticism of the nation. The exercise of this double influence leaves the hereditary nobility almost powerless. We are aware that some privileges have been extended to a few of the serfs of the State, but this produces little effect on the great body of the people." (pp. 129, 130.)

We add another curious extract from this part of the volume:—

"The views on the Volga are ever changing, ever charming. None of its scenery mounts to the sublime, but most of it is beautiful, with a great deal of the picturesque. As religion exercises so powerful an influence over the social habits of the people, even placing its stamp upon their manners—as it is the chain wherewith an empire is held in the bonds of slavery, and the weapon aimed at the independence of surrounding nations—so does the Church become a prominent feature in the physical appearance of the country. All that is picturesque on the Volga is derived from the form, the colouring, and position of the churches. The villages built of wood, many of them admirably placed, would nevertheless be totally devoid of effect, from their sombre and monotonous colour, producing none of that play of light and shade, necessary to produce striking contrast; but the church with its domes, generally green, supplies all that is wanted, gives life to the sober shade of the surrounding houses, and character to the whole. For this reason a traveller, describing a hundred different views on the river, including the surrounding country, can scarcely avoid introducing into each the domes and cupolas of the churches." (pp. 132, 133.)

Early on the morning of the first of September the voyagers

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arrive at the village of Vetlianka, inhabited by Don Cossacks, and from this time they began to see Calmucks on both banks of the river, and in the boats, with their "olive"-coloured children; both parents and children "very shy of strangers."

The description of some of the tents or huts into which the travellers managed to obtain an entrance, is curious.

"We now entered several of the tents, and amongst them that of the chief, distinguished internally by having a bench raised about a foot above the ground, on which the old man sat. There were about a dozen men, women, and children squatted cross-legged in this tent. When we entered they were smoking and drinking tea, with mare's milk in it, from small wooden bowls. The vessel which formed a substitute for the teapot was about eighteen inches high, nine in diameter at the bottom, decreasing to four at the top: it was made of dark wood, and bound with four or five brass hoops kept quite bright.

"The chief was seated cross-legged on a coarse rug spread on his rough throne; pieces of felt were here and there on the ground, which were occupied by the other members of the family, or visitors. The fire was in the centre, over which a tripod supported a large pot. Around the walls of the tent were some arms and domestic utensils. These 'kibitkas' were of felt, supported on a latticed framework of wood, circular in form, with a conical roof, and a flap at the top, which, being thrown back, formed a chimney, but could be closed if desired; a flap of the same material constituted the door.

"The costume of the men and women was very similar. They wear loose trousers tucked into high boots, generally red; two long loose robes, the under confined at the waist by a sash, the upper free and flowing, with the sleeves larger and shorter than those of the under one; the cap is yellow and pointed in the crown, with a wide band of black lamb-skin. The dresses are not confined to any particular colours: some of them were in designs, and the shawl pattern appeared a favourite with the women. The men had their heads partly shaved, platting the hair which remained, and which fell beneath the cap. The women had two long braided tresses falling behind, and wore divers ornaments, generally of coins.

"The females do all the hard work, while the men, when not hunting, sit or lounge in their 'kibitkas,' smoking tobacco of a very inferior quality, of which both sexes are passionately fond. We saw a woman occupied weaving a piece of coarse cloth about ten feet long, and four wide.

"The Kalmucs are not prepossessing in appearance, bearing the distinctive marks of the Mongol family; high cheek-bones, flat noses, broad features, with long, narrow eyes, and dark olive complexion: they are small in stature, and bow-legged. The men ride well, being placed on horseback from early childhood.

"In religion they are followers of the Grand Lama; but whether any members of these tribes ever visit Thibet or Kounboum, we know not. Should they have done so, they are doubtlessly duly impressed with the solemnity of the 'Feast of Flowers;' but if they have not made the pilgrimage of the Lamasery, they probably envy the man who has a praying machine, wherewith to relieve himself from the responsibilities of his neglect. By-the-bye, it is rather a singular thing in these days, when we flatter ourselves that we have carried machinery to such a state of perfection, to find that these barbarians should have had machines, for aught we know a thousand years, wherewith to offer up prayers to their false gods. And there is a greater resemblance between the civilized and barbarous machinery than at first appears; for how closely is the former often connected with a worship quite as absorbing as that of the Grand Lama,—the worship of gold!" (pp. 157—159.)

The "praying machine" is not peculiar to the Kalmucks, but

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is found in Thibet, and may be regarded as a dumb representative of the Roman Priest racing through the services of his own Church, which the multitude too often neither understand nor care to follow.

Soon after the travellers are compelled to leave their boat, to take what is called the "teléga," or travelling carriage of the country; and after a very distressing journey, arrive at Astrachan, the last town on the Volga before it loses itself in the Caspian Sea, and the capital of the Province bearing the same name. It appears to be one vast deposit of filth and vermin, and to have for its main occupation the preparation of "caviare,"—the salted roe of the sturgeon.—In a few days the travellers reached Sarepta, a town founded by a party of German emigrants, and chiefly inhabited by Moravians. Every thing here pleasantly contrasts itself with Astrachan, which they had recently left; and the state of things does much honor to the religious body who are its chief population. We make an extract from this part of the volume.

"Between the ceiling and roof of the church is a large garret, which we entered, and found in it piles of books printed in strange characters. The undisturbed dust of years lay upon them. What were they, and why in such a place? They were translations of the Holy Scriptures into the Kalmuc-Tartar language, which had been taken there by some good Moravians, who, throwing aside all thoughts of self, prayed by night and laboured by day, to kindle in the souls of that benighted race a spark of the heavenly fire which dwelt within themselves. The icy storms of winter did not check their exertions; and the burning rays of the summer sun only gave fresh vigour to the divine impulses of their hearts, full of generous aspirations, of fervid sentiments, and an exalted love, caught from their Maker, to be thrown around these wandering children, who possessed neither a fixed home on this earth, nor a fixed hope of future rest. But a hostile priesthood watched the pure work, with the blighting eyes of jealousy. Fearing the germ would quicken, and the young plant burst through the warm soil, while the fruit would escape their eager grasp, they appealed to the man whose will was law. His fiat went forth, and stopped at once those noble efforts to rescue a people from the withering blast and chilly clutch of paganism. Nicholas, the Emperor of all the Russias, does not hesitate to tear from their homes and families a million fathers, whose lives he sacrifices with a reckless wantonness. With his barbarian hordes he sweeps over the provinces of his neighbour's empire, robbing the poor of the little food providently set by for future wants; dragging the noble from his abode, and rudely snapping asunder his cherished ties; carrying devastation and crime where peaceful industry had reigned; hurling back civilization, and leaving his cankering curse in broken hearts, in ruined fortunes, in widows' agonies, and orphans' cries, upon that land o'er which he swept, like a blasting whirlwind, but which his legions will still be too feeble to retain. And what is the potent reason given for all this massacre? It is, that on the throne of Othman sits one whom Nicholas, forsooth, proclaims intolerant. He who forbids some pious men to teach the poor infidel the sacred truths of God, complains of the religious intolerance of the Turk." (pp. 179, 180.)

The Author finishes up his account of Sarepta with the following apostrophe: "Farewell, Sarepta! with your tranquil homes and sparkling fountains! You shine out a bright speck on the horizon of barbarism." Such is the influence of a pure religion even on the outward face of things.

The Author then bids adieu to the Volga,—arrives at Novo-Tcherkask, the capital of the Don Cossack country,—then at Ta-

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ganrog, which has since acquired additional interest in our eyes as the scene of one of the recent conquests. We give a short extract from this part of the volume.

"Towards sunset we reached a high part of the road, which was generally more hilly, whence a fine view of the Don and Sea of Azof was obtained; and late in the evening entering Taganrog, took up our quarters at a hotel kept by a Greek, having a fine exterior, but not being very clean in its interior.

"This is an important commercial town, though excessively inconvenient, as the depth of water will only permit vessels of very small tonnage to approach within four or five versts of the port. Situate on a point of land which stretches into the Sea of Azof at its north-eastern extremity, it is the principal depôt of the trade carried on between that part of Southern Russia, and the various countries of Europe. The exportation of wheat and other raw produce is great, and macaroni manufactories are established. The average number of English vessels trading to this port amounted to about one hundred and ten annually.

"Taganrog was one of the best specimens of a Russian provincial town we had seen; the houses are well built, neatly kept, and present a cheerful appearance. There are also some agreeable public gardens, nicely arranged, and in good order. It has its theatre, clubs, and other public buildings, amongst which the most interesting is the house where the Emperor Alexander died; formerly the residence of the governor, but since the decease of that monarch, unoccupied. We visited the apartment in which his death took place, and which is now converted into a chapel, where the service is regularly performed. There is a bronze statue of Alexander in the town.

"The place is fortified towards the sea; but the fortifications were neglected, probably from their uselessness, as no moderate-sized vessels could get within range of the heaviest guns.

"We found the bazaar extremely lively, from the variety of languages and costumes to be heard and seen; half the nations of Europe and many of Asia being there represented. Amongst the fixed inhabitants, which amount to upwards of twenty thousand, are a great number of Greeks. It is not one of the least striking things in Russia to find, that wherever lucrative affairs are carried on, there foreign merchants are to be found, who derive all the benefit from them, while comparatively few Russians are engaged in the larger commercial transactions." (pp. 191, 192.)

The following is the notice of Mariopol,—Berdiansk, on the north coast of the Sea of Azof,—and of the tongue of Arabat—

"The first place we stopped at worthy of notice was Mariopol, a small seaport at the embouchure of the Kalmious, a little river emptying itself into the Sea of Azof. The town is prettily situated, and is thriving, owing to its being the place of embarkation of the productions of the immediate districts, between the inhabitants of which and this town a brisk trade is carried on.

"After quitting Mariopol we travelled mile after mile without seeing a human being, and reached Berdiansk, a small town at the mouth of the Berda, which also empties itself into the Sea of Azof. Berdiansk is the chief depôt for salt imported from the Crimea: it contains about two thousand inhabitants, and possesses the only port in the Sea of Azof in which deep water is to be found. Passing through the Noguai Tartar district we visited Militopol, and thence pursued our route to Yenitchi.

"Running along the north-eastern coast of the Crimea is a narrow strip of land called the 'Tongue of Arabat,' formed of sand and small shells, and dividing a long sheet of water, the Putrid Sea, from the Sea of Azof, with which it communicates by a channel opposite to Yenitchi. This we crossed in a ferry-boat, and pursued our way for eighty versts on an arid bank, presenting not a blade of vegetation, the post-houses being the sole habitations." (pp. 197, 198.)

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Then comes the Author's reference to Kertch, the ancient Panticapæum, from which we make the following extract:—

"And now we are at Kertch,—the ancient Panticapæum. But where are the monuments? Where those works of art which the sculptor's chisel, guided by the light of genius, had struck from the lifeless rock into godlike forms to decorate this capital of the old Bosphorean empire, wherein dwelt, near two thousand years ago, the king of Pontus? What is now left to tell of that great Mithridates, who, subjugating four and twenty kingdoms, then aspired to reduce the Roman empire to his yoke? Of him who, when he beheld his once victorious legions overturned by the conquering arms of Pompey, and saw his son, Pharnaces, by dark rebellion, rudely tearing the sacred ties of filial love asunder, put an end in this city to that existence, the charms of which had ceased when nature's strongest links were broken; and when another star had risen to outshine the brightness of his waned glory." (p. 201.)

It is most painful to learn that now, when Kertch was rising, not, indeed, to the original glory of the ancient city, but to commercial importance; when good residences were building in every part, and a fine museum had been erected, where all the relics of ancient magnificence might be deposited; it has sunk under the barbarous invasion of the Western nations, with their ally from Constantinople, and is once more a heap of ruins. We venture to hope that these proceedings may be brought under the notice of Parliament, and our countrymen may be acquitted of this perpetuation of Vandal barbarism. The condition of the inhabitants of Kertch at the beginning of this century was deplorable; and they are now again brought back to the same wretched circumstances.

Supposing a state of free trade to be established in the Baltic and Sea of Azof, this city, however, cannot fail to become a sort of emporium between East and West, and to rise to a place of first-rate importance. It owed a great deal to Prince Woronzoff; and we trust that it may in the end become a far deeper debtor to the Queen of England.

The country between Kertch and Theodosia, or Kaffa, is described by early writers as thickly peopled and highly cultivated; and its natural resources are very considerable. But Russia has left the sad evidences of her barbarism and cruelty wherever she has planted her foot. Our countryman, Dr. Clarke, the intelligent and delightful tourist in the Crimea, speaks of himself as an eye-witness of acts of cruelty and devastation almost too disgraceful to be supposed possible in any country claiming to have a place among civilized nations.

The Author crosses the "steppes" from Theodosia to Karasu-bazar, one of the most thriving places in the Crimea, and the seat of a variety of manufactures—of morocco boots, caps, ironmongery, pottery, saddles, &c. It is chiefly inhabited by Tartars.

From Karasu-bazar, he again journeys across the Steppes; but now with glorious mountains in the south, running along the coast, in view—till he reaches the modern town of Simpheropol, and her elder sister Ac-Metchet, "clinging together, but not embracing, with smiles in the face, but rancour in the heart."

"We stood upon the hill where tradition states that Mithridates often sat

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to view his warlike bands ere they went forth to meet their enemies in deadly conflict. Before us lay the broad waters of the Euxine Sea tranquilly reposing; and beyond far away, darkly outlined on the blue firmament, stretched the lofty range of Caucasus, the birthplace of man's noblest race; where the children of the hills, for the last thirty years, have grappled and still wrestle with the boasting colossus of Muscovy. The despot's slaves and the sons of freedom, in a death struggle—these to ravage, and the others to defend, their wives and children, and their mountain homes, loved with such deep, such wild affection."

"We turned to the plain on the eastern edge of which once stood Panticapæum: it appeared like a great amphitheatre, covered with numberless mounds. In the valley and on the encircling hills, alike stood boldly out those *tumuli*, the abodes of death. But why do a thousand tombs, the portals of which were closed twenty centuries ago, now yawn before us as though the last trumpet had sounded, and the dead come forth? Because the great destroyer Man, who hurls down temples, shatters palaces, and levels cities, not yet satiated with the unholy work, flies to the silent grave, and desecrates with unclean hands even the ashes of the great, the learned, and the good." (pp. 202, 203.)

The account especially of the Tartar quarter of the city is very interesting, but we have no space to give to it. Thence he passes to Alushta, the ancient capital of the Taurida, and, in the days of Genoese dominion in that country, the seat of a bishopric. Then come a succession of pictures of the scenery on the south coast of this fairy land, and it is impossible to survey them thus at second-hand, and through the medium of a tourist's language, without feeling an ardent desire to be scaling the same mountain heights, threading the same rich valleys, fording the same streams, and tasting of the fruits which present themselves to the hand of the half-exhausted traveller. Tchatir Dagh, the great mountain of the Crimea, appears to be a spot of unsurpassed beauty.

The Author then visits Yalta, a promontory jutting out into the Euxine, and a spot with many charms,—then the villa of Count Woronzoff, which appears to comprehend all that wealth, fine taste, and a love of comfort nourished in England, can collect within a given circumference. So also other villas or palaces of the Russian magnates. Soon after, the travellers reach Balaclava, which, much to his prophetical credit, he describes as the future harbour for the fleet of an invading army; but on whose topography we need not dwell, inasmuch as every man in the land has acquired a sort of terrible familiarity with it. Thence he passes to Sebastopol, which at that time—harbour, forts, and all—he was permitted to visit free of suspicion. How singularly does the Author's description of the military condition of Sebastopol as it then was, contrast with its present circumstances.

"The town of Sebastopol is situate on the point of land between the commercial and military harbours, which rises gradually from the water's edge to an elevation of two hundred feet. It is more than a mile in length; and its greatest width is about three quarters of a mile, the streets entering the open steppe on the south. It was partly defended on the west, towards the land, by a loopholed wall, which had been pronounced by one of the first engineers of Russia as perfectly useless; and plans for completely fortifying the place in that direction were said to have been made; but whether the work has since been carried out we know not, though we have a deep convic-

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tion that strong defences will be found to exist there by the time a besieging army arrives. These, however, being hurriedly raised, can neither be of sufficient magnitude nor strength to offer a serious resistance to a long-continued fire of heavy artillery; and unless these fortifications are on a most extensive scale, and embrace a very wide circuit, they may be commanded from so many points, that, attacked with heavy guns of long range, their speedy reduction becomes a matter of certainty.

"None of the sea batteries or forts are of the slightest service for defence on the land side. Indeed, the great fort, 'St. Nicholas,' has not a gun pointed in that direction; and such an armament would be perfectly useless if it existed, as that part of the hill on which the town stands, rises behind it to a height of two hundred feet. In fact, all the fortresses and batteries, both to the north and south of the great bay, are commanded by higher ground in the rear." (pp. 269, 270.)

The description given in this work of the gigantic basin, designed by Col. Upton, for the supply of Sebastopol with water, will interest our readers:—

"But all other works sink into insignificance at Sebastopol, before those projected and accomplished by Colonel Upton, under immense engineering difficulties. They consist of a great fitting basin, into which open five dry docks,—three at the end, and one on each side of the entrance canal. As there is no tide, these docks are above the level of the sea, and the ships are floated into them by locks, of which there are three, having a rise of ten feet each.

"To supply the basin, and thence the canal, the water is brought eleven miles by a beautiful aqueduct of stone, into which the Black River has been turned beyond Inkermann. This passes, at one part, through an excavated tunnel nine hundred feet long, which is constructed on arches in five or six other places.

"To form a great reservoir, and thus to insure a constant supply of water, an enormous dike of stone, like those of the pools of Solomon, near Bethlehem, was built across a mountain gorge, but on a much more stupendous scale. Mr. William Upton superintended the engineering department, and the work was achieved with perfect success; proper sluices being constructed to prevent too great a pressure in case of unusually heavy rain.

"Soon after all was finished, however, a terrific thunder-storm arose; the valley rapidly filled with water, and a great land-slip from the side of the mountain took place, the sluices were thus blocked up, and the flood at last poured over the top, taking away tier after tier of stones, until there was left nothing of the work of years but a jumbled mass of ruin.

"When we stood upon the remaining portion of this masonry, and marked its extraordinary strength and solidity, we could scarcely comprehend how the rushing of any amount of water could have produced such results." (pp. 275, 276.)

From Sebastopol he visits the valley of Inkermann—of whose extraordinary caves; a great ruined fortress; the stone quarries from which the city and the fortifications are built; the valley of Tchernaia Retchka; the Tower of Tchergouna, and Bactshi-Serai, the ancient capital of the Tartars, he gives a lively picture.

We extract a notice of the population:—

"The Crim Tartars are divided into two classes, those of the plain and those of the mountains. Not only do these differ in habits and occupation, but in race; the former are scattered over the steppe of the northern part of the peninsula, cultivating the land and breeding cattle and horses, and building rude houses of unburnt bricks of clay. They bear on their visages the characteristics of the Mongols.

"The latter follow many industrial arts, are fond of gardening, cultivate

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tobacco, flax, and the vine; and display in their physiognomies the type of the Caucasian race. They have more beard than the others, and are above the middle height. They are supposed to be a mixture of various races who have inhabited the Crimea, and resemble the Turks, or other Europeans, many of them having brown hair and fair complexions. They are refined in manner, and dignified in bearing, naturally polite and hospitable, honest in dealing, and frugal in eating.

"They were, in the time of their power, fierce in war, but gentle in their homes: strict in their own religious duties, they are still extremely tolerant toward their neighbours.

"Indeed this branch of the Tartar family is endowed with many noble qualities; and did not their religion and the policy of their present masters retard the full development of their great capacities, they might rise under the fostering influence of education, to the highest state of civilization; the true elements of which they already possess in an unusual degree.

"They are said to be lazy; but it is not to be expected that they should work with alacrity for masters they despise. And it must always be remembered that the Tartars, like the Turks, have generally had their enemies as their historians. These have, with persistent malignity, and deep policy, promulgated falsehood, or distorted facts, to alienate the sympathy of the civilized world from them. The few friends who have taken up their cause have, of course, been overwhelmed; besides which, enmity is ever more active than friendship: it is unscrupulous in the use of its weapons. The dagger of the moral assassin, the poisoned venom of the snake, or the deadly bludgeon of the murderer, are in turn made use of. Fraud and cunning, vile insinuations, or base misrepresentations, following in quick succession, had almost persuaded the European public that these abused people were really what they were represented to be. But the veil is gradually being drawn aside, and undying truth, though for a time concealed, must at last prevail." (pp. 306—308.)

We should dwell on the Author's account of the Karaïte colony of Jews in Tchoufout-Kalé, which he afterwards visited, but that we have recently introduced our readers to them in our notice of the Work of Mr. Oliphant. Not less graphic and interesting is his description of the Chersonesus, in the sixth century the possession of the Greeks, more recently of Russia, and now of France. The Author soon after embarks in a steamer, touches at Eupatoria, visits Odessa, of whose aspect and circumstances nothing new remains to be exhibited to the bulk of our readers. Thence he escapes with considerable difficulty; for however easy it was at that time to get into the Russian dominions, the difficulty was enormous, without bribery to the right and left, to get out of it; and at length he sets sail for Constantinople, and so returns to England.

Having thus accompanied our Author to the end of his expedition, and having allowed him largely to speak for himself, we beg in conclusion to offer a few comments on what we have read.

And, in the first place, it is but fair to say, that we have gone through this little volume with considerable satisfaction. It is in no way comparable to the work of Mr. Seymour, recently published, on the subject; but it is a lively, vigorous, and apparently unexaggerated itinerary of journeys and voyages through places every inch of which have now a peculiar and new-born interest in our eyes. And it exhibits a sketch of them, as we have already

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remarked, in circumstances in which probably they never will be seen again. The Crimea has been the scene of greater revolutions and metamorphoses than almost any part of the world. Goths and Vandals, Tartars and Italians, Greeks, Romans, and Turks, the modern savages of Russia, have all tried their hand in the rough subversion of all that they found, and the compulsory establishment of their own authority and customs. The Author has presented us with another phase in the national history of this ill-fated country; and this is now passing away, probably never to reappear. And, as such, his work may usefully occupy a place on our shelves.

In the next place, the work has fixed a strong conviction in our mind of the almost immeasurable value of the Crimea to any nation which possesses it, and therefore of the imperative necessity of not leaving it in the undisputed possession of Russia. It is a part of the strength of that gigantic and most formidable Empire that she has become possessed—by conquest and usurpation—of fortresses at both ends of her empire which, while they allow her free egress for the destruction of the world, shut out all the world from her shores and cities. Cronstadt and Sebastopol are probably, with the exception of Gibraltar, the strongest fortresses in the world, and these are in the hands of an absolute monarch and sixty millions of people, surrounded by nations so weak as to be extinguished by any ill-wind that blows. Sebastopol commands the Euxine and the Sea of Azof, with all the countries to the East of it, up to the very gates of our East India dominions. Whether it can ever be wrested from its present mistress, and made the common property of the world, is a problem to be determined, in part at least, by the present siege. What we could desire to see is, the Euxine and the Sea of Azof equally opened to all nations, and offering free ingress to Christian teachers; Russia transformed into the sister of other lands, instead of their oppressor or annihilator; Turkey casting down her odious minarets, and erecting out of their ruins the temples of the Cross, and the Word of the living God penetrating where the Koran has established sensualism, barbarism, sloth and bloodshed. But every consideration, as we have said, leads to the conviction that the sole mistress of the Crimea, with Sebastopol as a harbour and fortress, must be the mistress of half the world.

Then, again, an affecting truth, forced on the mind by the study of this and other books of the kind, is the tremendous injuries inflicted by those professing the Christian name, on the large masses of their fellow creatures. It is intelligible, and, in a certain sense, excusable, that men without a revelation from God, and acting under the impulse of uncontrolled passions, should descend from the North like the hail-storm or avalanche from the region of ice and snow, and carry desolation over the hills and valleys of the Crimea, or the countries bordering on the Euxine, the Bosphorus, and Sea of Azof. But it is most affecting that a country like Russia, professing the faith of Christ, and with a singular

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parade of devotion in its public language and acts, should first possess themselves by violence of neighbouring countries, and then sweep like a pestilence over them, casting down all the monuments of antiquity, destroying all the comforts of daily life, and exhibiting Christianity only in the form of the most detestable inhumanity. Surely this is no exaggerated statement. It may confidently be asked,—what single soul is brought nearer to God or happiness by a Russian conquest? We must say that, as to this point, the advantage is greatly in favour of the Protestant countries. Great Britain has indeed been too slow to erect the standard of the Cross in her conquests, and to give circulation to the Volume whose influence is alone able to heal the wound of a diseased and suffering world; but India and the Crimea, after all, tell a different tale to the world. Russia, as far as we can see, rules every where with the sword and whip in her hand, as the absolute mistress of her nations of slaves, with no effort to lift them from their prostrate condition. Our East Indian rulers, on the contrary, are gradually raising, in the scenes of their conquests, schools, and temples, and courts of justice; and every man is taught his rights as a creature of God and the member of a community of free men. This is as it ought to be. These are the ends for which conquest is ordained; and England, "it cannot be doubted," is designed to scatter from her foreign thrones blessings on all the nations around, and to light up a flame which shall burn through all the ages of eternity. It is in this point of view that we have heard with deep distress of the recent brutalities at Kertch and Yenikale; and we repeat the expression of our hope that British hands have had no share in them. In some respects, and especially from the letters sent home to this country, purporting to come from private soldiers, we have reason to hope that there may be a measure of improvement in the English Army. But there is still strong ground to believe that drunkenness and profligacy prevail in our ranks to a horrible extent; and it must be feared that the medley of all religions in the camp—the promiscuous mass of infidelity, ribaldry and coarse debauchery—the exclusive honour done to courage and endurance—must all have a perilous influence. We trust that chaplains, nurses, officers high in command, or those controlling the movements only of small bodies of men, will be true to their responsibilities, and labour to make the name of England loved as well as feared among the nations. It is astonishing to what an extent the footsteps of ancient Rome may be traced every where by the monuments of civilization—by bridges, and fountains, and aqueducts. May the monuments of our march be schools, churches, and hospitals; and the date of our triumphs be signalized as the epoch of light, liberty, purity,—the knowledge of the true God, the Creator, Redeemer, Sanctifier,—the digging and opening up of those bright and living fountains of truth, which provide equally for the present necessities and the eternal interests of the suffering family of God.

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Pilati circa Christum judicio quid lucis afferatur ex Actis Pilati. Ad memoriam B. Theilii recolendam nomine Societatis Lipsiensis exegeticæ suscepto Præsidis officio, scripsit Constantinus Tischendorf. Lipsiæ. 1855.

It is well known that Justin Martyr, in his Second Apology, appeals to the "Acts of Pilate" as confirming what he says respecting our Lord's death. Tertullian, early in the third, and Eusebius, in the fourth century, also refer to them. Whether there were really extant in the Archives of Rome reports of the Procurator of Judea in reference to the trial of Christ, is a point which has received much discussion, and concerning which there has been much difference of opinion. Gieseler, in his Ecclesiastical History (vol. i. p. 144 of the American Translation), gives a list of writers on the subject. The late Margaret Professor of Divinity at Cambridge has leant, in his public Lectures, towards the affirmative of the question; and Hartwell Horne takes a similar view. The present pamphlet, however, which is by the learned critical Editor of the New Testament, seems to indicate a contrary conclusion. Tischendorf argues, that as all which we hear of the acts of Pilate from the above-mentioned Fathers coincides with what we find in a Christian forgery, known in later years as the Gospel of Nicodemus, but in early times (as he thinks) by the very name of the "Acts of Pilate," it is reasonable to believe that it was this work which was alluded to by them. He has found a Latin MS. of the fifth century, and also a Coptic one of the like age; and as the Greek original must have been of course older still, he asks how the forgery could have so soon and so successfully supplanted the genuine document, had it been in the hands of Tertullian and Eusebius. Upon this we will just observe in passing, that it does not appear clearly that the Fathers who refer to the "Acts of Pilate," actually had possession of them. It would rather seem that they appeal to what was known to exist at Rome. If this be so, Tischendorf's reasoning is somewhat less conclusive.

However, it is on all hands conceded that what we now have, and what this pamphlet deals with, is a forgery—though an early one. But admitting this, a question still remains, whether it may not have preserved some genuine traditions, and whether the particulars it gives of our Lord's trial are at all at variance with the narratives of the Evangelists? It is this subject which is here investigated; and on the whole the learned author is inclined to think that much of the matter contained in the "Acts of Pilate," or Gospel of Nicodemus, is capable of incorporation with the account in the Gospels. He looks on it as supplemental rather than inconsistent. At the same time,

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he allows that there is much which has the appearance of fable; as, for instance, the statement that the Roman standards made a sort of obeisance to Jesus.

Amongst other things, the "Acts of Pilate" represent Jesus as accused of healing the sick by magical arts; an accusation which, at first sight, seems unlikely to be brought before a Roman Governor. Tischendorf, however, reminds us of the severity of Tiberius against magicians (Tacit. Annal. ii. 32, Suet. vit. Tib. 36), and argues that the Jews might hope to arouse the Governor to follow the steps of his Sovereign. Pilate's reply is said to have been, that such actions were not so much like casting out devils by the power of an evil spirit, as like the operations of the god Æsculapius,—a reply which is thought to be somewhat in harmony with the character of Pilate. On receiving his wife's message, Pilate turns to the Jews and says, "Know ye that my wife is a devout person, and inclined to follow your religion (μᾶλλον Ἰουδαΐζει σὺν ὑμῖν)? They say unto him, Yea. Pilate saith to them, Lo! my wife hath sent, saying, Have thou nothing to do, &c.; to which the Jews reply, "Said we not to thee, that this man is a magician; behold, he hath sent a dream to thy wife." There is nothing, perhaps, inconsistent here with the Gospel narrative; and Tischendorf argues that it is not likely that Pilate would not have endeavoured to use so unexpected an incident as his wife's message, in order to acquit Jesus. Nor, on the other hand, is it likely that the Jews would not have attempted, in some way, to destroy the force of it.

A leading feature of the trial, as given in these "Acts of Pilate," is the presence of persons who took the part of our Lord before the Governor. Nicodemus, the man healed at the pool of Bethesda, the man born blind, the man who had been a cripple, the leper, the woman with an issue of blood, with many others, appear on His behalf as their benefactor. Tischendorf admits that this list might easily have been made up from the Gospels; yet he is disposed to see some truth under this part of the story. Nor does he think it a greater variation from the Scripture account, than already exists between Matthew, who speaks of both the thieves as reviling, and Luke, who tells us of the faith exhibited by one of them. Moreover, the women who followed weeping furnish an indication that popular sympathy was not wholly wanting. Again; Pilate would not have put it to the people whether he should release Jesus or Barabbas, had he not seen some evidence of sympathy among them. Yet how could he have detected this, had none but accusers come forward? Hence it may be supposed that the subsequent fury of the people was by reason of the persuasions of the priests, to which Matthew and Mark expressly refer, and leave room, therefore, to suppose that previous to such persuasion the popular temper may have been different. Nor was it alien from the character of Nicodemus, who so boldly undertook the

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burial of our Lord, and on a previous occasion took his part in the Sanhedrim (John vii. 50), that he should be foremost among His defenders.

The "Acts of Pilate" also mention that the Jews brought forward slanders against our Lord's birth, and state the evidence of witnesses to disprove them. This Tischendorf considers as legendary, inasmuch as calumnies of this kind were, so far as can be ascertained, of much later origin, and arose from a perversion of the Gospel account. A remarkable answer to Pilate's question, "What is Truth?" is here attributed to our Lord: "Truth is from heaven." "Is there, then," asks Pilate, "no truth on earth?" To which the reply is, "Thou seest how they that speak the truth are judged of them that have power on earth." It is conceded, however, that the description of Pilate not staying for a reply, as given by St. John, is more impressive.

When Pilate asks, "What shall I do to thee?" Jesus is made to say, "As it is given unto thee;" and Pilate enquiring, "How is it given to me?" our Lord is said to have replied, "Moses and the prophets shewed before concerning my death and the resurrection." This is surely highly improbable, and tends to represent the Governor as the conscious and almost innocent agent of the Divine purposes, rather than the guilty and weak man unconsciously made to subserve the ends of Providence.

There is more likelihood in the assertion that the Jews cited the fears of Herod the Great, the adoration of the Magi, and the massacre of the Infants, in proof that Jesus was to be dreaded on political grounds. Tischendorf thinks that possibly this has some connexion with Pilate sending him to Herod; or that perhaps their arguments were adduced to Pilate in answer to his observation, that the then Herod found no fault in Him. If so, and if Pilate was influenced by the conduct of Herod the Great, that act of deference on his part may have had something to do with his reconciliation with that monarch's son.

Our readers may remember that Mr. Birks, in his "Horæ Evangelicæ," attributes that reconciliation to the courtesy shewn by Pilate in sending our Lord to Herod, as soon as he knew he was of Galilee—thus owning his jurisdiction; just as he supposes the estrangement to have arisen from his contrary conduct on a previous occasion. (Luke xiii. 1.)

We have thus sought to put before our readers an epitome of a curious tract, not without interest, yet speculating on subjects on which any definite conclusion is nearly impossible. If, perchance, some fragments of truth are enshrined in this early Christian production, they appear to be surrounded and overlaid by much that is legendary. Nor can we attach very much value to such doubtful inquiries. However, as we are not aware that they are likely to have any hurtful result, we thus state them—*valeant quantum*. But we should deeply regret to see the day in this country when critical ingenuity, in ba-

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lancing *à priori* the probable and improbable, should ever be received as *a substitute* for legitimate investigation of external evidence. It should not be forgotten, that in the exercise of his critical discernment, Strauss was led to pronounce "the amber witch" as unquestionably a veracious history, while he resolved the Gospels into *myths*.

BRIEF NOTICES OF NEW BOOKS.

Theophylacti in Evangelium S. Matthæi Commentarius. Ed. Gr. et Lat. Gul. E. Humphrey, S. T. B.

This Commentary on St. Matthew is one of a Series of Fragments of the Patristic writings published lately by the authority of the Syndics of the Pitt Press at Cambridge. It is earnestly to be wished that the late changes which have been effected in the management of that establishment may lead to the publication of works more worthy its connexion with a great University. It is surely beneath the dignity of an Academic body to prepare text-books for secondary examinations. The Edition of Theophylact is not, indeed, included in this class, but it is difficult to see for whose use it is intended. The scholar would willingly dispense with the Latin Version, and would certainly require some critical apparatus; and the ordinary reader will not even wade through the Latin, to find the beautiful thoughts which might have attracted him in a condensed English translation. Mr. Humphrey has executed the limited task proposed to him with care; but it is earnestly to be desired that both the Writer and the Press should be employed on works which would have larger probability of circulation, and would more abundantly reward the student of them.

A Critical and Grammatical Commentary on St. Paul's Epistle to the Galatians; with a revised Translation, by C. J. Ellicott, M.A.

An apology is due to Mr. Ellicott for our delay in expressing the pleasure, which, in many respects, his Commentary has given us. The late publication of a second volume on the Epistle to the Ephesians, proves that his Work has been welcomed as warmly by others as by ourselves. In this Commentary Mr. Ellicott has confined himself to a close examination of the language as distinguished from the teaching of the Apostle; and in so doing, he has furnished an admirable guide for all those who believe rightly, that a minute investigation of words is the only sound basis on which a complete interpretation of the text can be built. The book is thus, as it were, an applied Grammar of the Greek of the New Testament; and while we should be inclined to differ from Mr. Ellicott in some details, his method and principles must approve themselves to every scholar. Our readers will probably be glad to see Mr. Elli-

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cott's judgment on the famous passage, Gal. iii. 20. The note is a good specimen of his clear and simple style.

"20. ὁ δὲ μεσίτης] '*every mediator*,' the generic idea of a mediator, Winer, *Gr.* § 17. 1, p. 116, Herm. *Iph. Aul.* pref. p. 15; not 'this mediator, the mediator just mentioned,' as Brown, p. 158, n. The difficulties in the interpretation of this verse are so great, that some commentators (comp. Rück.) have candidly avowed their inability to trace the connexion between it and the preceding and succeeding verses; while others, as Michaelis and Lücke, *Stud. u. Krit.* for 1828, p. 83 sq., have endeavoured to prove it a gloss, a supposition *à priori* improbable, as there is no variation found either in the words or their order. Out of the mass of interpretations, now amounting to nearly 300, those of Schleiermacher, Winer, and Meyer best deserve attention. A brief notice of these will serve to illustrate the precise nature of the difficulties.

"In the first part of the verse all are agreed, 'Now (δὲ metabatic) every mediator involves the idea of more than one:' in the concluding clause they thus differ. (1) Schleierm., adopted by Usteri, *Lehrb.* ii. 1. 2, p. 179; 'But God is one'—in reference to His promises, free, unfettered by conditions. (2) Winer; 'But God is one'—one part *only;* the people of Israel must be the other part. Hence they are bound to the law. (3) Meyer; 'But God (on the contrary) is one'—and one only (ein Einziger); there is then a fundamental difference in the *number* of parties concerned in the law and the promise. Schl. and Win. thus connect ver. 20 with ver. 19 as an epexegesis; Mey. joins it with ver. 21, making it St. Paul's own statement of a difficulty that might arise in a reader's mind. Meyer's interpretation has this advantage over Schleiermacher's, that it preserves the *numerical* idea which plainly belongs to εἷς; and this over Winer's, that ὁ Θεός, which is clearly the subject, is not turned into the predicate. But in the undue stress it places on the clearly unemphatic εἷς, as well as the doubtfulness of the logic (for God, though an 'ein Einziger,' used a mediator in the law,) it is far from satisfactory.

"Perhaps the following explanation is less open to objections. The context is a brief but perspicuous statement of the four distinctive features of the law (see above) with tacit reference to the ἐπαγγελία. Three of these are passed over; the last, as the most important, is noticed: 'the law was *with*, the promise was without, a mediator.' Verse 20 thus appears a syllogism of which the conclusion is omitted: '*Now every mediator appertains not to one* (but two). *But* (in the promise) *God is one* (not two). (Therefore in the promise a mediator appertains not to God.) *Is then the law* (a dispensation which, besides other distinctions, involved a mediator) *opposed to the promises which rested* (alone) *on God* (and involved no mediator)? *No, verily.* The only difficulty is in the prop. minor. *How* was God one, not two? Because He is one by Himself, and Abraham is one by himself, says Baur, *Apost. Paul.* p. 583. But this is manifestly insufficient; for the same might be said in reference to the law,—God was one, the children of Israel one, and yet a mediator was used. We seem then fully justified in looking for a deeper and more theological meaning. God was one, because He was both giver and receiver united; giver as the Father; receiver as the Son, the σπέρμα ᾧ ἐπήγγελται. Thus every thing becomes forcible, logical, and as the very brevity would lead us to expect, theologically significant and profound. See Windisch *in loc.*, to whom the credit of this latter interpretation seems due; so also Dr. Scott, in *Theol. Critic*, No. 4. The reader who desires to examine some of the other interpretations may consult, for the earlier, Bonitz, *Plur. de Gal.* iii. 10, *Sentent. Examinatæ.* Lips. 1800; for the later, Winer's Excursus, and Meyer *in loc.*" (pp. 52, 53.)

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Foundation and Superstructure.—A Sermon by A. P. Stanley, M.A., Canon of Canterbury Cathedral. Murray.

It is our hope, before long, to pay our respects more leisurely and carefully to Mr. Stanley in his new character as an expositor of Holy Scripture. In the meantime, we present our readers with a characteristic passage from a Sermon on laying the first stone of a new Theological College at Lancing, in Sussex. We are not sure that Mr. Stanley did not regard the whole proceedings of the day, and the spirit of the undertaking, with a more mixed feeling than he chooses to express; and, now and then, his inward questionings seem to ooze out; and those questionings, we have little doubt, would have been more multiplied in our own case. The rule with a class of writers to which the Author belongs, is to recognize whatever of good they find in the proceedings of a good man, and to leave the evil to a great extent unrebuked. Of course, if charity gains by such a line of criticism, truth may suffer; because few even of the worst heretics are men without some good intentions, and there is no system or institution without its good points. The Sermon bears an eloquent and cordial testimony to the late Archdeacon Hare, whom men of very different schools have conspired to honour; and whom we have never censured without doing violence to our own nature.

But now for the passage. The Sermon is on 1 Cor. iii. 11, 12, 13. "Other foundation can no man lay," &c.

"And, first, let us speak of the Foundation. What is the first, the essential object which claims our support and sympathy? Is it that we all agree in every detail of the superstructure—in every method of instruction, in every practice and opinion, of those who are engaged in this work? No, not so. It may be, indeed, that most of us are so agreed; it might possibly be that we were all so agreed. But it is not this which really calls forth our Christian sympathy for any design such as this which is now before us. It is because it belongs to the foundation-stone of the life and spirit of Christ; it is because of the Christian energy and self-denial and love, which we believe to lie at the bottom of the whole. As in the material building, as in the natural world, so also the foundation on which all the good and great works of Christendom have been raised will be found, if we dig deep enough. It is like the granite foundation of the round world itself; sometimes running underground, invisible to human eyes; often cutting across all the other strata of the earth's surface; sometimes heaving itself up, here, there, everywhere, when and where we least expect it; throwing up here the fantastic crag, there the towering peak, here the long range which divides or unites the races of the world. So it is with all the most enduring of the works of men. It is the same foundation of 'the mind which is in Christ Jesus'—it is the same granite rock which forms the basis of the happiness and peace of our homes; it is this which sustains the patience and calmness of the Christian soldier; it is this which throughout the world has heaved up from the dull and level surface of every-day life the noble institutions, the heroic deeds, of past and present times—which strikes athwart the superficial and secondary boundaries that overlay and separate those who are in heart united. The same central fire has fused the same primeval mass; the central fire of faith, and hope, and love—the primeval rock of law, and justice, and duty. Such a fragment of the great foundation we may humbly trust to find in the spirit in which was conceived the institution of which one important part is this day to be inaugurated." (pp. 7, 8.)

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Thoughts on the New Dogma of the Church of Rome: a Charge, delivered in June, 1855, by Richard Whately, D.D., Archbishop of Dublin. London: J. W. Parker.

THE Charges of Archdeacon Whately, though delivered to the Clergy of one diocese, are welcomed by the universal Protestant Church; as sure to awaken interest, and to confirm the impression that, in listening to the speaker, we are holding converse with one of the finest writers, and, bating half-a-dozen prejudices and an occasional twist in some unexpected direction, the profoundest reasoners of the days we live in.—The Charge before us is not designed to expose the errors of the new dogma of the Church of Rome on the subject of the immaculate nature of the Virgin Mary; but to shew that the decree of the Church of Rome is not likely to create a single worshipper of the Virgin who was not so before; that it is calculated only to shake the faith of sincere Romanists, inasmuch as a dogma thus forced by mere authority on the Church in the nineteenth century must excite the fear of other innovations; that the Apostle Peter was infinitely far from thus thrusting his own inventions on the Church; that we pay too high a compliment to the Pope and to the Church of Rome, if we come forward to disprove, even by the soundest arguments, a doctrine resting on the mere *ipse dixit* of a Church which we have solemnly denounced as erroneous, and which has condemned us as heretical. These and many other points the Archbishop here discusses with his usual vigor and acuteness.—Charges appear to us to have a higher and more appropriate office than that of settling a single point of opinion and practice—an end which might perhaps be better accomplished in a pamphlet: but it is satisfactory, if the inferior object is aimed at, to have it so thoroughly achieved. The Archbishop is a great intellectual gladiator, and all parties will confess that it is far pleasanter to have him with them than against them.

OBITUARY.

JOSEPH WILSON, ESQ., OF CLAPHAM.

To the memorial of merely private virtues, it would be scarcely proper to dedicate the pages of a general work like this. But the individual to whose removal this obituary refers, has other claims upon the public regard.

Joseph Wilson, Esq., who has recently taken his flight to that world of spirits, for which he had longed and lived, was born in the year 1785, and had consequently nearly completed his seventieth year at the period of his death. Released, at a comparatively early

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age, from all further need of the pursuit of wealth, by the inheritance of a considerable fortune, he devoted his life to the service of God and his fellow-men, with a zeal and renunciation of self which is rarely witnessed. Penetrated with deep reverence for the Word of God, he felt that its pages, from Genesis to the Book of the Revelation of St. John, called for the solemn and devout observation of the Lord's-day; and, having prominently assisted in the formation of a Society for the promotion of its better observance, laboured without ceasing as an honorary officer in its cause. To his untiring efforts may be mainly attributed the various successes which have been accomplished by that Association;—for example, the diminution of postal labour on the Lord's-day, the withdrawal of the threatened opening of the Crystal Palace, and the measure of last session for the closing of public-houses. Mr. Wilson united, in an eminent degree, clear views of truth, well-defined purpose, strength of will, unwavering pursuit of his object, and all this with such a tenderness of spirit and courtesy of manner, as to give him an unusual amount of personal influence. Few men have more consistently discharged the duties as well of a magistrate and country gentleman as those of a more special Christian character. From the passing of the New Poor Law, with the exception of a short interval, he presided over the Board of Guardians, of which he was an *ex-officio* member, and laboured to render the operation of that law both tolerable to the poor and effective for the ends designed. He was the first, also, to set on foot an *industrial* school, under the provisions of a recent enactment, whereby many Unions are empowered to combine for this object; and, as the chairman of the Anerly Board, succeeded in establishing an Institution which, although the first of its kind, has become a model to others. To himself, especially, under a kind Providence, the establishment is indebted for the Christian tone and deep regard for the spiritual welfare of the inmates, by which it was characterized whilst under his Presidency. Mr. Wilson, notwithstanding the advanced age to which he lived, may be truly said, by his unceasing labour, to have prematurely exhausted a physical constitution of no ordinary vigour. Disease assailed him toward the close of the last long and severe winter, and he passed through a period of protracted suffering. The whole season of his illness was marked by the enjoyment of the fullest measure of peace. His spirit rejoiced in God his Saviour; and he frequently replied to the enquiries of friends, "Tell them I am in perfect peace;" generally quoting the words of Isaiah, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee;" and this testimony was maintained to the end. A few days before his death he said, "I desire now only to be filled with holy love to all mankind;" and added, "My prayers for myself and family are comprehended in few words, 'Lord, lift Thou up the light of Thy countenance upon

us.'" Thus died one the value of whose influence for good, though affectionately recognized by many during his protracted life, will be still more deeply felt now that it is providentially withdrawn,—whose consistency was a standard by which many others were accustomed to frame their own conduct; whose sound Churchmanship, strong adhesion to Protestant truth, love for all that tended to the advancement of Christ's kingdom, whose deep humility, and simple, firm, unwavering faith, and deep and enduring charity of spirit, will long endear his memory to all who had the privilege of his acquaintance. G.

VIEW OF PUBLIC AFFAIRS.

It is to be hoped, that with the close of the Legislative Session, in Spain, the Government will be allowed to adopt more efficient means for laying to rest the most agitated kingdom in Europe. Hitherto trouble has succeeded to trouble, and it has been next to impossible to decide where the right lay. Perhaps no country, except Poland, ever exhibited so many changes in a given time; each shifting of the scene displaying a stranger farce or a deeper tragedy.

Austria, by a chain of circumstances, has been enabled to arrive at her desired and accustomed ultimatum, viz.: the putting a good face on a bad action, and seeming to be honest when she is playing off a system of the deepest duplicity. But the course of events has been very extraordinary. What was less to be anticipated than that her Minister, Count Buol, should win over two such men as Lord John Russell and M. Drouyn de Lhuys, to the adoption of conclusions against which they were sent out to protest, and against which the first did protest till within a few days of his apostasy to the side of Russian and Austrian policy. It is almost incredible that a line of policy should have approved itself to the sagacious mind of Lord John Russell, in which scarcely half a dozen of unprejudiced minds in this country would be found to concur. We say unprejudiced, because it has become difficult to regard Mr. Gladstone as even acting for a moment, except under the bias of some overwhelming influence, which sits upon his understanding and conscience like a nightmare. We can have no hesitation in saying that, in the whole catalogue of English statesmen, there is scarcely an example of any man at the same time equally *great* and *little*,—in whose mind light and darkness appear to have a stouter struggle—who excites so many hopes only to disappoint them. His would-be followers have hard work of it, having to turn in succession to all

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points of the compass. One of the worst consequences of these changes in public men is, that the public mind ceases to have confidence in its natural advisers. The Sybil took care not to contradict herself.

Prussia is of course delighted with the dexterity of Austria in escaping from her engagements with the Western Nations, and hails her as a sister whom she recently so dreaded as a rival; and these new allies are now playing the common game of encouraging Russia, and hampering the Western Nations.

Italy presents the singular spectacle of a single oasis in a vast desert—Piedmont, loyal to the cause of honour and liberty, struggling with Popish intrigue, and giving large scope to all her national resources; and the rest of Italy anxious, perturbed, full of plots, workings and counter-workings; heavings of the soil above a volcano deep and wide enough to pour the flood of destruction over the whole plain, It is a satisfaction to see that another threatened victim of religious cruelty has been snatched from destruction by the manly interference of our British minister. Never does Great Britain win for herself more profound respect abroad and a deeper devotion from her own people, than when she stands forth as the champion of the rights of mankind against that Church who loves so well to dye her hands in the blood of the saints.

There is little intelligence from *America*, except that her quarrel appears to be adjusted with Spain—so that we may hope for—at least a suspension of any direct, or, as we hope, indirect invasion of Cuba. It is a curious question in the moral history of man, why, although no one pretending to Christian honesty thinks of seizing upon his neighbour's property, nations should be so disposed to make free with what does not belong to them. America, with a country infinite in extent and resources—far too large already, to be well managed—seems to be visited by an insatiable desire to thrust her hand into her neighbour's pocket. It is easy for her to stand among the foremost of the nations by honest means; why look out for any bye-path to additional power and wealth?

There is little new from our *Colonies*. The mother country, however, is not idle with regard to them; first, by the appointment of Sir W. Molesworth to succeed Lord John Russell, and next by sending Lord Canning as Governor-General to India. It is difficult to object to the former, as a mere political appointment. Sir William is confessedly one of the ablest men of his day, and is perhaps better acquainted with the Colonies than any man now on the stage of public life. The only objection to him is, that he cannot be expected, from his avowed religious opinions, to be a very anxious promoter of religious objects in the Colonies. However, if he will give truth fair play,—and, though he will not assist Christian labourers, will allow them to do their own work,—he may prove, in the end, the best friend to the cause.—To Lord Canning's appointment, if report is to be believed, there is much serious objection. One of the primary duties of a Governor is to teach by example. Lord Canning's reputed moral habits are far from supplying such an example.

Russia is doggedly pursuing the same course of ambition, and

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every day, we believe, at a more tremendous cost to her population, aristocratic and plebeian. Her commerce may be said to be annihilated. In 1844, no less than 3424 vessels entered her ports, and she exported more corn even than America. At the present moment, her commercial navy, as well as her ships of war, are swept from the face of the ocean; and although it is undeniable that she has within herself large means of self-support, she has little iron, coal, lead, and the other materials of war and manufacture. On the other hand, we are rapidly obtaining from various other countries those supplies before received from Russia. Our commerce is extending itself; our home manufactories are in full activity; the present prospects of a fine harvest here and in America, leave us every thing to hope as to the cheapness of food. It is true that the Allied Armies sustained a terrible check in the last attack on the Redan and Malakoff fortresses; but our own loss was not such as to prevent Lord Raglan, as is now well known, pressing on General Pelissier a renewed assault the morning after the repulse. So that we are disposed—with what we may call a righteous cause, and therefore with, as we believe, the hand of the Lord on our side,—to hope that success, however delayed, will come at last. It is our own deep conviction that this War is ordained to accomplish great moral purposes, both with regard to Turkey and Russia. Most disgraceful is it to the family of man, that such Governments as those of these two countries should continue to exist in the nineteenth century. Wherever the curtain of Turkish despotism has been lifted, it has disclosed the terrible scenes of rapine and bloodshed. And the Russian rule is little better. Truth, knowledge freedom, are crushed under the iron hoof of a military despotism. The word of God imperatively demands an entrance for itself into these half-civilised countries, to throw wide the gates of knowledge and happiness, of equal laws and home privileges. And such, we believe, are the objects which the War is designed to accomplish. The plough-share of battle is a rough instrument.—It cuts deep into the soil, but often prepares it for the seed of eternal truth.

Our *Home* affairs of the month have not been of a cheering character.

Among the most prominent have been the mob movements in Hyde Park for several successive Sundays. No one can regret that the aristocratic violators of the Lord's-day should be interrupted in their "promenade à voiture." But it is a serious matter to have the mob allowed to take the law into their own hands. And their injustice as legislators was never more conspicuous than in the late transaction. Their violence has been mainly directed against Lord R. Grosvenor, on account of a proposed Bill, which, whatever the other objections to it, was plainly designed for their benefit and comfort. However, if the matter results in prompting the rich to transfer their drives from the Holy day to a week day, much will have been gained. They themselves may get a little leisure for thought and devout reading; and the poor will be no longer sanctioned in their coarser sensualities by the more refined indulgences of their superiors.

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Another most painful exhibition of the month has been the sudden extinction of Lord John Russell as a political leader. There is nothing as to which a religious journal is to be more cautious than the ready adoption of a popular cry against distinguished men. The public are notoriously harsh and unjust to their own Idols. They precipitately raise them on a high pedestal to-day, and dash them to the ground to-morrow. But we are bound to say, that, as it appears to us, no justification can be offered for Lord John's pledges at Vienna, and his subsequent conduct in England. Solemnly pledged to recommend peace in England, he almost immediately stands up in Parliament to kindle the flame of war. To ourselves Lord John Russell stands out as a prominent victim to the principle of 'Party' in politics, of which he has from first to last been the prominent advocate. To keep the Whigs in power, with himself at their head, seems to us to have been the master principle of his political life. Who can deny that he has too often acted as a Whig when he ought to have acted as an Englishman; and has thus sacrificed to the altar of Party some of the most sterling and attractive qualities which are to be found in any public character of our own generation?

It is with unfeigned satisfaction that we have seen the withdrawal of the Lord Advocate's "Educational Bill" for *Scotland*. It is one of the soundest of all State and social maxims, to "let well alone;" and it must be acknowledged that the present Scotch system—though not, perhaps, sufficiently elastic to meet the new educational demands arising out of the influx of a new and diversified population—has deserved well of the country, inasmuch as it has sent forth a body of labourers into the great field, inferior to none in piety, morals, vigour, and intelligence. We have, in the conduct of the "Free Kirk," another example of the fatal influence of Party. A body of men have, in giving their sanction to education without religion, done that on which perhaps scarcely any of them would have ventured as individuals.

It is with pleasure also we witness the withdrawal of Sir W. Clay's "Church Rate Bill." As we have more than once said, we should not object, *if need be*, to see the expense of the Services met by the pew-holders, so that the fabrics were sustained by the public. But while a bridge which we are sure never to pass, or a prison which we hope never to occupy, are built at the public expense, we cannot see why churches and schools are not to be erected and sustained by the same means. Sir W. Clay thinks, that while a provision must be made for other things, morals and religion may be left to shift for themselves. If he has ventured thus to deal with his own family, we do not hesitate to say that he has repented of it. And what are nations but enlarged families?—Then will States flourish, when statesmen have thoroughly learned the truth, that "righteousness exalteth a nation, and that happy is the people who have the Lord for their God."

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THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 213. SEPTEMBER. [1855.

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

THE "TE DEUM."

To the Editor of the Christian Observer.

WILL you allow me, through the pages of the "Christian Observer," to draw attention to a suggestion which I have to offer upon the "Te Deum," and which seems to me to bring out to view a new beauty in that very beautiful hymn? My observations apply to a certain number of consecutive verses, beginning with the third. I will first of all put down the original Latin of this portion, as it stands in the only copy which I have at hand; and then I will give the English Version from the Prayer-book, pointed according to the Latin, except in one single particular, where I propose a slight alteration in the latter:—

I.
1. Tibi omnes Angeli: tibi cœli et universæ potestates,
2. Tibi Cherubin et Seraphin: incessabili voce proclamant,
3. Sanctus, Sanctus, Sanctus: Dominus Deus Sabaoth:
4. Pleni sunt cœli et terra: majestatis gloriæ tuæ.

II.
1. Te gloriosus Apostolorum chorus,
2. Te Prophetarum laudabilis numerus,
3. Te Martyrum candidatus: laudat exercitus.
4. Te per orbem terrarum: sancta confitetur Ecclesia;
5. Patrem immensæ majestatis;
6. Venerandum tuum verum: et unicum Filium;
7. Sanctum quoque Paracletum Spiritum.

The English Version from the Prayer-book, altered slightly in the pointing, is as follows:—

I.
1. To thee all Angels cry aloud: the Heavens and all the Powers therein,
2. To thee Cherubin, and Seraphin: continually do cry,
3. Holy, Holy, Holy: Lord God of Sabaoth;
4. Heaven and Earth are full of the majesty of thy glory.

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II.
1. The glorious company of the Apostles: praise thee,
2. The goodly fellowship of the Prophets: praise thee,
3. The noble army of Martyrs: praise thee,
4. The holy Church throughout all the world: doth acknowledge thee;
5. The Father of an infinite majesty;
6. Thine honourable, true and only Son;
7. Also the Holy Ghost: the Comforter.

In these versicles, I conceive, we have presented to us two distinct choirs, together with the burden of the song of praise which they respectively pour forth in honour of the Most High. And it will be observed, that the pointing of the English Version has been altered so as to make it agree with that of the Latin, except that at the close of the third versicle of the second Choir, the full stop which the Latin copy presents has been exchanged for a comma.

Let us examine the composition of the first Choir, and observe its song of praise, as it stands above in i. 1—4.

"To thee all Angels cry aloud: the Heavens and all the Powers therein,
To thee Cherubin, and Seraphin: continually do cry,
Holy, Holy, Holy: Lord God of Sabaoth;
Heaven and Earth are full of the majesty of thy glory."

This first Choir is composed of the Angels and all the Powers of heaven, the Cherubin and Seraphin, and they are engaged in the never-ceasing praise of the everlasting Father. And the very words of their song is told us, for they cry, "Holy, Holy, Holy, Lord God of Sabaoth; Heaven and Earth are full of thy glory." This is one of the songs of heaven. We know that it is so; for Isaiah, in his 6th chapter, informs us that he saw the Lord sitting on his throne and attended by a glorious train of the Angelic host, and that they cried one to another, and said, "Holy, Holy, Holy, Lord of Hosts: the whole earth is full of thy glory." Thus we see that the Angels who stand before the throne worship the everlasting Father as the Triune Jehovah; they confess and adore the ever-blessed and mysterious Trinity. For when they say, "Holy, Holy, Holy," they confess by that three-fold repetition of the word the three Persons of the Godhead, and that "none is afore, or after other; none is greater, or less than another:" and when they add the words, "Lord God of Sabaoth," they confess that the "Lord their God is one Lord." Thus it appears that the angels of heaven, as they continually behold the face of God, so they never lose sight of the wonderful mystery of His nature, but in all their songs of praise "acknowledge the glory of the eternal Trinity, and in the power of the divine majesty worship the Unity."

And now let us consider the second portion of the hymn as given above, ii. 1—7. Here our attention is directed to another Choir, which, though "lower than the angels," has yet been brought near enough to heaven to catch the echo of the angels' song, and to make it the model of their own. But let us see

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this other Choir, and let us hear this other song—another, and yet still the same:—

"The glorious company of the Apostles: praise thee,
The goodly fellowship of the Prophets: praise thee,
The noble army of Martyrs: praise thee,
The holy Church throughout all the world: doth acknowledge thee;
The Father of an infinite majesty;
Thine honourable, true and only Son;
Also the Holy Ghost: the Comforter."

Now, as in the first Choir the angels in heaven are represented as acknowledging in their song of praise the glory of the eternal Trinity; so in these words the second Choir is brought before us in the act of praise, and singing too in harmony with the angels, if not in the same words, yet in the same strain, and acknowledging the same great truth that forms the burden of the song in heaven—"the Trinity in Unity."

Observe the composition of this second Choir. The Church of Christ comprises not only those who still live on earth, but those also who have fallen asleep in Jesus. These all compose one body under one head—one army under the same Captain of their salvation. The departed saints who led the van, have arrived at the end of their march, and are now reposing in the peace and security of their encampment; and we who bring up the rear, are pressing forward through storm and trouble and conflict, that we may enter into rest with those who have gone before. But though separated for a while, they belong to us, and we to them. And accordingly, in the last-quoted words of the Te Deum, these two portions of the Church, the departed saints, and their fellow-soldiers yet "militant here on earth," are supposed to be engaged in the same employment of singing the praises of the ever-blessed and mysterious Trinity. The departed saints are represented by "the apostles, prophets, and martyrs;" and these, together with "the holy Church throughout all the world," compose the body of Christ, His Church both in this world and in the world unseen. And it is for the purpose of bringing out to view the fact that these two divisions of the Church compose one body—one Choir—that the change in the punctuation, suggested above, has been made. Thus then, as in the first division of the hymn we saw the angels and powers of heaven engaged in the worship of the eternal Trinity, so in this division we behold another company engaged in the same blessed occupation; and this company is the universal Church of God, consisting of those who have died in the faith of Christ, and of the whole company of believers yet living on the earth.

The song in the two cases is the same. For if we observe the words which this latter company employ in praising God, we shall find that they are in the same strain with that angelic hymn which we noticed above: "Holy, Holy, Holy, Lord God of Hosts,"—we shall find that they contain the same meaning,

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and exhibit the same great truth of the "Trinity in Unity." For this Choir praise Jehovah, and acknowledge Him as

> "The Father of an infinite majesty;
> His honourable, true and only Son;
> Also the Holy Ghost, the Comforter."

I have dwelt upon this point, Mr. Editor, because I think it is especially worthy of observation, in how striking a manner the doctrine of the Trinity is displayed in the Te Deum. It appears twice in the portion which we have considered: it forms the burden of the Angels' song, "Holy, Holy, Holy, Lord God of Sabaoth," and it enters into that Universal Chorus which is poured from the lips of "the holy Church" in the visible and in the invisible world.

There is yet another point. The proposed interpretation, by which the apostles, prophets, and martyrs, together with the Church throughout the world, are represented as forming one body, one Choir, recognises the union which subsists between the departed faithful and the Church still militant here on earth—a union which the Romanists are apt to tell us we altogether ignore. But that we neither overlook nor forget that union, the Collect for All Saints' Day, which will form a fitting conclusion to these remarks, distinctly proves: "O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee, through Jesus Christ our Lord. Amen."

W.

"GO TO CHURCH."—HYDE PARK.

Seldom has a weightier Sermon been preached, and with more unequivocal self-confidence on the part of the preachers, than that of the mob to the fashionable promenaders in "Rotten Row," or in that weary Ring, in which, often amidst almost intolerable dust and heat, and the most distressing sea-saw motion, stopping and going by turns every few minutes, the magnates of the land loiter up and down, or round and round, either on horseback or in carriages, on Sunday, in the Royal demesne of Hyde Park. The sermon is important—but we are bold to call in question the authority of the preachers to urge it upon other offenders—that is, if practice and preaching are to have anything to do with each other. Sabbath breakers can have little right to lecture Sabbath breakers. You will allow me, perhaps, as one who may assure you that he labours not to offend in

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that way, to say a few words as to the two classes assembled in the Park on these occasions.

And, in the first place, as to the higher classes, to whom the sermon of the mob was addressed.

It would be unjust to suppose that none of these were church-goers. Some, indeed, it is probable, are utter profligates, reckless "lovers of pleasure," and very far from "lovers of God." But it is also probable that a considerable proportion, especially of the females, thus dawdling along in that splendid procession, had been at a place of worship. Church, in the present day, is in some measure a place of fashionable resort. Nay, some of the gayest of the gay are known to be almost intense church-goers. There are to be found ladies who are foremost in the assemblies of gaiety and dissipation, who present themselves at the early Services on almost every morning in the week, and so usher in an evening of splendid dissipation and frivolity. It is, of course, quite a distinct question, what may be the value of such church-goings. Indeed I may add, that it is not impossible these Sunday drives in the Park may be, in part, the result of such Church services; because it is notorious that a large proportion of the extreme High Churchmen treat the solemn observation of the whole Sunday very lightly, and have it for their object to approximate the English to the Foreign Sunday.

Now it is obvious, that to this class of almost superstitious church-goers, the exclamation, "Go to Church," does not apply. Many of them had been there, and some were perhaps even designing to go again. The proper address to them plainly is, not only, "Go to Church;" but, "Make the right use of Church when you go there. Remember that church-going in itself may be a nullity, or even a sin; that he or she who means to turn Church to a true account, will seek to unite with it meditation, prayer, retirement—will feel that the slightest voluntary breach of a law of God, indifference to the influence of our example on others, the conscious exhibition of vanity and shew, the slightest willing injury to the soul of a servant—all these offences are so opposed to the spirit of church-going, as to be in danger of transforming the Service into a farce, and of bringing down a curse instead of a blessing on the worshipper." What reasonable man or woman can expect the smallest benefit from a religious service which is immediately followed up with an expedition, of which the object is neither faith, hope, nor charity; but of which the essential spirit is, to say the least, idling, gazing, bowing, and the ostentatious display of fine dresses and fine carriages? Let me entreat such persons—and I am willing to believe that there are some amidst these glittering crowds to whom this appeal may not be without its weight—whether they are really taking a just view of religion and of its ordinances; whether they are looking into the real condition of their own souls; whether the world and the Church, the service of vice and folly and the service of a pure

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and Holy God, a Crucified Saviour, a sanctifying Spirit, can be thus associated; whether it is not to place the soul in the most extreme jeopardy, if we thus employ the Church merely to cheat the conscience, instead of using it for its true purpose of quickening the devout affections of the soul, and of consecrating the life to God?—In what I have now said, I have made no reference to the portion of those Sabbath breakers who live wholly "without God in the world"—who go to no Church—who enter the Park, faint with the dissipations of Saturday, from the weary chambers of sloth and sensuality,—and who loiter round it merely in the hope of killing that *time* which, alas! will soon put an end to themselves, and dispatch them to the judgment seat of God. Such persons have, for the present, freely and fully chosen another course, service, and master; and, deeply as I mourn over them, I must leave them to other and sterner teachers of the law of God; only reminding them of the single expression,—It is "the fool who says in his *heart*,"—and, we may add, in his *life*—"There is no God."

But now for the multitude from whose lips the cry of "Go to Church" issued on these memorable occasions. That large numbers of these would-be preachers had no sort of pretension, from the habits of their own lives, to urge any such lesson, it is impossible, I suppose, to doubt. A considerable proportion of that part of the assembly were profligates of the worst order; some who came merely to pick pockets; some for purposes of profligate sensualism; some for the chance of a row, or a riot, of breaking a window or smashing a carriage, and in some way or other profiting from the disturbance. And the testimony given before the Commissioners appointed to enquire into the disturbance proves that a large number even of the better-clothed rioters in the Park were persons who held in contempt not merely good order and obedience to the laws, but the whole obligations of the Christian Sabbath. Such persons I feel to be, as I said before, beyond the reach of this paper, and I must refer them to the ministers of religion; to the remonstrance of their own violated conscience; to the solemn visitations of God, so often displaying His intense hatred of sin; to the solemn uncertainty of life, to the certainty of death, to the unacknowledged, but real living *doubts*, to say the least, which often prevail even in the minds of the great mass of men who call themselves unbelievers—whether there may not, after all, be a day of judgment, a tribunal of God, a sentence of condemnation, a worm that never dies, and a fire that is never quenched? My heart is wrung with pity for men who, as I believe, are for the present living in the grasp of the Evil One, and are fast ripening for the world of perdition.

But I have a word to say to persons of a different class, and who yet perhaps were among the self-accredited teachers in the Park.

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Now I, for one, cannot bring myself to pass a strong sentence of general condemnation upon every walker in Hyde Park on a Sunday. I could not rebuke them at all, if, living, as most of the lower orders do, in narrow streets and pestiferous alleys, a man and his wife, with their children in their hand, went forth into some quiet spot, between the two religious services of the day, to catch a ray of sunshine, to taste the sweet breath of nature unpolluted by filth, and to see, as Hooker expresses it, "God's blessings spring out of the bosom of our mother earth." And it is conceivable that the outward circumstances of some of these persons may be such, that it is *only* in a public park they can search out nature in her green robe and her sparkling coronet of flowers.—If so, I can conceive such persons, if they go forth in a spirit of watchfulness, of love to their Divine Master, and of hearty desire to enjoy His presence everywhere, —walking even in Hyde Park on a Sunday without offending their compassionate Ruler, Friend, and Saviour. The Great Master, who has made such a beautiful world for us, cannot intend to shut us out absolutely from the enjoyment of it; and I believe that such a man may walk with God even in the midst of a multitude. But, on the other hand, I must think that the bulk of the crowd in the Park on the disturbed Sundays were not men of this class; for such persons would, I think, have been sure to avoid what was even perhaps their accustomed walk, on a day, and at an hour, when so much was sure to occur which was calculated to shock a devout mind. Still there may, I conceive, have been persons in the crowd who had been to a place of worship, and some even who designed to go again. But, as I have said, the probability is, that the great mass had not been once to Church, and had not the smallest intention of going there at any part of the day.

Now, the habitual Church-goers of the middle and lower orders I would most earnestly exhort to search out, on all occasions, as their Sunday airing grounds (if I may so call them,) spots where as little as possible presents itself to distract the mind, to occupy it with worldly objects, and to sever it from its proper rest and joy in the presence and favour of God. Nothing is so precious to any of us—not even the undeniable blessing of bodily health—as health of soul: and we must seek out on the Sunday for places where we may not only draw fresh air into the lungs, but inhale those "gales of *soul*-reviving air" which breathe out from the presence of the Most High. To think, to feel, to pray, in a crowd, is *possible*, where the presence of a crowd is unavoidable. But he is a Christian of ten thousand who is capable of this sort of "high pressure" devotion; who can thus walk in the furnace without "the smell of fire passing upon him."

On the partial Church-goers I would strongly press the duty of a double instead of a single attendance at the house of God. Oh, how false is the conception which men are apt to entertain

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of the Church and its service! *What* is the Church but the house of a wise, holy, loving Father, Friend, and Saviour? And what is the going there but a devout entrance into one of the "mansions" of that Father's Home, to listen to His accredited agents, to unite in the voice of supplication and praise with His children, and to partake of the sacred symbols of the body and blood of His crucified Son? "I was glad when they said unto me, Let us go up unto the house of the Lord," sang the pilgrims as they threaded their way through the valley of Baca, in their approach to the Holy City. And who would not rejoice to participate in this gladness of heart? Who would not be glad himself to enter the courts of the Lord, if only to occupy a dark corner there, and pour out the wishes of a contrite heart, and a loving spirit to Him that loved him and gave Himself for him? Who would refuse himself a seat at that wedding table, to be clothed with the heavenly robe of his Lord's righteousness, and to be fitted for the saints of God and His angels for ever? Why, then, deny yourselves that joy; and why starve the soul, when the Good Shepherd spreads a table for you in the wilderness, and is prepared to lead you beside the still waters of heavenly consolation, to pass with you through the dark valley of final sickness and death, and land you in eternal security on the shores of His own kingdom?

And on all classes let me urge the unquestionable truth, that religious services cannot stand as an *isolated* duty in the life of a Christian man. The soul is incapable of passing from darkness to light in a moment, from the world to the Church, from the scenes of folly to the devout worship of God. Church has its preliminary duties and its own peculiar atmosphere; and you cannot hope to enter it with effect except in the garment of a devout preparation. "Go to Church," then, I say; but go as a man who feels that this is the house of God, though many fail so to acknowledge it. Deep and wide are the influences of grace and love which pervade the service, to those who come to it in a lowly and loving spirit; but to all others, it is a mere dry and thirsty waste, where no water is.

I end with one more observation, to which I would earnestly direct the notice of your readers. The day of "rest" on earth is the intended *type* or *figure* of the day of rest in heaven. Now, would any one expect or desire to find in the Sabbath of heaven a repetition or fuller development of the scene in Hyde Park? If not, and we are candidates for heaven, and are disposed to regard this world as a mere school for a higher and better, we need no stronger argument to prompt us in seeking out a more congenial atmosphere for the Sunday than Hyde Park; and "Art thou here, Elijah?" will be the inward sermon which a higher teacher than the mob will seem to whisper to our heart, if we are found in such assemblies.

H.

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"THE UNJUST STEWARD."

THERE is scarcely any passage of Holy Scripture with regard to which greater difference of opinion has prevailed, than the parable of the "Unjust Steward." This very difference in some measure warrants the doubt whether, even now, the right interpretation has been secured. And for my own part, I am free to confess, that the common interpretations of the passage have not altogether satisfied myself.—The cardinal points as to which my doubts are awakened, respect the two individuals who sustain the chief parts in the history—the Master and his Steward.

The former, described as a great landed proprietor, is always, I believe, looked upon as a person who, after being defrauded, probably for a number of years, by the latter, his trusted overseer, is made aware of the knavery of which he is the victim, and punishes the delinquent by a summary dismissal.

Now this view of the transaction before us, involves some gratuitous assumptions, to which neither the original Text, nor the Anglican Version, yields support. Our translators have avoided committing themselves to any verdict on the justice or injustice of the charge brought against the Steward; and with their usual caution, have abstained from stamping an ambiguous word with a definite sense. The verb which they render "accused," does not of itself affix to the accusation the notion either of truth or of falsity. But it will hardly be disputed by competent critics, that διαβάλλω signifies, for the most part, to *charge slanderously*. The word διάβολος, *diabolus*, devil, is the cognate noun of the verb, and was imposed as a most appropriate appellation upon that malignant being, who is pre-eminently a *false* accuser, a slanderer.

Accordingly, it seems not unfair to set out on the hypothesis, that the Steward was innocent of the crime charged upon him —that of wasting his employer's substance. He may, for all that appears, have been strictly upright,—very far, at least, from so abusing his office as to deserve that it should be taken from him, and his character be irretrievably ruined. If so, to inflict upon him such a punishment, before the charge had been thoroughly looked into, savours little of charity or justice.

But have we not here the parallel to what too often prevails amongst ourselves? Is it not human nature to the life? We have not far to go for like instances. Nothing is more usual than for men, in a fit of anger, to take for granted that the worst is true of whatever has been whispered to us in respect of actions which affect ourselves injuriously,—nay, that but half the truth has come out. At once we rush to extreme conclusions. Forthwith the accused is looked upon as convicted, and

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is dealt with accordingly. Nay, we pretend, and are half satisfied, that justice requires us to make an example of so egregious a culprit. We call up fresh testimonies to his guilt. In our intemperate selfishness, we are tempted to call to mind his former doings, now perceived for the first time to make strongly against him, and to suspect that his mal-practices are of long standing and systematic.

It may be further observed, that the harsh resolve, which springs, in some, from hasty wrath, may be traced, in others, to sheer indolence, than which no moral habitude more certainly palsies our brotherly sympathies. It persuades us to postpone to our own paltry ease the most urgent interests of our fellow-creatures. It forbids our being at pains to sift questions of such vital importance to the well-being of a dependent, as the truth or falsehood of a statement on which his credit is staked, while his livelihood is staked on his credit. Suspense annoys us, and therefore the sooner we have dispatched the business the better. If our temper be mild as well as sluggish, we probably refuse to entertain the charge at all, but vent our indignation upon the informer who disturbs our repose, although the circumstances of the case really make investigation an imperative duty. If, on the other hand, we are naturally severe as well as impatient of trouble, then, asking for no evidence, we profess to see at a glance enough of verisimilitude in the denouncement to warrant our proceeding at once to extreme measures. "No doubt," we say, "but the report is well founded. The individual it affects belongs to a worthless class, and why should he be an exception to his fellows? Nay, let him go. To retain him in our service, would doubtless be eventually worse for both parties. We should always eye him suspiciously,—we could never feel any security while he remained in our household; and surely that is reason enough for his discharge."

We are now to examine the character and conduct of the Steward; and these, however dark they appear in his last notorious transaction with his Lord's tenantry, have perhaps been viewed through a tinctured medium, which has deepened their real dye. To my mind, there is no convincing proof of his having deserved the treatment he experienced. I have suggested a philological reason for presuming that the charge which occasioned his deposition was a calumny. Indeed, one might, without exaggerated or whimsical candour, give him credit for having all along merited the trust reposed in him. The exclamation of his Master, when the insinuation against the man's fidelity reaches his ears, seems to indicate astonishment, as if never before had this servant fallen under a suspicion of dishonesty. "What is this I hear of thee? Thou of all my dependents art the one I should least have expected to swerve from his duty towards me."

Although at the risk of being suspected of a taste for dis-

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puting received interpretations, let me go on to require of your readers a little more careful attention to the case before us. To me there appears nothing in the Scripture narrative inconsistent with the Steward's being grievously wronged in the imputation cast upon him. Who indeed can listen without commiseration to the cry that breaks from him, on hearing himself consigned, by a despotic will, to penury and shame? With an eager glance he has cast about for some means of subsistence,—has passed many a one in review to see if it would answer,—and then turns away from each and all in an agony of distress. "I cannot dig," is his piteous cry; *I have not strength* to do it—for so the original words mean. From which language I infer, what I may have been thought to assume, that the Steward had grown old and feeble in the employment of which he is now deprived. He was no longer equal to hard manual labour, or to this he would have immediately turned his hand. And does not his present woeful plight lend support to our argument in favour of his hitherto sustained probity? For it is manifest that he had taken no advantage of his official opportunities to feather his own nest. He *may* have been unthrifty; he *may* have squandered the goods committed to his hands; but any how, not a particle of them lodges in his own coffers. And this goes some way, at least, to invalidate the charge brought against him.

Nor do I see anything to qualify our estimate of the Steward's former respectability, in his following up the mournful avowal, "I am unable to dig," *i. e.* work in the fields, with the declaration, "to beg I am ashamed." No doubt but it would have been far better to beg than to steal; less discreditable, in reality, to ask a niggard alms of strangers, to throw himself upon the compassion of those who had formerly crouched to him, than to employ the expedients to which he did resort (as we shall presently see) to obtain a maintenance. Still there is something to approve in that first emotion of self-respect, which causes a person, long accustomed to earn his bread respectably, to shrink from the degradation, *social* though not always *moral*, of turning mendicant.

After pondering his difficulties, a ray of light seems to dart suddenly into his mind. He bethinks him of a plan which promises to stand him in good stead, when, cast upon the wide world, he must find an asylum or perish. It is this consideration, this cogent necessity, this stress of misery, that impels him to take the steps we are going to examine. Be it borne in mind, that he is on the point of being turned adrift, forlorn, disgraced, provisionless, with no haven in view into which he may steer his shattered bark. But the thought comes to him, he might almost think by inspiration, that still there may be time to render a great service to a number of persons, who will be thereby predisposed, or bound by more stringent obligations than of gratitude, to succour him in his extremity. "I am

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resolved," he exclaims; or (to English it more exactly, perhaps) "I *know* what I will do. I have made up my mind to adopt the expedient, which is in a manner forced upon me, to conciliate friends who shall receive me into their houses when ousted from the one in which I lived so long, and hoped to die." So he loses no time (there is none to lose) in carrying out his scheme; which is, to convoke his lord's debtors, the tenant husbandmen, and bid them draw up their "bill," with a considerable deduction however, the amount of which he specifies to them severally, from their debt to their Master. The scheme was full of worldly "wisdom." It secured not only their favour to himself, but, inasmuch as they were made parties to the plan, their silence and secrecy.

But is there nothing in the Steward's procedure, under his overwhelming disaster, that may lead us to believe that his previous administration had been upright? I certainly think there is; for he is represented as not resolving upon the evil course he ultimately gave into, until he turned over in vain other blameless methods of getting his bread. Then, how shall we account for so violent a breakdown, so abrupt a departure from rectitude, by an individual in the wane of life, and whose path we are supposing to have been hitherto straight and honourable? It may, I conceive, be explained on principles of human nature, from the operation of which, as depicted in the lively scene before us, we may gather important lessons.

Let it then be assumed, that our hypothesis is correct in regard to the Steward's *antecedent* integrity, and the falsehood of the charge which wrought his ruin. And let me repeat, that, in making this assumption, I am far from holding him up for a previously religious and high-principled man. No, I look upon him and his master, together with the other parties which figure in the parable, as specimens of the common stamp of worldly mortality, mere varieties of godless people. Then, admitting the Steward to have been a person of this description,—one who, measured by a worldly standard, had all along discharged his duties respectably; who had been proud of his unblemished character, and would be keenly alive to the loss of it, which must issue in his ruin,—there is nothing at least to surprise us in the crafty plan he devised for doing himself what he would reckon bare justice in his present circumstances. Just put into words the probable reasonings of his mind. "How barbarous is my lord's treatment of me! Although I have served him so long, laboriously, and faithfully, yet he hearkens to the tale of a spiteful backbiter, and turns me out of doors, a prey to want and ignominy, without allowing me to speak one word for myself. Can one who has dealt by me so injuriously, pretend a title to any forbearance at my hands? Nay, surely it is due to myself to put in motion all devisable means of self-protection against such cruel usage. Wrong becomes right when employed to counteract the wrongs I suffer. I will therefore take mea-

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sures to create a party in my favour among my lord's tenants, by alienating from him, as he richly deserves, and transferring to them, a portion of that income which he owes not a little to my skilful and zealous management of his estate."

Now, I ask, whether there is anything contrary to nature, and to frequent experience, in such a man as I suppose the Steward to be—not one in whom virtuous principle is kept braced for every demand upon it, by the fear of God, but of a mere average probity and good conduct,—in such a man's doing what the Parable describes, when smarting under a sense of flagrant injustice, and driven to desperation? In fact, considering how incensed he might well be, it is remarkable that mere self-defence, and not vengeance, appears to have been his aim. There is nothing vindictive in his proceeding; but it is precisely what many a one in his circumstances, *being a child not of light but of darkness*, would esteem quite justifiable. He sets himself to combat injustice with injustice. And is not this a practice not seldom resorted to, without any rude wrench to the conscience, by persons not endued with the grace to commit their cause, in patient faith, "to Him that judgeth righteously."

And here one is forced to reflect, how much those people have to answer for, who, by their hasty judgment and rigorous treatment of one wrongfully accused, urge him on to evil doing. This is too general a practice, not merely where the parties stand to each other in the positions of master and servant, of chief and subordinate, but in the ordinary commerce of life. Upon exceedingly slight grounds—such, perhaps, as a little investigation would shew to be quite untenable—they are prone to believe an acquaintance, or a neighbour, culpable in some matters,—it may or may not be touching themselves,—and to cast him off instantly, and for ever. And oftentimes this harsh proceeding is of such a character as to wound the feelings acutely; aye, seriously to damage the fortunes and character of the object of our rash displeasure. Now, should the individual whose good name and prospects we have blighted, or helped to blight, by this unbrotherly conduct, become, in consequence, reckless or desperate, and actually betake himself to such malpractices as had been untruly laid at *his* door; then indeed at *our* door will lie heavy guilt. Suppose a man turn thief, just because the false allegation of his being one already, has thrown him out of an honest way of getting his bread: suppose a young woman yield herself to vicious habits, because she is denied the means of supporting herself virtuously by ladies to whom she has been defamed, and who, having drunk in "the leporous distilment," act towards her on the unchristian principle of washing their hands of a person who has *once* been suspected;—I demand whether the perdition of these precious souls will not tell fearfully against the precipitate tongue to which it was greatly owing; against the greedy half-malicious ears for which base traducers love to cater? God only knows

how many whose virtuous principles had been sound until then, have been driven upon rocks by some wicked tale, coined with devilish art and industriously spread abroad, of their being wrecked already.

We proceed to the final act of this singular drama. The Master has some way or other found out his servant's treachery. How the project transpired, and whether after or before it was put into execution, with other particulars which, supposing the transaction not fictitious but real, one might be curious to learn, are omitted as not being essential to working out the moral of the Parable. It is enough to know that the conspiracy did get wind, and reached the great man's ear. And now one might have anticipated, from his recent display of a hot and unforgiving temper, that, on the clear discovery of this flagrant dishonesty, he would break out into stormy rage, and take extreme measures against the malefactor. But such anticipations are not verified. The opposite to them is what actually occurs. Not only does the Master evince no indignation when apprised of the knavish manœuvre by which the discarded servant has sought to indemnify himself, but he positively commends him. He commends him for the roguery of which he now stands convicted;—for that seems to be the true rendering of the passage. The Lord, *i. e.*, his Lord, applauded—not the *unjust Steward*, but the Steward for his *unjust action*. This sounds strange; yet is it thoroughly consonant with human nature. Bear in mind that both Master and Steward are types of worldly-minded men, actuated by purely selfish policy. They are not the men to outrage wantonly the rules of social life; but by no superior principle are they restrained from such outrage when the motive for it is strong, and they can do it with impunity. Now we often find persons of this secular cast of mind prompt to admire an eminent display of it in others. The Spartans applauded the dexterous thief. They can even forgive a crime by which themselves have been sufferers, if it has been very dexterously accomplished. So captivated are they with the ingenuity which has overreached themselves, as to esteem it almost an atonement for its villany.

In developing the moral of this probably fictitious narrative, I have offered such reasons for the assumptions I make, as will not, I venture to think, be found without weight when tried in the balances of a sound criticism. Before taking pen from paper, however, I ought, perhaps, to notice a not very unusual mode of expounding the eulogy bestowed on the Steward. This eulogy has been supposed to fall from the Redeemer's own lips;—not, indeed, as approving of the man and his doings—far otherwise; but as pronouncing the stratagem a masterly one, most apposite to the end proposed. In short, Christ is supposed to be passing judgment on the deed, merely as one of consummate sagacity, without reference to its moral features, which He could not but regard with holy abhorrence.

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Now whatever might be urged in favour of this opinion, supposing our translation to be accurate, must be admitted to lose its force, if the just rendering of the passage be, as I maintain, "the Lord praised," not the unjust Steward, but "the Steward for his iniquitous deed." It appears to me that our Lord could not be so described, without an impropriety, of which it is impossible to imagine the Evangelist guilty; and therefore the Master, not the Saviour, must be the person from whose lips the commendation proceeds.

The final lesson taught us in this Parable, by our Divine Instructor, is, that the children of this world, people of the godless cast I believe to be portrayed by Master and Steward, are wiser in their generation, i. e., in their way of pursuing the objects they covet, than the children of light in prosecuting the far nobler ends of their high vocation. Jesus Christ does not say that earthly-minded men are altogether and essentially wiser than the spiritually-minded. Vastly different is the sentence He has passed upon them severally in respect of their widely different pursuits. The very name, "children of light," applied to persons whose heart is set upon treasures in heaven, suggests that to prefer earthly riches is to be a child of darkness—to be one who totally mistakes good and evil, and is in the high-way to perdition. But it is possible for such as aim at the worse, to exert, in that pursuit, more forethought and diligence, than are sometimes found in those who are, nevertheless, wisely aspiring to the better portion. This is a sad reproach to the Christian Church. God grant it may not attach with special force to any of us individually.

The doctrine taught by the final clause of the history is simply this: that as the Steward, when aiming to become the inmate of certain houses, bribed the householders, by a great seeming liberality, to receive him; so are we, by a genuine sacrifice of our worldly pelf for purposes best approved by Him whose is the key of heaven, to promote our reception into that eternal home, and secure a cordial welcome from its blessed inhabitants.

H.

MOSES AND CHRIST COMPARED, AND CONTRASTED IN RESPECT OF THEIR PROPHETICAL OFFICE.

The word "Prophet" is commonly applied to one who is able, by Divine inspiration, to foretell future events. In this sense, Christ was a Prophet when He foretold His death, His resurrection, and His ascension. It is in this sense that we use the word when we speak of the long line of Old Testament prophets, whose predictions have been so remarkably fulfilled. But the word has often a much wider signification; and means one who is favoured with a knowledge of the Divine will in regard

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to things either past, present, or to come, and who is commissioned to reveal that will to men. For we know that the holy men of old, who spake as they were moved by the Holy Ghost, were not confined, in their Divine communications, merely to disclosing the secrets of futurity: they were empowered also to bring within the circle of human knowledge the long-buried events of the past; and above all, they were appointed to deliver to us, for our instruction and guidance, God's most holy commandments. If we take the case of Moses, we shall find that his knowledge of the Divine will was not confined to the future. He was able to look far back into the depths of antiquity, beyond the origin of our race, even to the very "Genesis" of things, when God's omnipotent word spake the universe into existence.

In this the proper and comprehensive sense of the word, Moses may be called the Prophet of the Old dispensation, as he made known the law to the children of Israel; and Christ may be called the Prophet of the New or Christian dispensation, as through Him the Gospel was revealed. In His character of Priest, Christ died for men; and in His character of Prophet, which is no less distinctly and clearly marked, He proclaimed those tidings, the hope of which gladdened the hearts of the prophets and righteous men of old.

As Prophets, both Moses and Christ were Divinely appointed to their high office. When Moses was an outcast from his native land, keeping the flock of Jethro in the solitary desert, God manifested Himself to him in the burning bush, and sent him to lead Israel from their land of bondage.—In like manner our blessed Saviour Jesus Christ was called, and that from all eternity, to His great work.—In answer to the summons He is heard saying, "Lo, I come; in the volume of the book it is written of Me: I delight to do Thy will, O My God; yea, Thy law is within My heart."

As both were Divinely appointed to the prophetical office, so both were Divinely qualified for the due discharge of it. Both were highly favoured of God, and blessed with an intimate knowledge of His will. It is declared of Moses, that there arose no prophet in Israel like unto him to whom the Lord spake face to face. The Lord spake unto Joshua by the captain of his host; to Samuel His word came in the silence of the night; and Elijah, mourning in the desert over the sins of Israel, heard the still small voice of comfort that followed the storm, the earthquake, and the fire; but to Moses He spake as a man speaketh to a man. Nor was there any other Old Testament prophet favoured with such an intimate knowledge of the Divine decrees. Through him was given the law that was to guide God's chosen people till Shiloh should come. To this law, succeeding prophets had no power to add, and to diminish aught from it was beyond their authority. It was their text, which it was their office to expound, and which they expounded with more and more clear-

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ness as the rising of the Sun of righteousness drew nearer. It was the standard of Jewish faith, the rule of their life; and they looked back to the great prophet through whom it was revealed, as the one of all holy men most highly favoured of Heaven.

As Moses was highly qualified for his office, far more so the Blessed Jesus. He it is whom God hath highly exalted, and given Him a Name that is above every name. And although, when He came to execute His great mission, and to proclaim the glad tidings of salvation, He humbled Himself, appearing in lowly guise, despised and rejected of men; yet was He in reality the eternal Son of God, enjoying with the Father equal dignity before the world was. As His glory was infinite, so was His knowledge of the Divine will unlimited. He knew the counsels of the Almighty from all eternity. Of Himself he says,—"I was with Him when He prepared the heavens; when He set a compass upon the face of the deep; when He gave the sea His decree that the waters should not pass His commandment; when He appointed the foundations of the earth, then I was with Him as one brought up with Him; and I was daily His delight, rejoicing always before Him."

Moses and Christ were thus both divinely called and divinely qualified to fill the prophetic office. In the discharge of this office, it was the duty of both to reveal what had hitherto been hid in darkness and mystery. It was their high privilege to be the means of unfolding the ways of God to the human race; of dispersing the cloud which rested on man's origin, condition, and destiny; of leading him from the land of bondage, and inviting him to behold the living God. They were both commissioned to reveal to man a knowledge to which, by his own unaided faculties, he could never have attained.

It is doubtful if, even among the Hebrews, much knowledge was preserved of the God of their fathers, the God of Abraham, of Isaac, and of Jacob. Groaning under a heavy bondage, made heavier every day, oppressed by misfortunes to which they could see no termination, they may have forgotten, in the agonizing sense of present overwhelming misery, Jehovah's promises of future deliverance. To them it may have seemed that He had forgotten to be gracious; to have withdrawn from them for ever the light of His countenance; and they may have forsaken Him for the gods of their powerful oppressors. And this is the more probable, since we do not hear of His manifesting Himself to them as clearly in their bondage as He did to their fathers the patriarchs. Certainly their subsequent history shews that they had acquired, in the time of their servitude, a strong tendency to idolatry, into which they repeatedly fell, notwithstanding the strong proofs given them so often of God's existence, goodness, and power. It was to re-animate the expiring faith of his countrymen; to enlighten their minds, which were becoming assimilated in spiritual darkness to those of the heathen around them; to fit them to be God's witnesses to a

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world lying in wickedness—that formed the object of the mission of Moses. He taught them their high destiny as a peculiar people, and committed to their keeping the law of God. And however imperfect the spiritual knowledge which it contains may seem to us who enjoy a light so much clearer, it was a knowledge which all the wisdom of Egypt and all the science of Chaldea could not have supplied.

And thus, also, to teach them who were perishing for lack of knowledge, and make light arise on those that sat in the darkness and shadow of death, did our Saviour descend from the mansions on high, and veil His glory in a human form. And never in the history of the human race was there a greater need of heavenly light; never did there prevail a moral darkness more deep, or moral ignorance more gross, than that which enveloped the nations at the advent of our Blessed Redeemer. All old forms of faith had by that time become powerless and dead. Whatever traditional truth they had once contained had been completely eliminated from them. The voice of prophecy had ceased in the Jewish Church; and though there were a few pious believers who waited in patience for the hope of Israel, the minds of the people were filled with worldly expectations, and ambitious only of temporal power. In the Gentile world, men fluctuated between a dark idolatry and a withering scepticism. The multitude bowed in abject fear to gods many and lords many, the impersonations of their own unholy passions; while the learned joined in solemn mockery, or looked on with scorn and contempt. It seemed as if mankind had been wholly left to follow the devices of their own evil imaginations; as if God had determined, as of old, that His Spirit should strive with them no more. In this hour of need came that Divine Teacher, that Prophet sent of God, whose great office it was to restore man's lost hopes; to unveil to him a brighter future; to fill his heart with higher joys, and his mind with nobler aims. He came to communicate to man that sacred knowledge, without which the light of learning and science can serve only to reveal to him the extent of his misery, and to render visible the moral darkness into which he has been plunged by sin. That life and immortality which the heathen sage hardly dared to hope for, were by Him clearly brought to light, and that message of salvation delivered which has been the stay and consolation of the faithful in every age.

Such are some of the points of resemblance between Moses and our Saviour in respect of their prophetical office; let us now look at a few *of the principal points in which they differ.* They do not stand opposed to each other in kind; they differ infinitely in degree. The difference is that which subsists between the type and the thing prefigured, the symbol and the thing symbolised. For Moses was but the type of Him who was to come in the fulness of time, ere the sceptre should have departed from Judah—that Messiah who, when He should come,

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was to tell His people of all things—that heavenly Teacher who, when He did come, spake as never man spake before, of themes the noblest that human thought can conceive. And though Moses was faithful in his house, yet was he a servant of the house; whereas Christ, as a Son, is over His house: and He is worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. Moses was indeed highly distinguished of God; he received largely of the Divine Spirit, so that a portion only of the Spirit that rested on him was conveyed to his successors: but Christ was very God, the only begotten of the Father, full of grace and truth. To Moses a knowledge of the Divine will was largely imparted; but Christ from all eternity knew the Divine will in all its fulness. He is in every respect more glorious, more excellent than Moses, for His glory and His excellence are infinite and eternal; and the Revelation which He made to man of the will of God, is more full, more complete, than that of Moses. The Mosaic economy was indeed far more perfect than any scheme which the mere human intellect, in its natural state of ignorance, could have formed; but compared with Christianity, it gives but a feeble light. The Revelation made by Moses is to that made by Christ as the dawn of morning to the brightness of noonday; it was the promise, but only the promise, of a glorious future—the shadow of the good things to come—the schoolmaster to bring the world to Christ—the first great stage in the world's journey back to the Eden that was lost through Adam and regained through Christ. The Law was not, like Christianity, complete and final, something perfect in itself, than which nothing better is to be looked for. Every one of its provisions showed that it was merely preliminary; that it was merely the form of a coming reality.

Thus the Law was valid because Christianity was to follow it. It derived its principle of vitality from the system which it foreshadowed. Except as typical of the Christian dispensation, the whole of its ceremonies were merely forms without a substance. The blood of bulls and of goats was shed in vain, if it pointed not to the one great sacrifice for sin. Hence the law was not antagonistic to Christianity; on the contrary, the two Revelations were in strict harmony with each other. And Christ affirms this when He says—"Think not that I am come to destroy the Law or the Prophets; I come not to destroy, but to fulfil. Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall not pass from the Law till all be fulfilled." Christianity was the consummation of the whole Mosaic economy. The Ceremonial Law, which pointed to Christ, naturally ceased when Christ came: it had served the end for which it was instituted, and had no longer a place save among the shadows of the past. The moral obligations laid down in the Law did not pass away; on the contrary, they were strengthened, developed, and made clearer by Christ; and thus the

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whole Law passed away into the fulness of the Christian dispensation, as the starlight is absorbed in the brilliancy of the full-orbed moon.

May both of these appointed Teachers, the one human and the other Divine, accomplish their mission to our own souls! May the Great Lawgiver convict us of personal guilt, and the infinitely greater Redeemer lead us to the fountains of peace and joy.

EDINENSIS.

ORIGINAL POETRY.

To the Editor of the Christian Observer.

THE insertion of these lines, will oblige your Constant Reader, H.

"THE FOUNDATIONS SHALL BE CAST DOWN, AND WHAT HATH THE RIGHTEOUS DONE?" (PSALM XI. 3.)

THE pride of night and pomp of day,
The garden's many-color'd wreath—
Earth's deep "foundations"—pass away,
As smitten by the hand of death.

All earthly things are doom'd to die:
—To-day, down goes the gorgeous dome;
To-morrow—all in ruins lie,
The cherish'd sweets and joys of home.

"What hath the righteous *done?*"—Has *he*
No strength to battle with the storm?
Shall he too founder in the sea
Of coming wrath?——Behold the form

Of Him who walks upon the wave;
Who says, "Be still!"—and at the word,
The angry waters cease to rave,
Submissive to their Sovereign Lord?

—"*What* hath the righteous done?"—His soul
Has found a lasting home in God,
And where the thunders cease to roll,
Has hewn itself a sure abode.

—God of our hopes! in that Great Day,
When suns and stars shall hide their face,
When heaven and earth shall melt away,
—Be Thou our joy and hiding-place. H.

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THE TRUE NURSE.

With silent step around her couch to move,
And ply the thousand courtesies of love;
To explore the questions of the wandering eye,
And make it felt that one true friend is nigh;
To mingle tear with tear, and prayer with prayer,
Point to the Cross, and guide the spirit there;
—Care like His own "the Master" loves to see,
And smiling says, "Such should my servants be."

H.

[We are often accused of having sullenly rejected many poetical bouquets which have been offered us. And it is most true, that we have rejected them; but it has been for reasons which have, at least, satisfied ourselves, and which, we think, would have satisfied all the nine Muses.—To show that we are not inexorable as well as cruel, we have inserted these verses.—Editor.]

REVIEW OF NEW PUBLICATIONS.

Bengal as a Field of Missions. By M. Wylie, Esq., First Judge of the Calcutta Court of Small Causes. Dalton, Cockspur Street, London; and Thacker and Co., Calcutta. 1854.

Missions in South India, visited and described by Joseph Mullens, *Missionary of the London Missionary Society in Calcutta.* London: Dalton. 1854.

The religious condition of British India is now a matter of intense interest with all who are alive to the Redeemer's glory in the extension of His kingdom. The more it is examined, the stronger becomes the urgency of its claims for adequate exertions to be made at once, with a view of securing to the great Head of the Church the possession of those teeming millions of immortal souls. To our apprehension, the demand has risen to such strength, (as fuller knowledge of the actual state of things has reached us,) that we have been at times tempted to wish that none of our Missions elsewhere should be enlarged; and that, where practicable, the pecuniary help afforded to them should be diminished, in order that the greater energy might be concentrated upon British India, and that our additional men and resources might be sent almost exclusively thither. At the

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same time, we have desired that great and renewed efforts should be made to arouse the whole Church of Christ to maintain this cause; in such a spirit and on such a scale as may adequately meet the requirements of our Lord and Master. If, on further consideration, we have felt that other missionary operations ought not to be suspended for the advancement of this, we have yet deliberately judged that British India, at the present time, makes a demand upon us to which no proper response is returned; that every other claim falls infinitely behind it in importance; and that it ought to be solemnly considered, by all Christian Missionary Societies in England, (and we are even disposed to add, by the various other orthodox Societies, European and American,) with regard to each additional Missionary whom they are enabled to send forth, whether the peculiar circumstances, including the wonderful openings, in British India, do not mark out that great territory as the most proper scene for his labours.

We earnestly desire to render all the assistance in our power towards increasing the interest of our readers in Hindostan; and we know of no more hopeful means of attempting to do so, than by recommending and alluring them to the thoughtful perusal of the two works, whose titles stand at the head of this Review.

Pamphlets from the same hands, and of the same class, are already tolerably well known amongst us,—Mr. Wylie's "Urgent Claims of India for more Christian Missions;" and Mr. Mullens' "Statistics of Missions in India and Ceylon," as well as his "Results of Missionary Labours in India." Other works, of a very superior order, and of deep interest, acquaint us thoroughly with the valuable labours of individual Missionaries, or carry us through all the work of some particular Station, or group of Stations. But these two volumes, especially Mr. Wylie's, enable us to take a general survey of the work; while at the same time they admirably present us with such details as provide against our forming a mere superficial estimate of its greatness, its encouragements, its difficulties, and the responsibility under which it places the whole Christian Church, at home and everywhere.

Mr. Wylie, after about forty pages given to India in general, its statistics, its past and present government, and its spiritual destitution, conducts us gradually, from province to province, throughout Bengal (which embraces nearly one-third of the whole population of British India); tells us in succession the population of each province, the character of its people, their descent, (for India is peopled by a variety of different races), any peculiarities in their government,—their occupations, their prosperity, the forms of religion prevalent amongst them, together with that information which the design of his work entitles us especially to expect from him,—whether any and what Missions are established amongst them,—in many cases their utter destitution of the Gospel; in all, where the word is preached, the weakness of all the Missions put together, in comparison with the demand for their efforts.

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Mr. Mullens does not thus deliberately take us by the hand, and lead us, after the same fashion, over the whole region to which his book relates, (though his Work contains much of the self-same kind of information with that of Mr. Wylie,) but having made a tour amongst the Missions in South India in the spring of 1853, and having observed carefully their condition, wants, and prospects, informing himself of the state of the people upon whom those labours are bestowed, he has thrown the results into the form of a series of lectures, which he delivered in Calcutta, and which must have been listened to with the greatest interest by all who cared to know what the Spirit of God is doing amongst the heathen.

Our readers will further judge of the character of these works, from the extracts introduced into the ensuing pages.

Mr. Wylie reckons the population of British India at about 170,000,000. This number is partly derived from the census of certain provinces, and partly from an estimate of the rest, based on that census. He says that various authorities have computed the population, some as high as 200,000,000, and some as low as 130,000,000. At the very lowest figure, what a multitude of human beings, for the most part under British rule, and all under British influence!

Hinduism ramifies through the whole of these vast territories; Mohammedanism is found side by side with Hinduism everywhere; in the South, there is the religion of the Shanars (a deprecatory worship of hostile evil spirits); and there are other forms of religion, existing in particular provinces, and often preponderating in them. It seems appropriate to remark, that the intellectual varieties amongst the people are as great and remarkable as their religious differences; only we must guard against being supposed to mean that mental energy, or a spirit of earnest and anxious enquiry for knowledge of any kind, is prevalent anywhere.

Opposition to Missionary efforts was so strong on the part of the civil authorities half a century ago, that very little could be done, and that little required the greatest caution. Missionaries were sometimes driven out of the Company's territories; and those who were suffered to remain undisturbed, were cramped in their efforts by the fear of expulsion. It was maintained by men, otherwise acute and sensible, that the conversion of a Hindu was a thing absolutely impossible; and that the attempt to spread Christianity amongst that people would endanger the stability of our power in India. Some assertions on these points, now happily mere curiosities of literature, are reprinted by Mr. Wylie, at pp. 144—46.

The Charter Act of 1813 threw open the whole of India, once for all, to the Missionary, and to the Gospel of salvation. For more than forty years, therefore, no legal hinderances have resisted the proper work of the Christian Church amongst the heathen in these lands. And as for the sneers and frowns of

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some who would have cherished the work, had they valued the Gospel of Christ for themselves, those obstructions have been more than counterbalanced, through God's mercy, by the encouragements and prayers of many, in both the Civil and the Military Service, including men possessed of considerable influence, derived from position and character.

The peculiar interest which attaches to the present state of India, rises out of the following facts,—that all its old religious systems are in a state of decay, and daily losing their hold upon the people,—that there is a more generally prevalent disposition to hear the Gospel with patience and respect,—and that, in the influential city of Calcutta, those of the educated classes who have found their old faith to be untenable, are unhappily exposed to much temptation to accept, in its place, the dreary principles of Rationalism and Deism, and are not at present sufficiently helped to see and receive the truth of God.

Testimony on these points comes before us, in the pages of Mr. Wylie, in a way that cannot fail to make an impression on the reader's mind. His book is made particularly interesting by communications respecting almost every province, furnished by persons resident on the spot, or by those who have had good opportunities of judging of their state. His correspondents were not always Missionaries, but were also Magistrates, and other Civil and Military officers. The condition of Calcutta and its neighbourhood appears so peculiar in its character, that we reserve it for separate notice. Respecting the other provinces, we first make the following extracts.

The Rev. W. Pryse, of the Welsh Calvinistic Mission, writes, concerning the districts of Tipperah and Sylhet (with a population of two millions and a half),—

"Whilst observing the different features, both of individuals and of society, passing before me in rapid succession during the tour,—the conviction was frequently forced upon my mind, that the Christian system will succeed. The mental state of the Hindu community is unsettled; and that of the Mohammedans peculiar, indescribably peculiar. Hundreds of the most intelligent men, in the former, are uneasy and dissatisfied,—dissatisfied with their idols, their castes, and their whole body of religious ceremonies."

"Islamism, in India, presents the singular phenomenon of a body living without a head. Not only is there no Caliph, in whom the kingly and priestly offices are united; but there is no Mufti. Islamism cannot exist long, apart from its original theocratic form. Most intelligent Mohammedans see and feel this anomaly,"....

"The truths of the Bible are secretly forcing on their way, and producing deep effects." (Wylie, pp. 68, 69.)

Of Assam (the estimated population, a million and a half), the Rev. C. Hesselmeyer, of Tezpore, writes,—

"The Assamese are, generally speaking, not so close observers of the Hindu religion as the Hindustanis and Bengalis are. They regard, however, caste, and respect the Brahmans, who have done all they could to keep the people in ignorance, in order the better to exercise their enslaving authority."

"Wherever you enter a village, there the whole population refer you to their Gosain or Guru, (religious teachers,) as they themselves are unable

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to speak of, or to understand, any religious matter, without the aid of the Gosains."....

"As to the doctrines of their shastras (sacred books), they are so little versed in them, and so totally indifferent to them, that it is far the better way to argue from nature, or to speak 'ad hominem,' and enter at once on the great questions common to all, about sin and salvation, forgiveness and a Saviour."....

"In the bright days of Hinduism in Assam, many and most brilliant temples were erected, some of them solid, grand, and most exquisitely sculptured. There may have been several hundred of temples in Assam; but it appears that, after the Musalmans had destroyed the greater number of them, the rest were allowed to fall into decay." (Wylie, pp. 85—87.)

The Rev. E. Higgs, Missionary of the Propagation Society, at Debroghur in Assam, writes thus of the people,—

"And so it comes to be, as I said before, that the mass of the people in Assam have no religion at all; they live almost as though there were no God; they seem to think that religion is no concern of theirs; they are called by a certain name, and that is enough for them." (Wylie, p. 94.)

The Rev. R. Bion, of Dacca, makes a statement respecting the district of Mymensing (N. E. of Calcutta, with a population of about a million and a half, in the proportion of seven Mahomedans to ten Hindus,) which contains the following passages:—

"In my itinerancies through this zillah (district,) I almost every day met with fairs, where hundreds of people crowd together from the interior; and, without any exception, met with a hearty welcome from the people. No Missionary is residing in this zillah; but parts of it have been visited yearly, for a considerable number of years, by the Missionaries, and their native preachers, at Dacca. In many places the Scriptures are diligently read by people of all classes, and considerable knowledge has been spread abroad by preaching, and a wide circulation of the Scriptures."...."Often we had crowds, from 300 to 600, of Hindus and Musalmans, listening with surprising attention, for an hour and even two hours, to our message of the Saviour, and in some places people begged of the Missionary to stay a few days, that they might hear the whole counsel of God for the salvation of man."...."There are, in the eastern and northern part, a more educated and wealthy set of Hindus than in the southern, consisting of Mahajans (merchants), who most heartily received the Gospel, and are seeking earnestly after the truth. The Musalmans also, in the eastern part, are twice as calm and enquiring as those in the capital and southern district. A Missionary, when once known to the people, is hailed by them as often as he comes. Often they asked, in a distressing tone: When will you come again? come soon, and tell us more about Jesus Christ." (Wylie, pp. 116, 117.)

The same Mr. Bion writes, of his tour through the district at the foot of the Garrow hills,—

"The Gospel was never heard hereabouts before, nor even has a European traversed this dense jungle country; but I may say, it is open wide, wide open, for the Gospel and its messengers; hundreds, nay thousands, listened with intense attention, and many were touched to the heart by the Word of Life. Brahmans, Mahajans, well-educated Musalmans, in fact people of all classes and ranks, are equally thirsty after the unsearchable riches of our Lord; in short, all seem to be ready to hear, to read, and inquire after the truth." (Wylie, p. 120.)

The Rev. A. F. Lacroix traversed the district of Rungpore,

(population 1,200,000) in 1852-3. The Hindus, (rather less than half the population, the rest being Mahomedans,) were "divided into endless sects," of whom he thus writes:—

"We found these sectarians, in general, exhibiting a certain feeling of doubt and dissatisfaction in regard to their present religious state, and a hankering after something better and more satisfying. This feeling, in my opinion, renders them more fit, and better prepared, for Christian instruction, than their more orthodox brethren, who alas! are but too often content to remain what they are." (Wylie, p. 125.)

Of Midnapore, the chief town of a district bearing the same name, this is said, in a statement of the resident Europeans, made in support of their Mission fund:—

"There is at present a thirst for knowledge among the better educated classes, which is an interesting fact, evident by the recent erection of a handsome Library, built by public subscription, and well stored with all kinds of books, excepting those bearing on Christianity. By the proper distribution of Bibles and Tracts, and by preaching, &c., many a soul-burthened sinner might be led to embrace the Truth as it is in Jesus." (Wylie, p. 132.)

In Western Bengal, and central India, reside the Santals, held to be one of the aboriginal tribes of Hindustan. They are a degraded people, given to strong drink. Their religion is peculiar. In some localities they are a hardy and industrious people. Some of them are congregated in parts of the Midnapore district; and respecting them Mr. Phillips, an American Missionary, gives this as his opinion and his hope:—

"But even from this class several have turned out well, and show the Santals to be fully capable of improvement. Whenever and wherever we have been able to preach the Gospel of Christ to them, in their own language, a respectful, and often, for the time, serious attention has been paid. In a few instances deeply interesting enquirers have been met with; but strong clan attachments, superstitious fears, and the power of early habits, coming to the aid of a carnal mind, have, in most instances, to outward appearance, caused the Word to be unfruitful. Still the conviction forces itself on the mind, that the Santals offer an inviting field for Missionary effort." (Wylie, pp. 138, 139.)

The zillah of Hooghly is opposite to Calcutta; the acting Magistrate, Mr. R. B. Chapman, expresses his belief that

"The proximity to Calcutta, and the spread of English education among the upper classes, throughout this part of the country, render superstition less blind here than I expect to find it further in the interior. To this result the Brahmans too contribute. Some of them are amongst the most troublesome characters in the district, to the Magistrate." (Wylie, p. 165.)

The journal of the Rev. T. Morgan, of Howrah, contains the following remarks, on a tour through the district:—

"Some places visited by me had never been visited by a Missionary before. In all places, where the people understood that I had no connection with the Government, but was simply a teacher of religion, sent by good people, I was received most cordially, and the demand for books exceeded the supply." ...."My tour has been of the most encouraging and cheering character. The ruined and deserted temples, as well as the poverty and miseries of the people, and their cordial welcome, combine to call for vigorous and strenu-

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ous exertions, and we have the assurance of One whose testimony is decisive, that the Word we distribute is Spirit, and it is Life." (Wylie, p. 167.)

Major Hannyngton gives a melancholy account of the moral state of the extensive territory called the South Western Agency. The religion of the tribes inhabiting it, varying in character, seems in no instance to exercise any kind of good influence. Surveying their state and prospects, Major Hannyngton writes to Mr. Wylie,—

"Advocating the cause of the heathen in India generally, and urging the claims of all,—to speak of particular classes is unnecessary; but it may be proper to mention, that the Coles of Chota Nagpore appear willing to receive the Gospel. And among them, thanks be to God, the first-fruits have already been gathered."..... "The Missionaries hope that, by the Lord's help, they shall soon be able to ordain some of the native brethren, as assistants in the Mission." (Wylie, p. 191.)

The Rev. S. Hasell, a valuable Missionary of our own Church Missionary Society, has to report on the Nuddea Zillah, which, "estimated by the standard of Hinduism, is the most important in Bengal." In it is the town of Nuddea, "the nursery of Hindu learning, with its numerous colleges, and its crowds of pundits." This is a part of our Krishnaghur district. Mr. Hasell looks over a broad area, beyond the scene of Missionary operations, and describes the people thus:—"In every place a great majority are Hindus,—in many, of the highest castes,—all practically without the Gospel, although in every place there is a willingness to receive the Missionary, and to respect his teaching." (Wylie, p. 203.)

Mr. Wylie, in noticing the different estimates taken of the depth and reality of the work at the Krishnaghur Mission, incidentally expresses his own views on the point which all these extracts are intended to elucidate. He declares his concurrence with the sentiments of the venerated Bishop of Calcutta,

"as to the growing indifference of the people to Hinduism, and the decaying power of Brahmanism." "Such things are palpable in nearly all parts of Bengal. Civilisation, trade, the spread of knowledge, the destruction of their political ascendancy and special legal privileges, tend inevitably to lower the Brahmans everywhere; and a certain inevitable curiosity about Christianity, as the religion of the governing classes, prepares the way for the favourable reception of its teachers; and thus it happens, that parts similar to those noticed by the Missionaries in Krishnaghur, to whom the Bishop refers, may be found in many other districts." (Wylie, pp. 209, 210.)

Some districts of course are less cheering than others; and it is even conceivable that there may be more or less of the elements of hopefulness in the minds of different of Mr. Wylie's correspondents. One of the most destitute and degraded portions of the Bengal Presidency consists of the circle of eight districts, called Moorshedabad, Malda, Rajshye, Purneah, Dinagepore, Rungpore, Bograh, and Pubna, the population exceeding eight millions and a half. But even in these, the various systems of false religion are not certain of their grasp upon the

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people. The Hindus and Mahomedans at Moorshedabad, are reported of as attentively hearing the Gospel, as eager to possess the Scriptures, and carefully reading them (p. 222); in other places, the Brahmans have "fears regarding the spread of Christianity, and the increase of converts to the new faith" (p. 229); examples of conversion continue to shew that "the cause of our Redeemer is progressing, and that the force of truth, silently—like the deepest rivers—yet surely, is producing an immense influence over a large territory," (p. 230); and these remarkable signs are discernible in districts which have not one resident Missionary (p. 231), and which owe every ray of light, under God, to the occasional visits of His servants. "No new temples are anywhere to be seen," and the old temples, once reverenced, are neglected, and in ruins. (p. 239.) The same is the case with the Musalman places of worship. From Rungpore, the Magistrate writes,—"I do not think that the mere presence of a temple, or musjid, has much effect on a native's mind; or that he would feel any concern at heart, whatever might become of it: the easy carelessness of his religion is all that is dear to him; and his exhibitions to the contrary, on some occasions, are, with few exceptions, the result of offended pride, or the example of his fellows, or momentary impulse." (Wylie, p. 252.) This is a report from one who regards the population of Rungpore as nevertheless "the most unpromising field of missionary labour of all in Bengal." (p. 253.) A somewhat greener spot in this desert land is the Pubna district, whence the Rev. Lal Behari Dey, (how pleasant to light upon the name of a native herald of salvation!) writes of the eagerness of the people to obtain copies of the Scriptures, and says,—

"We meet with encouragement everywhere. Everywhere the people listen to us with marked attention. . . . . As we went from village to village, people have sometimes run, out of breath, across fields and over hedges, and all for a Gospel or a Tract. . . . . We have preached in the poor man's hut and the wealthy zemindar's stately mansion, in the ryot's rice field and the Darogah's cutcherry (the office of the Police Inspector), with as great freedom and acceptance as in the public thoroughfares and the open market-places." (Wylie, p. 257.)

Surely these statements are enough to shew that no existing religious system presents an insuperable barrier to the preaching or the reception of the Gospel!

Mr. Wylie conducts us into the province of Behar, with its eight districts, comprising more than eight millions and a-half of population, in which the Gospel is preached by only thirteen Missionaries, of whom but three are supported by British Societies, only one of the three being a Church Missionary, the Rev. P. Droese. His station is Bhagulpore, with a population of 30,000, and he writes, like so many of his brethren, of willing attention given to the Gospel which he preaches. He says,—

"The preaching of the Gospel was generally well attended to, both by Hindus and Muhamadans. I find the people here generally less prejudiced

than the people up the country, and, especially the Muhamadans, less bitter in their opposition to Christianity." . . . . . "Every now and then one and another is heard to say, 'If all became Christians, I should most gladly join, for the religion of Christ is, after all, better than our own." (Wylie, p. 325).

He has occasional intercourse with some hill tribes, who are "more accessible to the Missionary than either the Hindus or Muhammadans," and whom he has often seen to be deeply affected as he preached to them the truths of the Gospel. (Wylie, p. 326.) The same Missionary, a year after, expresses his opinion, that the principal objection which prevents the Hindus from forsaking their religion, is not love or veneration for their ancient creeds, but mere worldly considerations. (Wylie, p. 331.)

We glance at the district of Monghyr, in the same province, and there we behold, as in so many other parts of the country, the temples in ruins, and Hinduism going to decay. Unhappily, it must not be hence inferred that these people are also thirsting for better things. They are degraded by vice, and apathetic towards all religions; and their minds are said to present an unfavourable soil for the Gospel seed. (Wylie, pp. 345, 346.)

From Patna, the Missionary resident there writes, that the general feeling among the Hindus respecting the Christian religion, is, that bye-and-bye, "all will become Christians. They often say, 'Only a few years more!' I have often asked people separately, and they answer, that 'Christianity will prevail.' And this occurs where converts are very few at present." (Wylie, p. 351.)

The next district, in the same province, is Tirhoot, of which Mr. Brandin states,—

"During the twelve years this Mission has been established, I have observed that a great change has taken place among the people. I recollect that formerly no Brahman, or man of high caste, would have taken a tract or book from our hands; now no Brahman has any objection; every one takes with pleasure our books. . . . . I have often met with persons who had read our books, and could give an account of what they had read, and approved their contents, and wished for more books." (Wylie, p. 358.)

To return again to Mr. Wylie's own impressions. We find him speaking of there being in Bengal "a larger number of Muhammadans than are accessible to missionary efforts in any other land;" . . . . "at least ten millions of Muhammadans, and in many parts of the country their Moollahs have very little influence over them." (pp. 313, 314.) While, with reference to the various forms of idolatry, whether the preponderating Hinduism, or other systems with fewer adherents, he thus declares his own deliberate convictions:—

"Bengal, too, is now beginning to manifest the effects of education. That 'an idol is nothing;' that God is a Spirit, and must be worshipped in spirit and in truth; are truths that the people, to a large extent, are certainly beginning to feel. And so ripe and prepared does part of this field of labour appear, that in the contemplation of it, the prayer instinctively bursts from the heart, 'O that Thou wouldst rend the heavens, and come down!' Ever and anon the conviction is forced upon the mind, that if the Lord in His

mercy were to raise up a few converts, of powerful and soul-stirring emotions, men who would go forth 'counting not their lives dear unto them,' there would very soon be a movement that would spread onward through the whole land, and thousands would cast away their idols to the moles and to the bats. The statements I have given from friends, in various districts, have proved that Hinduism is, in many places, a decaying dying thing, and that the time to favour this land is rapidly approaching." (Wylie, p. 314.)

Leaving, for a short space, the Bengal Presidency, with its 45,000,000, and passing to that of Madras, with upwards of 27,000,000, of whom 2,000,000 are Mohammedans, we hear from Mr. Mullens a like report to that which comes to us from Northern India.

"The heathens have been compelled to feel that there is reason on the side of Christianity; that its doctrines are hard to be rejected; and that its Missionaries are clever obstinate men, who will not get angry in discussion, and who will not be put down. The temples, great as they once were, are all falling into decay. Marks of neglect are profusely stamped upon every one of them: the bats, in countless numbers, already possess them. In all South India, the only temple I saw kept really clean, and in good repair, was the temple in the fort of Tanjore, where a wealthy Hindu rajah rules. There is a legend among the natives in Tanjore, that the great Bull behind that temple was once very small; else, say they, how could it have got between the pillars where it now lies; but it went on growing larger and larger, till it attained its present immense size. When the infidel Company came, it ceased growing. There is a world of truth in this legend, after all. Since the days when common sense came into the land; when foreigners began to expose idolatry; to speak against caste; to spread the Bible; to instruct the young; and argue with the defenders of this ancient system fearlessly; the Bull of Hinduism has ceased to grow. Its influence has begun to decrease, and although it may still appear vast and powerful, and may now and then put forth spasmodic efforts, its inward strength is fast going to decay." (Mullens, pp. 188, 189.)

We again travel northward, to look upon the great capital of India, wishing to know the vitality of the religions which Christianity has to encounter there.

Mr. Mullens thus describes the distribution of the population, in that city and its vicinity:—

"In Calcutta, the native population is concentrated, in a solid mass of streets and houses, about six miles long and one mile broad. The native town, therefore, is compact and well defined, the river Hooghly, and the circular road, furnishing it with distinct boundaries. The suburbs also are similarly compact." (Mullens, p. 78.)

Dr. Duff characterized it, in 1839, as "no mean city,—a city which itself contains five hundred thousand human beings,—and in the centre of a district so teeming with inhabitants, that within a circle with a radius of twenty miles, their aggregate is estimated to exceed two millions." (Wylie, p. 333.)

The importance of Calcutta, with reference to Christianity, is not to be estimated by its population, but by the relation in which it stands to the whole province of Bengal. It is the great market where traders from all parts meet for business. But Mr. Wylie shall describe for us its influential position.

"The number of educated natives, it is important to remember, is now considerable, and their influence extensive and increasing. Some of them

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are proprietors of great estates, in neighbouring and in distant zillahs. From Calcutta come most of the native officials, who act as deputy magistrates, and deputy collectors, and otherwise hold offices of high trust and responsibility, in various parts of the country. From Calcutta come also many of those who are employed as teachers and schoolmasters. Through Calcutta flows the great channel of Bengal's trade, and thither flock purchasers from nearly every part of India. If Benares be a sphere of great influence, because thither flows the tide of pilgrimage, and there abide devotees from every district of the empire; Calcutta is scarcely less important, as the residence of traders from Rajputana, the Punjab, and Afghanistan, from Central India, from Eastern India, and from nearly every part of the land. Here are Armenians, Parsees, Chinamen, Seikhs, Afghans, Marwarrees, and the like; and here they gain new habits of thought. The abilities of the Calcutta Baboos have often been lightly estimated, and their energy altogether overlooked. It has been enough to call them cunning and astute. But the cases of Rammohun Roy and Dwarkanath Tagore, who visited England when a voyage across the wide sea was commonly deemed, by the people of India, an act of madness; and the eminent and unquestionable attainments of several natives of Calcutta, such as Prosonocoomar Tagore and Rampersad Roy, the former and present Government pleaders in the Sudder Court, the Rev. K. M. Banerjea, one of the Professors of Bishop's College, Radhanath Sickdar in the Surveyor General's office, the Rev. Lal Behari De, and others whom I am unwilling to mention by name, but who are known privately to many, have marked out the educated natives of Calcutta as men of remarkable intellectual powers. It is quite true, that there often appears still a want of manliness and physical courage, even in those who have, to a great extent, overcome the idle fancies and superstitions of their countrymen; but great allowance must be made for a national character, which is only now beginning to feel the bracing effects of personal liberty and a free press, and for the vices of the present family training, under mothers and nurses, who are commonly the victims, from their infancy, through all their days to old age, of the most childish and ridiculous delusions." (Wylie, pp. 140—141.)

In this great and influential city, "society is as it were unmoored, and is drifting away from its old anchorage." (p. 143.)

"The bonds of caste in Calcutta are loose in the extreme. There are few educated Hindus who do not eat and drink exactly what they choose; and the Brahmans take no notice of many flagrant breaches of caste-regulation; the offences of the wealthy are almost always overlooked, even if they happen to be notorious; and the system, so far as it survives at all, seems chiefly to supply a means of extortion to the priests," &c. (p. 147.)

"Hinduism," writes the Rev. W. S. Mackay, "as is well known, is not only a system of false religion, but a system of false science; and its whole authority depends upon tradition and custom. Hence there was scarcely an elementary fact or axiom in geography, or astronomy, or political economy, or indeed in any modern science, which did not clash with, and demolish, some time-honoured belief, or sacred and hallowed observance. The work of destruction required no genius, learning, or eloquence; Hinduism fell prostrate, never to rise again, at the touch of the veriest schoolboy. As soon as a little fellow could be made to understand that the earth was 25,000 miles round, there was an end to his belief in the Shastras.'" (Wylie, p. 148.)

The present state of mind of multitudes, and these ever on the increase, is thus described by Mr. Wylie himself, shewing that the religious system of their ancestors is evaporating, never to return again:—

"When hundreds upon hundreds (I believe several thousands, and these increasing every year,) are seen halting between two opinions, with light in their minds, but their hearts still untouched, holding the truth in

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unrighteousness, warring against convictions, trying to find excuses for not obeying their consciences, or steeling their judgments against further convictions by reading infidel books, and then, as further light forces itself on their minds, advancing onward from the low, vulgar, and unsatisfying infidelity of Payne, or the stale subtleties of Hume, to the novel fascinations and dreamy abstractions of German neology, or falling back on some baseless mystic conception of pure Hinduism in the form of Vedantism—or perhaps utterly casting off fear, and plunging into the whirl and hurry of business, and panting after the dust of the earth, and 'making gold their hope, and saying to the fine gold, Thou art my confidence,' (Job xxxi. 24.)—surely it is impossible to contemplate them without dismay, and without an effort to snatch them from destruction." (Wylie, p. 143.)

Even the rapid, and so far imperfect, survey which we have now taken, of the religious state of India, with its numerous races, and its many forms of belief, presents these nations before us as in a condition which they have never hitherto experienced; their religious systems appear to be crumbling away, through contact with European literature, science, habits, influences, and, amongst the latter, religion. Over the vast portion of that great country which has now come under our notice, (the eastern half of Hindustan,) excepting for a moment the peculiar state of Calcutta, we see the Mohammedan and the Hindu, and the votaries of other systems, alike giving proofs everywhere that their professed principles have no deep hold upon their hearts. In and around Calcutta, added to the same indifference to the religion of their fathers, is strong aversion and contempt for it, and forms of rationalism which commend themselves as tenable with the ascertained truths of natural philosophy.

Was there ever, from any land, a stronger, a more affecting, a more overwhelming call, for the Gospel of Jesus Christ? Had the Church ever such a field open to it, one more worthy of its most deliberate and energetic exertions? In this point of view the case is even more touching, when it is considered that all these waning religions have promoted vice amongst the people, and have degraded their minds, and are leaving them with a benumbed conscience, and with no moral principles for their guidance.

Now what is England, and what is our own Church, doing for India, at this crisis of its religious history? Mr. Wylie's book is published principally for the purpose of showing, that nothing is now in hand worthy of our favoured position, as an influential Christian nation ruling in India, or of the urgent necessities of these heathen millions of our fellow subjects. He conducts us from province to province, and from district to district, tells us who and how many are at work in the cause of Christ, and imparts to us his own painful conviction, that there is spiritual destitution everywhere; that there are not the means of presenting Christianity before the great masses of the people; that there are in some districts "myriads of immortal beings, and no man caring for their souls." (p. 196.) He does not speak

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conjecturally, or bid us accept the statement simply on his authority, but he spreads the facts before our eyes in tables, giving the population of all the several districts in the Presidency of Bengal, and, where there are Missionaries, their precise number in each. (pp. 258—262.) As instances of the famine of the Word of God in the land, he says:—

"All Rajputana, with 17,000,000 of people, has no Missionary; Oudh, with 3,000,000, has none; the Pujab, with nearly 6,000,000, has only five; Nagpore, with 4,500,000, has two; the Nizam's territory, with 10,000,000, has none; Scinde, with 1,500,000, has one; Gwalior, with 3,000,000, has none; Nepal, with 2,000,000, has none." (p. 24.)

He enumerates eight cities, (three with a population of 200,000, and the lowest population being 60,000,) as not having a single Missionary; and 68 towns, with populations varying between 10,000 and 111,000, in certain districts in the North West Provinces, left wholly to themselves. (pp. 24—27.)

But extending our thoughts beyond that single Presidency, and embracing in one view the whole of India, with its reputed 170,000,000 of people, we may judge how small is the band which the Church of Christ employs, upon the stupendous work which now claims her efforts, from the following extract from Mr. Mullens's work; which also, however, exhibits proof enough that results, for which we may heartily thank God, are attending upon the manifestation of His truth, in such places as His few servants in that cause are enabled to occupy:—

"During the present year (1853) the number of European and American Missionaries, labouring only amongst the native population in India and Ceylon, amounts to 400, together with 48 ordained native Missionaries, and 700 native Catechists. These agents are employed in the public preaching of the Gospel, in the vernacular tongues; in courteous public discussions upon the errors of the Hindu and Mahomedan religions; in the instruction of the young; in the pastoral care of native churches; in the composition of Christian works in the native languages, and in the translation of the Word of God. The native Christian churches are now 331 in number, and contain 18,500 communicants. Connected with them, and with them enjoying the regular instruction and discipline of the Gospel, is a body of individuals termed *native Christians*, entirely separated from the Hindu and Musalman communities. The entire native Christian population now includes 112,000 persons, young and old. The vernacular day-schools, maintained in Indian Missions, 1350 in number, contain 47,500 boys. 93 boarding-schools for boys contain 2,400 scholars; and 102 boarding-schools for girls, contain 2,800 girls. There are maintained 126 English day-schools, giving a superior education to more than 14,000 scholars and students. Female education is carried on in 350 day schools, with about 12,000 girls, both Christian and heathen; in addition to the boarding-schools mentioned, whose superior advantages are confined almost exclusively to Christian children."

He mentions the work done by twenty-five printing presses; and adds,—

"Upon this agency, vast in itself, but small compared with the sphere in which it is maintained, and with the aims it seeks to accomplish, the liberality of 22 Missionary Societies spends nearly £200,000 a year." (Mullens, pp. 2, 3.)

The only other agency at work is that of the Government

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schools. We are surprised to see how few these are, but not surprised to find that a purely secular education is attended with little real benefit to the people.

"The total number of pupils in the Government schools, in that year, (1851-2) in the great presidency of Bengal, was 9,552 in the country districts, and 1,436 in Calcutta, making a total of 10,988. But of these 9,552, no less than 4,025 were in 72 vernacular schools, not very satisfactory ones, in Assam. There remained then 5,527 pupils in all the other schools of Bengal. Including 1,035 youths in Calcutta, who were receiving an English education, there were altogether 4,822 under English instruction." (Wylie, p. 288.)

The fruits produced even by the best of these schools are such as induce us to wish they may be remodelled, before they are increased in number.

"It remains a notorious and ominous truth," says Mr. Mackay, "that the great majority of these young men (the students of the Government schools,) solidly and thoroughly educated in all secular knowledge, show no patriotism or public spirit, no hatred of idolatry, no anxiety to rescue their fellow-countrymen from its yoke, no lofty moral bearing, no great aims or aspirations, no seriousness of spirit, or thoughtful earnest enquiry after religious truth. In the flush and ardour of youth, the great majority kill the conscience, by outward compliance with idolatry which they despise, or by making themselves over deliberately to worldliness. There is nothing of healthy life connected with their intellectual activity." (Wylie, p. 157.)

These schools, then, cannot be regarded as auxiliaries to the progress of the Gospel. That work rests, under God, with the Missionaries, and with that goodly number of Christian laymen, who now, like Mr. Wylie himself, occupy places of influence, and see the responsibility which the possession of talents necessarily brings upon them.

It is obvious that our means of diffusing the Gospel throughout India fall lamentably short of the occasion. What hope should we have of *sustaining* Christianity in our own land, if we had but a clergyman to a county? In India, our agents for the *conversion* of the people, under difficult circumstances, are far fewer in proportion. There is need of much larger supplies for maintaining the work, for a great increase of the number of men, and for minds possessed of various, and not very common, qualifications. But where are these men to be found? How many are our Universities providing? Are these seats of learning asleep, or have they no heart for this work of Christ? And what are our rich men doing? Have they no adequate concern for the advancement of the kingdom of grace, or no proper sense of their own obligations to forward it and cherish it?

Possibly even the existing resources may not be altogether turned to the best advantage. Where the work is directed by so many as twenty-two Missionary Societies, and those of several nations, there must needs be much diversity of plan. This may have its advantages; the experience of the most wisely directed will have its beneficial influence, first or last, on the rest. But this may be long in being brought about, and

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probably the time has arrived when it may be worth while to enter upon the careful consideration of the whole subject.

The late Mr. Weitbrecht saw forcibly the need for much more itinerancy; and we cannot but remember that St. Paul's example is in favour of this method of diffusing the Gospel. Mr. Weitbrecht was disposed, had his valuable life been prolonged, to devote himself chiefly to that work, and to leave the charge of the settled congregations to the younger brethren.

Mr. Drosse gives wise counsel, that a Missionary should never be placed alone, lest he be tempted to be idle if unwatched, or, on the opposite side, be exhausted with excessive labour. He also recommends, that instead of the Missionary being preacher, schoolmaster, head of the orphan institution, trainer of the native agents, manager of everything,—he be set free for his own proper work, by the employment of lay agents to do "all that is not directly bearing on the spreading of religious truth." (Wylie, p. 329.)

Mr. Wylie himself, without undervaluing the preaching of the Word, (no reader of his book can doubt that it is his heart's desire and his prayer, that the Word may sound forth into every ear, and may strike every heart, in that pitiable land,) yet seems to regard a Christian education as the most hopeful means of bringing over the people to Christ. Let every hint be solemnly considered as before God, by those who have the management of the various Missionary Institutions. There is one other leading idea in Mr. Wylie's mind, which appears not to be acted upon as fully as it ought; namely, that to bring our best energies to act upon Calcutta, and the other chief cities of India, is the pre-eminent duty of Missionary Societies at the present time. Let him speak for himself:—

"As certainly as the light of the Gospel spread from great cities in early Church history, so certainly will our native Christian ministry carry it, with power and success, from Calcutta, and Benares, and Agra, and Umritsur, and Pashawar, and Bombay, and Púna, and Nagpore, and Madras, to the regions beyond—it may be, long ere the present generation has passed away. But if we would hasten this day, we must bring to bear all the force of Christian education on the active minds which have been aroused from their lethargy in these cities, and are now thirsting for knowledge. Far, very far, be it from me to say this, with any feeling of indifference to the great Gospel ordinance of preaching, in its ordinary and popular sense. I contend rather, that the Christian education of the young is, in this country, the most effective means, in many instances, though not in all, of preaching the Gospel; I am sure that those who diligently pursue this means of usefulness, are ordinarily the most laborious Missionaries, and actually do more than others, in the other branch of labour, can do in this climate; I see incontestible proofs, before me and around me, that God raises up, and qualifies men with special fitness for the work of evangelizing the rising generation,—men who are not equally fitted for any other kind of labour; I see in this city of Calcutta much more fruit from this means of usefulness, on individuals and on society at large, than from Bazar preaching; and knowing the astute and controversial antagonists whom every native preacher in this country must certainly meet, wherever he may travel, I see the necessity of equipping him with a sound education; and knowing also the weak and enervated mental character

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of the people generally, I recognise the necessity of watering and strengthening the minds of all our converts, so as to fit and prepare them to meet the peculiar trials of this country. It is not because those who hold these views disparage preaching (very far from it); but it is with the view of raising up a qualified and able body of native preachers, that they rejoice in the extension of Dr. Duff's design; and most heartily do they bid all who are engaged in carrying it on, God speed, in that work of patience and labour of love. But on the other hand, wherever Missionaries have the special gifts to make them able public preachers, and have a mind to the work, they should have free scope for the duty. It is not many who are specially fitted to teach the young, and to influence the mind of Christian students; but when each man labours in that sphere for which the Lord of the harvest has fitted him, we may be cheerfully confident of the truth, that the body will 'grow by that which every joint supplies.'" (Wylie, p. 159.)

We have seen in the newspapers, within the last few weeks, that a Hindu gentleman, Gunendro Mohun Tagore, has delivered a Lecture in London, on the nature of the Missionary-work in India, and the best means of meeting its special difficulties. He is reported as judging it to be most important, that there should be a public hall in Calcutta, in which men of first-rate powers should be employed to deliver Lectures on the Evidences of Christianity, for the benefit of the educated Hindus, who are so eagerly studying the infidel and rationalistic writers of the western world. He would have another class of men, European or native, to be trained in Sanscrit, and prepared to confront and to refute the Brahmins, and their peculiar kind of learning. Then, for the country people, for what he is stated to have described as "the village mind," he wishes that an extensive native agency should be set in motion, believing that their knowledge of the habits and minds of their countrymen will enable natives to deal with them more effectually than is possible for Europeans. On this latter point, some of Mr. Wylie's correspondents are of the same opinion with that attributed to this Christian brother. He is further reported to have thrown out the important suggestion, that Englishmen, actuated by Christian principles, might do well to purchase estates in India, and then to employ their influence with the peasantry in furtherance of the Gospel of Christ.

We cannot but consider it to be highly important that the several Societies which have Missions in India should seriously and deliberately examine their several plans of operation, with a view to discover whether they may be in any way made more efficient, for the furtherance of the great and blessed objects which they have undertaken in the name of God. It seems to us indisputable, that wise and efficient measures ought to be taken without delay for evangelizing Calcutta. Men of superior talents, and of burning zeal, are wanted to lecture and to preach there. There the work of education also demands powerful minds, though possessed of qualifications of a different kind. Other cities, influential from various causes, claim the same sort of treatment—the lively aggressive preacher, and the intelligent and patient schoolmaster. In the various provinces to

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which the reader's eye has been for a moment directed, and in many others which have not even been named, there appear to us to be required itinerating preachers, some European, some native, all selected with a view to the requirements of the localities over which they range,—and then, for the gathered congregations, some of the more advanced natives, acting under European counsel, with perhaps something of a decanal arrangement of districts for superintendence. Here, too, schools, and institutions of a collegiate character, are required, and the principals ought to be distinct from the pastors and the evangelists; while to laymen should be assigned such work as they are competent to perform. Such are our thoughts, resulting from a consideration of these works, and of such other aids to our judgment as from time to time have come under our notice. But what we most of all desire is, that there may be a conference amongst experienced men, Missionaries, European laymen who know and are interested in India, and natives on whose hearts the Gospel of Christ has shed its blessed light—and that these should put their heads, yes, and their hearts together, and take counsel for the advancement of the kingdom of Christ in India. The fittest scene for such consultation might be Calcutta itself. Preaching and education, the capitals and the provinces, European and native agency, these would be the great subjects. They might meet, not as representatives of Societies, but simply as so many Christian men, who had studied the necessities of the people, and had meditated on the best mode of administering the one great remedy. Or the gathering might be of such friends of Missions, and especially of Indian Missions, as could be assembled in London, there to discuss the instrumentalities whereby the work may be most efficiently promoted. Each might declare his own convictions, and the grounds on which they rest, and then, in their several committees, they might see how to avail themselves of the common stores of knowledge thus collected. If neither of these plans could be brought into action, (but to us they both seem perfectly practicable,) yet still the same ends might be attained in a measure, by each Committee taking counsel with the wisest and best of its own special friends, and of the friends of the cause, and learning how to direct its operations most effectually to the attainment of the purposes for which it exists.

But while the better adaptation of such agency as the various Societies can command is a primary object to be studied, another is, assuredly, how to arouse England to a sense of the necessities of India, and of its claims on the Church of Christ, especially in the country to which it is subject. A conference of honoured names might draw attention to the deplorable deficiency of all the present means of carrying on Missionary operations; and the Works whose titles stand at the head of this article must arouse such sympathies, if extensively read, unless they be read in the spirit in which the Hindus, of the Government schools, are said

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to read the Bible when it comes in their way,—content to take in knowledge, but hardening their hearts against its proper influences. It is in a glorious cause that this revision of existing operations, and this deliberation on further efforts, would be instituted. And it is a cause which, in spite of all obstacles, is lighted up with hope. "Changes, great changes, undoubtedly have already taken place," writes Mr. Wylie. "But signs of infinitely mightier changes are apparent all around; and India, as the young of the present generation come forward into action, perhaps will lead the vanguard of Christianity in Asia." Again he repeats his conviction, "There is nothing in India to withstand the progress of Christianity." (p. 383.) Our other Author speaks confidently of the results already obtained, as "a guarantee of *perfect ultimate success.*" (p. 3.) May He who is made Head over all things for the Church, which is His body, fulfil speedily the most sanguine expectations of his servants, respecting India! Soon may His word go forth, "Come from the four winds, O breath, and breathe upon these slain, that they may live!" For at His voice the breath will come into them, and they will live, and stand upon their feet, an exceeding great army.

But the Christian people of England must rise to the fulfilment of their duties. Our efforts must be more worthy of the occasion. India lies open to the labours of the Missionary throughout her whole length and breadth. The barriers against such exertions are all broken down, or crumbling away. The people meanwhile are in a pitiable condition, the victims of vice and degrading superstition. Evangelists prosper, some more, some less; but all, as with one voice, testify that the field is ready for culture. But the number of Missionaries is utterly insignificant; they cannot occupy the land; and Satan rejoices that he may hold so many of his bondsmen still, only transferring them from idolatry to infidelity. Shall we be unconcerned spectators of so strange a scene, and deaf to the call which appeals to us as disciples of Christ? Ye who prize the blessings of the Gospel, and who love the Saviour who purchased you with His blood, will ye leave India in her present desolation, prepared indeed to be the scene of successful Missionary enterprise, but with only a handful of men to take compassion upon her, and to teach her the way of truth?

The Progress of the Intellect, as Exemplified in the Religious Development of the Greeks and Hebrews. By ROBERT WILLIAM MACKAY. London: Chapman.

THIS is a ponderous work, in two volumes, of more than a thousand pages, on the Bible and the Greek Mythology, viewed as common samples of the progress of the human mind. The

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Examiner has described it in the following terms of high commendation:—

"It is incomparably the most important contribution made by any English writer to the views first put forth broadly by German rationalistic theologians. It has widened their basis, given them a freer scope, supported them by stores of various and accumulated learning, and imparted to them all the dignity of a sober and weighty style of writing, and processes of thought to which imagination and reason contribute in almost equal degrees. This is unusual praise, but it is due to unusual merit, and to be offered quite apart from any agreement on the tendency or object of the treatise. We will not even say that we have read it with sufficient care or critical guidance to offer an opinion on the soundness of its criticism and reasoning, or the truth or falsehood of its particular conclusions; or, indeed, on anything but its manifest labour and patience, the rare and indisputable monuments of knowledge we find in it, and the surprising range of method it includes."

That this praise is not undeserved, so far as it refers to the erudition of Mr. Mackay's work, may appear from the fact, that the first volume alone contains more than three thousand notes of reference to Eastern and Classic writers, or their modern critics. In one opening of the book we find at a venture twenty-two references, to Pausanias, Herodotus, Stephanus, Creuzer, Artemidorus, Müller, Plutarch, three Scholiasts, Euripides, Dionysius, Tzetzes, Hesiod, Hesychius, Aratus, Orpheus, Strabo, and Cicero. How far the labour has been lightened by borrowing many at second-hand, we cannot say. But that the writer has bestowed on them much original labour, we infer from the chapter on the Theosophy of Aristotle, where a careful analysis of that philosopher's views is sustained by a hundred and fifty references to his works alone.

Amidst this cloud of learning, the belief of the author is not easy to define. It stands before us, like the spirit of Eliphaz, shadowy and dreamlike, but we cannot discern the form of it. It lies somewhere, no doubt, between the mythicism of Strauss, the absolute religion of Parker, the positivism of Comte, and the nature-worship of Emerson. But since the Preface ends with expressing a conviction that "religion will outlive theology," or in other words, that when we cease to know God, we shall love and serve Him better, it is not strange that the writer's creed rebels against every exact definition.

The main drift of the work, however, is very plain. It is to bring down the Bible, especially the Old Testament, from the high elevation on which the faith of the Church has always placed it, as the word of the true and living God, to the same level with a countless horde of Hindoo, Egyptian, and Grecian fables. All are simply results of the fermentation of human thought, in the infancy of the world, on the unseen wonders of the universe. Ten Books are occupied with this design, under the headings of—Intellectual Religion, Ancient Cosmogony, the Metaphysical Idea of God, the Moral Idea, the Heathen Theory of Mediation, the Hebrew Theory, the Hebrew Theory

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of Retribution, the Messianic Theory, Christian Forms and Reforms, and Speculative Christianity. The tone and drift of the whole may be inferred from the sentences which close the last book but one, on the subject of Atonement:—

"If the symbol of Christ's death were only an eminent example of self-devotion, through which His Spirit could for ever dwell with us; or if it were taken only as a final cancelling of those subjective fancies which made God appear as a tyrant, and raised an imaginary barrier between Him and His creatures, its effect would be healthful. Unfortunately it has been used for the very opposite purpose, of perpetuating those ancient superstitions in their most frightful forms; and practically giving to Christianity a character which, though it have an ill sound, it would be vain as well as dishonest to dissemble, that of a religion of Moloch."

It would be hopeless, in a brief Review, to map out this immense landscape of cloudland, or to trace through a thousand pages, and six or seven thousand references, the guesses or dreams of the writer on the meaning of the dreams of Hindoo or Grecian poets. It may be well, however, at starting, to offer one full specimen of the coat of mail and greaves of brass, in which the mythical theory, like a modern Goliah, comes forth to do battle against the authority of the word of God. And since the Pentateuch is the part of Scripture against which the shafts of modern scepticism are chiefly aimed, and Minos is the Grecian counterpart of Moses; perhaps the chapter on Minos-Zeus will furnish the best materials by which to decide at a glance, in comparing the early Scriptures with heathen legends, whether the feeling they suggest is one of close resemblance or total contrast:—

"Minos is a complex conception; he is both God and man; he represents the ancient condition of the island, when Talus exacted periodical victims, and again the Hellenic revolution, when for the second time he might be said to have received laws from Zeus. His name denotes the seemingly inexplicable combinations of physical nature, Pasiphae and the Minotaur, and also lessons of civilization supposed to be communicated in the same mysterious caverns which had once been the scene of a hateful superstition. Minos is an incarnation of his father Zeus. His second father, Asterius, is a commentary on the astronomical nature of his first. He marries a repetition of the lunar bride of his parent, Pasiphae, a daughter of the Colchian dynasty of the Sun, or, what amounts nearly to the same thing, the island Crete itself, personified as the daughter of Asterius. As father of Deucalion, he is another Prometheus, and his death plausibly fills up the chasm between the ancient nature-God and his father's immortality. In the development of the idea, the higher characteristics were reserved to Zeus; while the heroic or human proceedings, and the superseded symbols of nature worship, were reserved to Minos, or for greater distinctness, still further subdivided between a superior and secondary Minos. These symbols and stories are a condensed record of the mythic renown and peculiarities of Crete. Here may be supposed to have occurred one of those battles of Gods with Titans, which afterwards became the general emblem of a mental revolution, the poetical machine through which theogonists endeavoured to bridge over the chasm between older creeds and new.... It was here that Cronus was driven from his ancient throne; or, in other words, that the Minotauric Asterion of Asia, periodically fed like Cronus on human victims, was made to resign his attributes, and in part his name, to the new ascendancy of Minos-Zeus, who usurped his

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Phenician bride, and by conquering the Oriental intruders into the Grecian seas, became paramount among the races of the Ægean. Of the latter, the most powerful had been the Carians, who now became allied with Minos, forming with the Cretans a powerful confederacy, whose influence extended not only over the Cyclades, but to Athens, Megara, and Ægina, along the shore from Lycia to Troas, and to Sicily.

"Minos was a personification of Zeus, whose sceptre he bore; and his sons established in the Cyclades represented the Pantheon, of which his father was head. The issue of the sun and moon, Zeus and Europa, is himself a solar symbol; his herds pasture with those of Helios, among them being the celebrated Bull, the symbol of his power; or again, he is the pursuer of the moon, Dictynna, or of the mechanician of the starry dances, Daedalus, whom he sought in those western regions from whence there is no return but through the shades. Zeus, too, issues in the spring from the caverns of Ida, as the Genius of the year, under the bull symbol, as husband of the ox-eyed Juno, father by Io of the bull Apis or Epaphus, and by Semele, of the ox-footed Dionysus. In this sense, he was fabled to be the father of the Horæ, to pay an annual visit to the Æthiopians, and to lead the astronomical revolutions of the Greeks in the Phædrus of Plato. It is well known that Crete pretended to shew the sepulchre of its deity. . . Jasius was that son of Zeus and Electra, of whom Demeter became enamoured at the great cosmical marriage of Cadmus and Harmonia. In Crete he appeared a son of Minos instead of Zeus, and having there begot the world's wealth, Plutus, or Pluto, by the great goddess whose mysteries he founded, his death seemed a punishment for the temerity of his love. . . . Minos and Zeus henceforth became Dorian; the birth of the latter was transferred from Cnossus to the Dorian metropolis, Lyctus; and a second Minos, son of Lyctus, holding, like Pelops, the sceptre of Zeus, became inheritor of all the better aspects of the first."

The modern Sphynx then proceeds to shew, that the Greeks adopted Crete and Minos, that in Hesiod Zeus is born in a Dorian town, that Cretan worship became that of Apollo and Zeus, each meaning the Sun; and that Zeus, under the symbol of parentage, was made to embrace every aspect of nature. He was the Pelasgian Pantheism under a new form, and the fiction which made Apollo and Dionysus his children, expressed a metaphysical connexion. He had Bacchic symbols in Arcadia, and in Thesprotia was the bull-god Achelous. The mighty maze of dim conjecture then closes in these words:—

"The process by which the pantheistic God was transformed into the personal, was attended with inevitable contradictions, and the wish to recombine the unravelled attributes of Deity into one whole was thwarted by the physical imagery with which it had become connected. Hence the Zeus of Homer, like that of Hesiod, is an array of antitheses, combining strength with weakness, wisdom with folly, universal parentage with narrow family limitation, omnipotent control with submission to a superior destiny; destiny, a name by which the theological problem was cast back into the original obscurity out of which the powers of the human mind have proved themselves as incapable of rescuing it, as the efforts of a fly caught in a spider's web to do more than increase its entanglement."

Such is that quintessence of Greek fable to which, on the writer's theory, Moses and the prophets form the Hebrew counterpart, issuing in a parallel stream from the same source of unaided reason. Let any person, after these extracts, read the four last chapters of the Pentateuch, where Moses, and the God of Moses, are set before us, and ask himself whether there could be a more total contrast. In these Grecian fables all is

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vague, variable, shifting and obscure. The Lawgiver and the Divinity are confused together. The Divinity has a birth-place and a tomb, and the mortal is deified. The Nature-worship resolves itself into polytheism, and polytheism, seeking to rise above local traditions, drops into pantheistic confusion. The morality is as gross as the conceptions are obscure. The gods are licentious adulterers, and vary their lighter acts of profligacy by rape and incest. But in the sunset of the Hebrew lawgiver, all is calm, grave, real, earnest. The figures are sharply defined, and stand out in clear historical relief. The prophet, unequalled in honour and virtue, whose eye is not dim, nor his natural force abated, and who speaks with God as a friend, is still a mortal and a sinner, and for one sin of impatience is shut out from the land of promise. By his side is Joshua, his servant and successor in office, whose youthful zeal is already passing into the wisdom of age. The priests, the elders, and the people, are seen all seated at the feet of the Lawgiver, to receive his parting words. Above and beyond all, in unapproachable dignity, is the God of Abraham, the great I AM, whose face no man can see and live; but who stoops to commune with Moses, as a man speaks with his friend, and still preserves amidst his condescension all the marks of Divine majesty. In the heathen legends we tread the mazes of a Cretan labyrinth, and at every turn encounter some foul monster of immorality bred in its caves of darkness. In the sacred record we stand before a holy mercy-seat, and listen to a voice which speaks the praises of a Being, unapproachable in purity and wisdom. "He is the Rock; His work is perfect; all His ways are judgment; a God of truth and without iniquity, just and right is He."

The great question really at issue between the mythical school, which finds in Mr. Mackay's work one of its fullest expositions, and the opposite school of Christian faith, may be stated as follows. Are the Hebrew Scriptures, like the legends of the Greeks and Hindoos, a mixture of man's unassisted reason, of dim, vague, historical traditions, with religious guesses, equally dim and uncertain, coloured by the local prejudices of the Jewish people? Or are they a series of messages from the living God, the Fountain of truth and holiness; adapted, it is true, with a wise condescension, to the state of the parties to whom they were first addressed; but enriched with a fulness of Divine wisdom, which unfolds itself more brightly with every succeeding development of the purposes of the Almighty and All-wise Governor of the universe? Are they mists, elicited perhaps by the warmth of heaven, but steaming up from below, or sunbeams from on high, diffracted only and tempered in passing through the clouds of earth?

Now, to answer this question fairly, it must be remembered, first of all, that Divine revelation and human legends, however different in their essential character, must have several features common to both. For if Man, in a certain stage of his history,

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is the source of the legend on one hypothesis, Man, in the same stage of thought and feeling, is the object of revelation on the other. If human speculation tends to lose itself in mystery, as it goes forth to gaze on the universe, revelation must proceed out of the bosom of a mystery, when it descends to man. The same specialties of human life and natural feeling, which are the efficient cause of the mere legend, are equally one final cause of revelation, by which the character of the Divine message must be determined, in the measure of light it attempts to convey, and the clothing it assumes. In the early ages of the world, for instance, it was natural and inevitable that the world's origin should be a favourite subject of conjecture and fancy, and that cosmogony should hold a prominent place in every religious system. It is equally reasonable to expect that real messages from God to Man would begin with a statement, however brief, of the first condition of Man as he came from the hand of his Maker. To distinguish revelation from legend by such a test, is just as impossible as to tell a true from a false coin merely by its shape and effigy. A message to mankind must plainly have human elements. A revelation through Jewish prophets, and to the Hebrew people, must wear an Oriental, and not a Grecian costume. An age of the world in which the senses and imagination were active, but reason was immature, must probably have to be taught wisdom by facts, symbols, and histories, much more than by abstract propositions; and eternal truths themselves, descending from heaven to enlighten the earth, must borrow their clothing from the events of Time.

Again, whether the thought of man searches dimly after an unknown God, or messages descend from God to Man, the medium to be traversed must be the same. The rays of sunlight, in falling on the earth, travel through the same atmosphere, and are diffracted by it, as the dim light of the earth itself, in radiating towards the moon and the depths of space. The metaphors and the imagery by which the mind clothes its conceptions, in dimly feeling its way towards the apprehension of Unseen Powers, are the very same which must necessarily be employed to a great extent, when the truth of God is brought down to the human understanding. The vital breath, the air of heaven, the light and the darkness, the eye, the hand, and the heart of man, are figures which spontaneously associate themselves with every idea of spiritual agency and superhuman power and wisdom. We have not advanced a single step towards proving a legend to be Divine, or a revelation to be human and spurious, when they agree in the copious use of these universal symbols of deeper truth.

What, then, are the signs which may be expected to mark the contrast between a genuine revelation from heaven, and the vague dreams of those who have turned their backs upon their Creator, to dwell by choice in thick moral darkness; or the dim,

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faint glimpses of truth attained by those who, in the midst of that darkness, and by the light of natural conscience alone, are "feeling after God, if haply they might find Him?" The following are perhaps some of the chief:—historical clearness and consistency, truthfulness of description, moral purity, Divine authority, and continuity of design; and above all, a moral portraiture of God, which grows in clearness, grandeur, and beauty, with every new message, by which He reveals His works and ways to mankind.

When we compare the Hebrew Scriptures with the contemporary traditions of heathenism, every one must be struck by a remarkable contrast in their historical features. From Genesis to Nehemiah, the Old Testament supplies us with an almost continuous and unbroken series of narratives, which range through three thousand years and upward, and close at the very point of time where classic history emerges out of the mists of fable, and submits to the empire of accurate chronology. Every part of this long series has its outlines no less sharply defined than the history of the wars of Greece by Thucydides, or of the Roman Emperors by Tacitus. Its truth may be denied, but its historical definiteness is undeniable. The wanderings of Abraham, Isaac, and Jacob, and their domestic trials and changes, the life of Joseph, the birth and life of Moses, the plagues of Egypt, the journeys through the wilderness, the allotment of the land among the tribes, the histories of Samuel, Saul, and David, are described with the same kind of precise detail, which might be used in our day in a biography of the pilgrim fathers, or in a narrative of the wars of the Commonwealth, or of the rise of Napoleon to European power. The difficulty which alone causes any perplexity to the Christian advocate arises, not from the vagueness, but the complete definiteness, of these early records. They are not vapours, which kindly vary their shape with any gentle pressure, and suit themselves to the scheme of every transitory theorist, but have a coherence and solidity that defies the alembic of the critical philosophy. The history of Joseph speaks its own meaning equally to the child and the sage. When Mr. Mackay suggests that it is simply the myth of the Arabian phœnix in another form, because the moon and stars bowed down to him in the dream, and he was carried away amidst bales of myrrh, as that bird was said to make its funeral pyre of spices, and after marrying a daughter of the priest of the sun, representative of the sun himself, a command was given respecting his bones, like those of the Nature-God, symbolised by Osiris, Orestes, and Pelops (ii. 262, 138, note 106); every reader of sense will think the words of Festus really applicable, and that much learning has made him mad. So again, when speculators of the same school would persuade us that Abraham, Isaac, and Jacob are not a father, son, and grandson, but merely three Shemitic tribes, like the Saxons, Danes, and Normans, who succeeded each other, every one but themselves will see at

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once, that in aiming to be profound, they only become absurd. It is plainly a less violence to reject the narrative entirely, as a simple fraud, than to force upon it a drift so opposed to its self-evident meaning. The column of sacred history may be broken, perhaps, but it will not bend. You may either believe or disbelieve it, but you cannot knead it into any other shape than its own. Like the three children, it may be thrown into a fiery furnace of hostile or contemptuous criticism, heated sevenfold by all the learned systems of German philosophy, but it abides unaltered in the flames, and the smell of fire does not pass upon it. It professes to be a record of the dealings of the one true and living God, revealing Himself to Man. As such, you may receive or reject it; but you can never hammer it into a piece of naturalism, or resolve it into a vaporous mass of mere fables. It is, and must be, definite historical truth, or else a known and deliberate lie.

This contrast between the Scriptures and all heathen legends reveals itself very conspicuously in the question of early chronology. Whenever objects are seen through a mist, their apparent distance is increased. The bitter herbs of the desert, in a mirage, will often enlarge themselves into distant groves of palms and cedars, watered by clear lakes, and cheat the eye with their grandeur and beauty. When we rise more than six or seven hundred years before the Christian era, all heathen records begin to be steeped in doubt and fable. We see dimly the outlines of many historical events, but scarcely any of them are clearly defined. Till of late, this mist was spread almost equally over the early histories of Rome and Greece, of India, Persia, Assyria, and Egypt.

Now the Hebrew Scriptures give us a vertebrate history, with its times and seasons defined, which reaches through more than three thousand years, down to that point, where the heathen traditions first emerge from this obscurity. The natural contrast has revealed itself. These traditions, various in other respects, all agree in implying a longer duration of human society than results from the Hebrew text, or even perhaps from the enlarged numbers of the Septuagint Version. Much learning has consequently been used to account for this divergence, and to cut out or explain away the patriarchal genealogies. Yet this difficulty is just what we might expect, when we gaze on these remote ages through five or six avenues of mist, and through one single opening of a clear, transparent atmosphere.

The process of reconciliation is still incomplete, but every step hitherto taken has only tended to confirm the view of the contrast which has just been offered. The immense chronology of the Hindoos has dwindled down by modern investigation, and has proved to be a fungous growth of fable since the Christian era. The discovered remains of Nineveh and Babylon have yielded a striking confirmation of Scripture in its accounts of the cam-

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paigns of Sennacherib, and of the reigns of Nebuchadnezzar and Belshazzar, where heathen tradition had either failed to give any light, or had only embarrassed us by its vague and contradictory evidence. Egyptian research is still only in a Ptolemaic, rather than a Copernican stage, and from the close of the eighteenth dynasty and upward, half a dozen theories are still contending for victory; but as far as the tenth century before Christ, or the reign of Sesonchis, it harmonizes perfectly with the notices in the Bible, while the lengthened periods of Manetho and the Old Chronicle bear no doubtful signs of an artificial origin from the cycles of Egyptian astronomy. The early history of the Old Testament stands out alone, like a solitary column amidst broken ruins, or one opening of clear sky amid the dense mists of morning, which, everywhere else, conceal the origin of the nations in mysterious darkness.

Truthfulness of description is another mark, which may be expected in a true revelation, contrasted with mere legends, and which eminently belongs to the sacred histories. There is an insight into the human heart, a faithful portraiture of the working of the human passions, which is rarely, if ever, to be found in the legendary tales of Greece, or the wilder fictions of Egyptian and Hindoo mythology. The envious hatred of Cain against his brother Abel, ripening fast into murder, and his sullen obduracy under the mitigated sentence pronounced upon his guilt; the dialogue of Abraham with Lot, upon the strife of their herdsmen, the prompt zeal which rescued his captive nephew, and his noble vow before the king of Sodom; the journey of the faithful servant to Padan Aram, his pious reverence, and the simple habits of the eastern damsels; the eager blessing of the selfish Laban, when he saw the bracelets glistening on his sister's arms; the contrast between the subtle, but thoughtful Jacob, and the frank and generous, but passionate and profane Esau; the successive meetings of Jacob with Rachel, with Laban on his return, and with his brother; the whole history of Joseph; or, in later times, the touching and simple episode of the book of Ruth—will explain this mark of messages truly Divine, better than the most laborious analysis, and will at the same time prove its reality. There are here none of the grander harmonies of the prophet's lyre. The narrative is only the simplest of melodies; but it proves the presence of a master's hand, for it wakes an echo in the deepest chords of the human heart.

In the legends of Egypt and India there is no approach to this character of the early Hebrew records. All is wild, grotesque, and unnatural. The gigantic Sphynx,

> "Staring right on with bright eternal eyes,"

and the tales of "wandering gods, disguised in brutish forms, rather than human," or the still wilder legends of the churning of the seas and the descent of Gunga, or the licentious exploits of

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Krishna, leave the heart cold and untouched; and the only passions they can possibly stir are a blind love of marvels, or sensual appetite. In the early traditions of Greece the contrast is less manifest. Both in Homer and the tragedians we meet with descriptions very true to nature, as in the parting of Hector and Andromache, the discovery of Ulysses on his return to Ithaca, and the passionate grief of Antigone over the unburied corse of her guilty brother. But it is only where the writers desert the heathen mythology, with its dim, unsatisfying traditions, and fall back on their own experience of human life, its joys and sorrows. The only religious element that seems to live and breathe in their pages, is the sense of a sorrowful, unavailing struggle with inexorable Destiny. The legends which alone survive before the great epic of Troy are hardly less unreal in their tone than the monstrous tales of India and Egypt.

A further mark which may be looked for in a true message from God, to distinguish it from legends that have their birthplace in the human heart, is Moral Purity. How entirely this is wanting in the fables of Egypt and Greece, which they dignified with the name of religion, will probably be allowed by the most eager devotees of classical literature. Even if we were to grant that deeper truths were symbolized, it would still be undeniable that the symbols, which alone met the eye and ear of the vulgar, were immoral and licentious. The genius of Pagan Mythology is a spirit essentially impure. Its throat is an open sepulchre, and its breath taints the air wherever it comes.

But the theory which confounds the Old Testament Scriptures with the legends of Greece and Egypt, will deny the contrast on an opposite ground, by charging impurity on the Scriptures themselves. The grounds of this charge are various, but may be ranked under three main heads—the want of delicacy in its allusions to topics which modesty veils in silence—the imperfections of the characters it holds up for imitation—and the passions of anger, jealousy, and revenge, which it ascribes to God himself. The last of these belongs plainly to another and deeper subject—the theology of the Old Testament; but the two other charges, being so often repeated, require a brief examination.

Now it is clear that the style of Scripture, on all subjects connected with man's original constitution, when first created male and female, is very different from the conventional reserve of modern society. But this difference was only to be expected in the case of a real revelation from heaven. Conscious, ever since the Fall, of his own weakness and shame, of which female beauty and his own clothing are a double memorial,—Man, in modern times of civilization, has transferred the fig-leaves of Adam from his limbs to his lips; and even the impure, until sunk into the dregs of profligacy, will shrink from alluding openly to

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those passions to which they are secretly the slaves. Politeness is an imitation and a partial substitute for true benevolence; and the conventional propriety of social language is also a mimic purity. It is a shadow, of which the substance can only be found in a humble recognition of the deeper mysteries of our fall and redemption, of the shame of the sinful creature in itself, and of the glorious clothing it may receive from heaven, in spiritual graces and the beauty of the resurrection.

Now it would be most unnatural for a real message from God to conform itself to that lower law of mere outward decorum, which, like rules of politeness, is needful in our present state, instead of using the more humbling features of our humanity to lead our thoughts onward to deeper truth, and upward to the heart-purity of the new creation of God. The revelation of God stoops to Man as he is, not as painted by the theories of vain philosophy, that it may raise him above himself, and plant him on a firm rock, beyond the reach of all sensual seduction. It is the profligate who is always most ready to charge the Scriptures with immodesty, because they tear away the thin veil of decorum and silence, which conceals from him the real baseness of his own sensual desires. But the pure in heart and life, while they advance in true holiness, learn to bow with growing reverence before the real purity of the word of God. They can see it no less in the account of the Fall, the covenant with Abraham, or the Levitical purifications, than in the worship of the Seraphim, who veil their wings before the everlasting throne.

Still more plainly groundless is the objection drawn from the faults of the Scripture characters. A full and able discussion of it will be found in the close of Hengstenberg's work on the Pentateuch, and it is the less needful to dwell upon it here. These patriarchs and elders were never meant as examples of absolute perfection. By their very faults they serve to encourage us in our moral weakness, as their faith and excellences are designed to stir up within us a holy emulation. A perfect example was to be given, once for all, in the latter days, and its exhibition is one distinctive glory of the Gospel of the Son of God.

The fact remains, then, unobscured by these mistakes or cavils, that the moral purity of the Scriptures, from Genesis onward, forms a clear mark of contrast with all the legends of the heathen. Just in proportion as the Bible forms the food of childhood, the moral character of a people is raised. Just in proportion as it is hidden from view, and replaced by lessons of money-making, calculations of mere selfish expediency, or the study of heathen authors alone, the tone of public and private morals is lowered, and tends to utter corruption. From the sentence of guilty Cain, and the translation of Enoch, onward through every step of the simple narrative, new lessons of moral wisdom come perpetually to light; and the first and the nineteenth Psalms are nothing else than a faithful portraiture of the

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purity, the moral elevation, and the fruitfulness in every form of social virtue, which results from an assiduous meditation on these lively oracles of God. They are perfect, converting the soul. They are sure, making wise the simple. They are right, rejoicing the heart. They are pure, and give light to the eyes. They are a mine of spiritual wealth, more precious than fine gold, and sweeter than honey to the taste which has been once exercised to discern good and evil.

We might speak further of the Divine authority, which so broadly distinguishes the early Scriptures from the fables of heathenism. There is an air of dreaminess and uncertainty, which steals over us like a soporific, when we come within the charmed ground of Grecian and Oriental fable. In this extreme vagueness resides a fascination which it exercises over minds of a certain class, where sentiment and curiosity prevail over sober thought. There is no end to the combinations which an inventive fancy can devise, when it sets about decyphering some recondite sense in these fables. Thus Mr. Mackay gravely assures us that the voyage of Ulysses "is a picture of the navigation of the sun through the under world;" and that he paid three visits to the Shades, once in his stay with "Calypso," or "concealment," and a third time with the Phæacians. The discus used there by Ulysses, "is a representation of the under hemisphere beyond the bounds of ocean, through which, in a dark vessel, in death-like sleep, he was conveyed at nightfall, to awake at daybreak in Ithaca." The palace of Alcinous "radiant as sun and moon," its brazen walls, its torches and feast, are all pressed into service to prove that Phæacia means the starry firmament; and the bathing, dancing, and singing of the Phæacian youth, and their inferiority in wrestling, teaches that "they denote the stars rather than the genii of the sun." Such conjectural expositions of fable are surely what was intended figuratively by the web of Penelope; since the first task of every new interpreter is commonly to undo the work of his immediate predecessor.

When we turn from these reveries of heathen poets, or guesses of their modern interpreters, to the books of Moses, the contrast which strikes one at once is their tone of Divine authority. The first book is plainly a noble preface, to introduce a new and fuller revelation of God, a law of more solemn sanctions, and more varied wisdom, than had ever before been given to man; but the key-note of the whole is found in those words addressed to Moses at the outset of his great commission, "I AM THAT I AM. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." We have here no sense of wandering and losing our way amidst the obscure guesses of subtle intellects, attempting to solve a problem beyond their power. Whether we bow to the sacred message or refuse its authority, we cannot mistake the character in which it appeals to us. Everywhere a definite outline stands in clear relief before us, a Holy Governor

of mankind, who speaks that men may obey, and whose revelations are prefaced with the simple but sublime announcement, "Thus saith the Lord of hosts."

Again, one striking feature of the early Scriptures, in which they are totally unlike all heathen legends, is their strict continuity of design. When we compare them with the Grecian and Eastern fables, we feel just the same contrast, as between a crowd of meteors, appearing and disappearing suddenly in all directions, and the calm, steady, onward progress of the stars, that move silently and irresistibly in their course through the dark blue heavens. There is no hurry, and yet there is no pause, in the view of Divine Providence, and of the moral government of the world, which these simple histories set before us. If wonders are recorded, there is no pausing to dwell upon them, as if strange works of power were strange and surprising even to the Divine Historian. There is no lingering in the far-distant past, where a human fancy would have loved to disport itself amidst the rivers of Paradise, and gorgeous visions of Hesperian gardens, homes of beauty, and islands of the blest. The giants, "the mighty men of old, men of renown," have their transitory fame just indicated in one sentence, and pass at once out of view. The peopling of the world by the sons of Noah, and the dispersion from the tower of Babel, are briefly recorded; but no details of the journeyings which followed, whether to the lands of the East, or the islands of the West; no geographical romance, like that of the Odyssey, so attractive to half-civilized ears, intrudes on the narrative, and interferes with the rigid unity of its moral purpose. And when the fathers of the chosen race are set before us, there is no element in the description to feed the pride of their children, though much to animate their faith, and kindle their love, towards the God of their fathers. They are men of like passions with ourselves—not, like the demigods of Greece, heroes in power, and profligates in character. The faith of Abraham fails him twice under the pressure of temptation. Isaac, in his old age, betrays a weakness most unworthy of the son of Abraham, and heir of the promises. Jacob steals first the birthright from his brother, and afterward the blessing; and his whole life is like one severe discipline, to root out duplicity, as well as to strengthen his faith. Amidst all these sins or follies of the Patriarchs, the purpose of God, who chose them and their seed to be witnesses for His truth in the deepening idolatry of the nations, advances slowly and calmly to its fulfilment. When the appointed centuries have expired, "that self-same night" the hosts of the Lord come forth from the iron furnace of their Egyptian bondage. Every fresh book, from Genesis to Nehemiah, adds a new link to the golden chain. It reveals the constant progress of a plan of moral government and spiritual recovery, which sweeps aside at every step the dreams and falsehoods of men, till the twilight yields at length to a joyful daybreak, in the fuller

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message of the Gospel, and the Sun of Righteousness rises upon the heathen darkness with healing in His wings.

But to pass by other features of contrast, on which our space forbids us to dwell, the crowning mark of a true revelation, by which it is distinguished from all the floating legends of heathenism, or the speculations of natural reason, is that it unfolds a true and consistent theology. Its great design is to restore man to the knowledge of God. It does not adopt the absurd notion of our modern speculators, that "religion will outlive theology, its lamp be kindled afresh, and burn brighter than ever." On the contrary, it proclaims ignorance of God to be the source of all moral and religious darkness, and the knowledge of God, in His works and ways, the only true remedy for all the ills of mankind. And since the creature, when fallen, and perhaps when unfallen, cannot climb to this knowledge by direct and simple intuition, it reveals the Most High in the successive acts of His all-wise Providence, and repeated and definite messages, by which His commands, His purposes, and His moral attributes, are increasingly discovered to men. We have neither a series of guesses made in the dark, which contradict each other, nor a vain pretence to exhaust what is inexhaustible, or to raise men, by a few magic phrases alone, into a perfect conception of that Absolute Goodness, which, always revealing itself, remains for ever incompletely revealed. But we have a message which holds its even course between these perilous extremes, and neither bids us rest in contented and total ignorance of the Mysterious Source of Being, nor to presume that by searching we have found out the Almighty to perfection; but displays, in line upon line, and precept upon precept, the varied and harmonious features of His Divine goodness, who is Light, and in whom is no darkness at all, who "dwelleth in the high and holy place, but with him also that is of a humble spirit, to revive the spirit of the humble, and the heart of the contrite."

The speculations couched under the heathen legends have been truly described by our author as like "the efforts of a fly in a spider's web, incapable to do more than increase its entanglement." But when it is sought to include the Hebrew Scriptures in the same category, conscience and reason reclaim against the falsehood. It may be true that the Greek legends are the result of an oscillation from Pantheism to Polytheism or Hero-worship, and backward into Pantheism again. But it is most untrue that in the Scriptures there is any such variation, or ebb and flow of vague, uncertain sentiment. New elements of thought are unfolded, or earlier ones receive a new expansion, but the great object revealed continues one and the same; whether as the Almighty Creator, who speaks and it is done, or the Lawgiver who pronounces sentence on the guilty transgressor, or the God of Abraham, whose covenant of mercy reaches to a thousand generations, or the I AM, whose unchange-

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able essence is the sure pledge that His promises will be fulfilled.

It is one chief aim of our Author, and of all the mythical theorists, to set aside this essential contrast, and, re-adopting the views of Marcion, to place a wide gulf of separation between the God of the Old and the New Testament, and even to dissolve the unity of each of them into two or three incompatible forms of religious feeling. "How wide is the interval," we are told, "between the religion of the patriarchs and that of the prophets of Israel; or again, between the spirit of Moses and of Paul, between the political and jealous Jehovah of the Hebrew, and the universal Parent of the Christian." Most singular are the devices used to extract this lesson from the books of Scripture. Assumption is piled on assumption, and assertion on assertion, with a surprising fertility of falsehood. Thus, we are told that, "according to Exodus vi. 3, Abraham was no more a worshipper of Jehovah than the authors of the Veda hymns of the Brahminical god; and that he probably worshipped other gods to the last, without renouncing his claim to be a Monotheist" (p. 119, note 25); that the prophet Amos "indignantly denies the existence of an early Jehovistic religion" (p. 128); that Moloch was alluded to in the Pentateuch, where God is called "a devouring fire," and that this was not the God of the better religion of the prophets. It is said to agree with this hypothesis that heads were hung up to Jehovah against the sun, and that the king of Ai was hanged on a tree till the sun went down; that the help of Israel came in the heat of the day, and the sun stood still, because the Lord fought for Israel. Also, that the God of the Old Testament was astronomical, is inferred, because the stars are "his sons and his eyes, which run through the whole world, keeping watch over men's deeds." (p. 125.) We are referred for proof to Is. xiv. 13; Job xxxviii. 7; 2 Chron. xvi. 9; Zech. iv. 10, iii. 9; Prov. xv. 3; Deut. xi. 12; to the *αθανατοι Ζηνος* of Hesiod, and the watchers of Daniel. Again; we are told that He is "the loftiest and most remote among the planets, presiding over the *dies Saturni*, or seventh day, and allowing his fellow luminaries to be represented by the lamps of the seven-branched candlestick." The only proof offered is Amos v. 26, which asserts the direct opposite as plainly as words can do, that the star-worship, or Moloch-worship in the wilderness, was an open and deadly apostasy from the worship of the God of Abraham. It is needless to multiply these vagaries of profane criticism, which labour to debase the God of the Bible to a level with the idols of the heathen. A mere reference to the alleged proofs is commonly the best refutation of these "filthy dreams."

Now it may be safely affirmed, in opposition to all these theories, that the Scriptures, from first to last, exhibit to the thoughtful reader one consistent and harmonious view of

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the Divine character. The unchangeableness of their Author appears reflected brightly in their pages. While a few critics may be found, here and there, who, after studying them for the express purpose of resolving them into a heap of contradictory conceptions, imagine that they have succeeded in their destructive anatomy; there are tens of thousands of intelligent readers, who, after years of daily meditation on every part of these lively oracles, are increasingly impressed with the marvellous unity of moral character and purpose which pervades the whole. There are doubtless minor contrasts embosomed in this great harmony, some of which the Scriptures themselves bring prominently before us. The two dispensations, the old and new covenants, while they are linked inseparably in every part, are expressly revealed in the light of a Divine antithesis; for "the law was given by Moses, but grace and truth came by Jesus Christ." Yet the law itself preaches the Gospel by anticipation, Gal. iii. 8; and the Gospel begins, continues, and closes its message by confirming the essential immutability of the law, Matt. v. 17, 18; Rom. iii. 31, James ii. 8—10, Rev. xxii. 11—14. It would require a volume to develope this unity of the Scriptures in their revelation of the Divine character, as its importance deserves. Meanwhile we may confront and refute the daring assertions of a few profane speculators by the inductive evidence which results from the daily experience of countless believers, who feed the lamp of their faith perpetually from these olive trees of Divine revelation, and only discover, with prolonged years of study, new traces of that marvellous unity which links together all these various messages of God.

But it is time to close our remarks on these volumes, where a wide learning and an ingenious fancy have unhappily done their worst to involve all theology in one sea of historical and metaphysical confusion. There are few, perhaps, who will have the patience to track the writer's course through the six thousand references with which he endeavours to fortify his pernicious theories. We have examined enough to convince ourselves that number is here no measure of real strength; and that, although two rays of light may be made to produce darkness, a hundred rays of learned obscurity will not produce a single gleam of moral and spiritual light. But our end will be answered, if we have directed the thoughts of our readers to the nature of the real question at issue, and the proper tests for distinguishing truth from falsehood, and the dreams and legends of a vague religious sentiment from the messages which come to mankind with the direct authority of the Eternal King. The waves of profane speculation, the winds of sentimental fancies, will burst in vain against this building of God. It is founded on the rock of eternal truth, and cannot be overthrown. We may apply the Author's own words, slightly altered, to the efforts of religious speculation, in its newest shape, to supersede Christianity,—

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> " If shape it may be called, that shape has none,
> Or substance may be called that shadow seems;"

that "clouds do not extinguish the light of heaven. The theology of the Bible will outlive the vague religion of mere sentimental fancy; its lamp will be kindled afresh, and burn brighter than ever."

The Married Life of Rachel Lady Russell. By M. GUIZOT. *Translated from the French.* London: Thos. Bosworth. 1855.

IT was to be expected that M. Guizot, uniting in himself, beyond most men, the character of philosopher and statesman, should find a deep interest in the study of the English Constitution and history. The Constitution is no birth of the moment, but the elaboration of ages, and the result of a thousand complex movements, which it will be the delight of the philosophical historian to investigate. And many pages of our history have strong attractions for such a reader; and amongst them none have more than those recording the story of the Stuarts, and the events which led on to the Revolution of 1688. This period offers not only the deepest materials for thought; but especially in the account of the latter years of the half guilty, half unfortunate Charles I., it offers not a few episodes as it were of a deeply touching character. M. Guizot accordingly has had his mind especially drawn to that epoch of our national story, as his Works on Cromwell and Charles I. may testify.—The reign of Charles II., one of the most disgraceful in the English annals, has in itself little of the romance and interest of an earlier or of a later period. It is the history of a man sacrificing honour, truth, and virtue, to the grossest sensuality; living the life of Sardanapalus, but, probably, without courage to die his death. In that reign, however, one such touching episode presents itself, in the life and death of Lord William Russell and his distinguished widow. And of this, in the sketch before us, M. Guizot has taken hold, and has presented us with a choice little volume, which, passing over all political discussion on the merits or demerits of Lord William Russell and the justice or injustice of his sentence, occupies itself with giving a brief memoir of his illustrious widow, and a slight specimen of her letters. Her story and her virtues are, of course, more familiar to her own countrymen than to those for whom M. Guizot especially writes; but it is pleasant to see the delineation of a British worthy by a foreign limner of so much eminence as the Author, and to know the view which he takes of a character so peculiarly English as that of Lady Rachel. How different is this portrait of one of the ladies of Charles the Second's time, from those of some of the wretched

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women whose portraits the artists of his day suspended on the walls of the Royal Palaces, and entitled them "The Beauties of Charles II."

In common with M. Guizot, we have no intention of entering on any laboured discussion of the justice or injustice of the sentence on Lord Russell. The question appears to us to lie in a small compass. There can be no doubt that almost every act of the Government of Charles II. was opposed to the genuine spirit of the English Constitution. But his advisers, and perhaps in some measure his own natural prudence, learned in a season of deep trial and anxiety, had withheld him from plunging into the illegal measures of his predecessor. His treaty with France to destroy the laws and religion of England, though strongly suspected, could not be proved. The worst measures had been carried, not by royal compulsion, but by the co-operation of corrupt Parliaments. The King, in his fiercest persecution, had borrowed the arm of the Law to wield the scourge. As Mr. Macaulay says, "the evidence now produced for the Crown was at least as worthy of credit as the evidence on which the noblest blood of England had lately been shed by the Opposition. . . . If the privileges of the City of London were attacked, they were attacked not by military violence, but according to the regular practice of Westminster Hall. No tax was imposed by Royal authority. No law was suspended. The Habeas Corpus was respected. Even the Test Act was enforced. The Opposition, therefore, could not bring home to the King that species of misgovernment which alone could justify insurrection." And then it is undeniable that the plots of one class of the conspirators against the Government involved nothing less than the assassination of the King and the Duke of York. So that, supposing it could have been proved against Lord William Russell, that he had been a party to *all* these plots, he would have abundantly merited the fate he was called to suffer. But this fact was never established. And history, as it gradually unfolds its leaves, makes it every day more clear that there was a wheel within a wheel, a conspiracy within a conspiracy, and that neither Monmouth nor Russell were privy to all the atrocities designed by inferior and far more criminal men. Russell's rashness, his exaggerated Whiggism, his unconstitutional opposition to kingly authority, and even his guilt in acting by secret conspiracy to carry his legitimate objects, must be confessed; but as "High Treason" was not, and we believe could not, be proved against him, we must come to the conclusion, as stated in the words of Mr. Macaulay, that Russell and Sidney "were beheaded in defiance of law and justice." This view of the case, if nothing else did, sufficiently explains and justifies the unmixed sorrow of Lady Rachel Russell for her husband, and indignation against his judges. She herself, there is reason to believe, had endeavoured to check him in his too headlong course; but the

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crime of the King and his counsellors, in sentencing her husband to death, she viewed with unmitigated horror and detestation.

Having offered these few general observations on the offence and punishment of the husband, we now turn to M. Guizot's view of the character of this illustrious lady.

The narrative opens with a masterly sketch of the character of Thomas Wriothesley, Earl of Southampton, father of Lady Rachel Russell:—

"Among the counsellors and defenders of Charles I. in his adversity, Thomas Wriothesley, Earl of Southampton, was one of the most independent and most faithful. Neither the court, nor the grandeur of his own position, were to his taste. The almost simultaneous death of his father and elder brother, placed him unexpectedly in the possession of the title and fortune of his house. It was a source of more embarrassment than pleasure, and for some time he blushed, and turned away when addressed as, My Lord. His disposition was melancholy, indolent, and proud, energetic but reserved, and taciturn, strongly attached to his own ideas and opinions, and ready for their sakes at all sacrifices to brave haughtily every opposition, and without the desire of power, having little confidence in success, slow to hope, and quitting retirement only at the call of duty or necessity. When the struggle commenced between the king and the long parliament, Lord Southampton took his seat in the House of Lords, unfavourably disposed to the acts and claims of the Crown and the Government, above all to Lord Strafford. As a loyal Englishman, he respected the laws, national traditions, and the intervention of parliament in the business of the country. A just and meek Christian, although he did not regard liberty of conscience as a right, tyranny on this point disgusted him, and he desired more tolerance and charity for dissenters. On the opening of the long parliament, he frequently voted against the crown, the bishops, and for the reform of abuses, and the punishment of excesses of religious and political despotism. He rarely appeared at court, where he was considered dissatisfied and a *Frondeur*, like his friend the Earl of Essex; but when he beheld the outbreaks of popular violence, the ravings and iniquities of the parliament, laws violated, and monarchy threatened by a band of despots, he at once returned, and took his place among the defenders and even the servants of the king with a conscientious pride, but without pleasure and without confidence. Opposed to all combination of party, troubling himself little about reforming the constitution of his country for the future; he resisted for the present, without regard to abstract maxims, or distant hopes, injustice, illegality, disorder, and violence, under whatever name they were committed. The parliamentary proceedings against Lord Strafford appeared to him arbitrary, and the penalty excessive; this nobleman, whom he formerly attacked, he now defended. A vote of parliament had decreed that its members should not take office under the crown: he accepted, though unwillingly, the duties of privy councillor, and subsequently that of gentleman of the bed-chamber. Civil war broke out; he deplored it, and anticipated no happy result, whoever should be the victor; he immediately joined the royal army, was present at the battle of Edge Hill, followed the court to Oxford, and became every day more dissatisfied with its proceedings. He still preserved there his independence, and his susceptible pride. He expressed himself on one occasion in severe terms at the council, upon Prince Rupert and his arrogant pretensions towards the English nobility. The prince having received an exaggerated account, inquired of him if it was true. The Earl admitted and maintained his words, repeating them exactly. Rupert, still feeling offended, conveyed to him a message, that he expected to receive satisfaction, and to meet him soon, sword in hand, on horseback. The meeting took place the following day. 'What weapon do you choose?' asked the prince. 'I have no horse here fit for this purpose,' said the Earl, 'I know not where to find one on so short a notice; on the other hand, I am not powerful enough to encounter your highness in this mode; I beg you will

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excuse me, and permit me to choose the arms that I can use; I will fight on foot, and with pistols.' Rupert agreed without hesitation; seconds were appointed, and the meeting fixed for the next day; but the affair having been noised abroad, the Lords of the Council interfered, caused the gates of the city to be shut, summoned the seconds, and succeeded in reconciling the Earl with the Prince, who treated him ever afterwards with the greatest respect." (pp. 2—5.)

After the termination of the civil war, and the subjection of the King to the power of Parliament, Lord Southampton eagerly sought out every opportunity of rendering himself useful to his Royal Master. And most loyally was that service rendered to his sovereign as long as he lived; and after his decapitation, Southampton was one of the four mourners who, on the 18th of February, 1649, followed him to the tomb. "The snow," says M. Guizot, "fell so heavily, that, in the short distance to be traversed, the black velvet pall which covered the coffin became completely white, symbolic of the innocence which the faithful followers of the king desired to establish." After this event, Lord Southampton lived in retirement, loved and respected by all classes. At the Restoration, his services were at once acknowledged by Charless II., and he held till his death the office of First Lord of the Treasury, while the Earl of Clarendon held the office of Chancellor. M. Guizot's view of the two men is given in a few striking sentences.

"During seven years the two friends, alike in principle though different in character, ruled with difficulty a profligate and heartless king, an intriguing and corrupt court, a victorious though dissatisfied party, and a proud nation humbled and irritated. Clarendon, who was ambitious, laborious, passionately attached to his church, his cause, his power, and his rank, struggled with desperation against his enemies, old and new, and against the decline of his influence with his royal pupil, now become his king. Southampton, less active, loving his ease and leisure, more liberal in mind and heart, and tormented by painful maladies, conscientiously discharged his duties in making vain efforts to maintain some order and honesty in the finances; frequently melancholy, disgusted, and ill, he evinced, to the great chagrin of Clarendon, his desire to quit an office which he held without pleasure or success." (pp. 6, 7.)

Lord Southampton had married Rachel du Ruvigny, a French lady, of a distinguished Protestant family. The feelings of this class of men in France, at that period, is well described in the following sentences:—

"A true Frenchman, a devoted royalist, and sincere Protestant, Ruvigny strove earnestly to serve at the same time his country, his king, and his faith, without deceiving himself with the hope of succeeding for any length of time in this difficult attempt. The edict of Nantes was still in force, but like those ruined and deserted edifices which only wait the slightest blow to crumble to the ground. Under the impulse of general opinion in catholic France, and the earnest requisitions of the clergy, and wishing to satisfy the false and fatal idea that power has right over conscience, and that a united government commands unity of faith, Louis XIV., with a disregard of honesty that he did not exercise towards foreigners, broke sometimes secretly, sometimes fearlessly, the royal promises and legal guarantees which a part of his subjects had received from his predecessors. The Marquis de Ruvigny, while serving the king, was not deceived as to the aim and final issue of this

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work; and resolved, when the last moment arrived, to sacrifice everything rather than his faith and honour, he took measures beforehand to obtain for himself and his children letters of naturalisation in England, and in January, 1680, he wrote to his niece, Lady Russell, 'I send you our letters of naturalisation, which will be safer in your hands than in mine. I beg you, and your sister also (Lady Elizabeth Noel), to preserve them for me. They may be of use, for nothing can be more uncertain than the future.' The event was not long uncertain: five years after the edict of Nantes was formally revoked, Ruvigny obtained with considerable difficulty, as a reward for his services, and through the personal favour of Louis XIV., permission to retire, rather than fly from the country with his family, and some years later, in 1711, the King granted to the Abbé de Polignac the confiscated property of his son, Henry de Ruvigny, engaged in the service of William III., and created in England Earl of Galway. The revocation of the edict of Nantes, without speaking of its general consequences, deprived France and the king of those three excellent and illustrious servants, the Maréchal de Schomberg, in the army; the Admiral Duquesne, in the navy; and the Marquis de Ruvigny, in diplomacy." (pp. 10, 11.)

In 1636 Mdlle. de Ruvigny, afterwards the subject of this memoir, was born, and she soon after lost her mother, but possessed in her father, Lord Southampton, "the brightest example of public and private excellence." At the age of seventeen, M. Guizot describes her as "beautiful, pious, cheerful, unseduced by her imagination, disposed to enjoy life calmly, receiving her blessings as favours and her trials as lessons, from the hands of her Creator." In 1653 she was married to Lord Vaughan, the son of Lord Carberry; and in 1665 she gave birth to a child, who lived but a short time. In 1667 she became a widow, and took up her residence in the house of Lady Elizabeth Noel, at Titchford in Hants, the mansion of her father.—The estate and domain of Stratton, the present seat of Sir Francis Baring, in Hampshire, became the property of the widowed Lady Vaughan.

About the same time Lord William Russell, second son of the Earl of Bedford, three years younger than the widowed lady, made his debût in the world. The following is M. Guizot's first sketch of him:—

"After travelling three years on the Continent, he returned to England a short time before the Restoration, and was elected a member of the House of Commons which restored Charles II. to his throne. There are few traces of his life and character at this period; a note addressed by him to Mr. Thornton indicates a disposition sincerely pious: 'I am recovering,' he says, 'from a violent illness, which has reduced me almost to the gates of death. My prayer to God is, that He will grant me grace to employ my health in His service, and to make good use of the trial which He imposed upon me.' Yet the habits of the times, the example of the court, the seductions of youth, and perhaps a naturally indolent mind and careless disposition, threw him for a time into habits of irregularity. We hear of his being engaged in several duels, provoked probably by frivolous causes; but at the moment of this act always serious in itself, however trifling the cause, serious reflections were revived in the mind of the young Lord Russell, imbued as it was with an affectionate simplicity and touching benevolence." (pp. 14, 15.)

"The morals of Lord William Russell," states M. Guizot, "were not long in rising to the level of his mind." There is little account of all the preliminary steps to the marriage; but

in the year 1670 Lady Vaughan became the wife of Mr. William, afterwards Lord William Russell.

Here follows the epithalamium of M. Guizot:—

"There is nothing more delightful in the world than pure and virtuous love, that spontaneous and sincere development of the desires and intimate feelings of the mind, which has so much attraction, affording infinite pleasure in its contemplation, even when presented burdened with error, trouble, disappointment and sorrow. Love harmonising with conscience, overflowing the soul with joy, without disturbing its beauty or its peace, is the highest flight of which human nature is capable, the satisfaction of our aspirations at once the most human and the most divine; it is Paradise regained. The union of Rachel Wriothesley and William Russell presents this rare and delightful character. Rachel has hitherto appeared tranquil, simple, virtuous without impulse or without effort, pursuing modestly the direct and ordinary path of life. Her heart so well suited to appreciate, though without seeming to seek for it, is now possessed by ardent love and supreme happiness. Rachel gave herself up to these feelings with perfect freedom and trust; she loved with equal ardour, and innocence, and was perfectly happy." (p. 18.)

Soon, with the growth of her love to her liege lord, the strength of her general character began more fully to develop itself; and we find her fully, and almost intensely, sharing in the plans and interests of her husband; collecting information for him in his absence, and stimulating him, as far as the spirit of loyalty to her King and well-regulated patriotism would allow—but no further—in his measures for public Reform.

Our Memorialist now opens another page of her history:—

"I would say that beyond this ardent, lively and tender love, another sentiment—I will not say another love, I like not similar words for such different meanings—another sentiment reigned in the mind of Lady Russell, and early strengthened it for the day of trial, during the days of her happiness. She was a true Christian in mind and heart, full of faith in the dogmas of Christianity, of submission to Christian precepts, without bigotry, disliking controversy, animated with discriminating and elevated charity towards those who did not think exactly as she did. It will be seen shortly, when the visitation of the Almighty fell upon her, with what singular precision and beautiful harmony she combined Christian and human sentiments, piety and love. I wish only now to point out the dominion of faith in her mind when in a state of complete felicity, and this mind overjoyed with her lot here below; preparing itself with a deep and humble conviction, to receive from the hands of God the chastisements of which she appeared to have a presentiment. In one of her letters in which she expresses herself to her husband in terms overflowing with tenderness and gratitude, she stops suddenly, and says to him, 'What have I to ask but a continuance, if God see fit, of these present enjoyments? if not, a submission without murmur to His most wise dispensations and unerring providence; having a thankful heart for the years I have been so perfectly contented in: He knows best when we have had enough here; what I most earnestly beg from His mercy is, that we both live so as, which ever goes first, the other may not sorrow as for one of whom they have no hope. Then let us cheerfully expect to be together to a good old age; if not, let us not doubt but He will support us under what trial He will inflict upon us. These are necessary meditations sometimes, that we may not be surprised above our strength by a sudden accident, being unprepared. Excuse me, if I dwell too long upon it: it is from my opinion that if we can be prepared for all conditions, we can with the greatest tranquillity enjoy the present, which I hope will be long .... Let us pray daily that it may be so, and then admit of no fears; death is the extremest evil against nature, it is true; let us overcome the immoderate

fear of it, either to our friend or self, and then what light hearts may we live with!" (pp. 21—23.)

Scarcely ten months after this letter, dated September 25, 1682, "the thunderbolt fell in this serene atmosphere. Lord Russell was a prisoner in the Tower, and appeared at the bar of the Old Bailey, charged with the crime of High Treason.

The Author thus describes this period in our history, and Lord Russell's position with regard to it:—

"For several years during which he sat in the House of Commons, he took little part, nor perhaps much interest, in the debates. He was young, and moreover influenced by the impetuosity of youth. England slowly exhausted the joy and the hopes which the Restoration had inspired. From the recollections of the Revolution, its principles, its acts and actors, a complete re-action occupied all minds: Charles II. and his court, with licentious egotism, encouraged these vicious feelings till by constant indulgence they became habitual. Their pretensions, their vices, their errors, gave rise to questions and new passions. The old Royalists, the men who had served Charles I. and fought against Cromwell, had disappeared; new men, and under their guidance, new parties, appeared on the stage: the court party and the country party, afterwards Tories and Whigs, heirs, but heirs thoroughly transformed from Cavaliers and Roundheads. Parliament had become the arena and the indispensable instrument of political power; the Royalist long parliament, carried on though condemning the work which the revolutionary long parliament had undertaken; the restored monarchy triumphed with the same weapons that had overthrown it; the King governed the country by the parliament, and the parliament through its leaders became the advisers of the crown.

"By a coincidence not to be observed without emotion, it was about the same time that Lord Russell married Lady Vaughan, and that he joined the country party against that of the court. Domestic happiness and ardent patriotism took possession of his mind at the same period. Gifted with a generous, pure, and benevolent disposition, an elevated mind, but limited in its perceptions, a character more obstinate than firm, allowing himself to be easily led away to rule or to deceive, as party feeling prompted him, he soon became one of the most powerful opponents of the court, and moral ornament if not the chief political leader of the country party. Ever ready to peril himself in the cause he adopted, for eleven years in the House of Commons he undertook the defence, and frequently the initiative, of the extremest measures of opposition, among others the exclusion of the Duke of York, on account of his religion, from the succession to the crown. He had in his party and in the nation, beside the merit of devoting himself to them, the charm of participating almost always in their prejudices, their passions, their blunders, their excitements; superior to all by his rectitude, similar to all from the bent of his mind and his opinions. Thus he became the most popular as well as the most respected man in the kingdom, and the mutual relations and harmony which existed between him and the national party were such, that Lord Russell was little aware either of his own faults or those of his old friends, for they were only brought under his notice by enemies to whom no credit is given." (pp. 23—25.)

Then follows a letter, which leads to the conclusion, that the wife did not look without alarm at the part which her husband was then taking in public affairs:—

"In March, 1678, at the moment when Lord Russell undertook to support in the House of Commons a very bitter measure of the opposition, he received, whilst the house was sitting, the following note from his wife: 'My sister being here, tells me she overheard you tell her Lord last night, that you would take notice of the business (you know what I mean) in the

House: this alarms me, and I do earnestly beg of you to tell me truly if you have or mean to do it. If you do, I am most assured you will repent it. I beg once more to know the truth. It is more pain to be in doubt, and to your sister too; and if I have any interest, I use it to beg you silence in this case, at least to-day.'

"It is hardly necessary to read this letter a second time to come to the conclusion that this was not the first occasion on which Lady Russell had held similar language to her husband; her earnestness in conjuring him to tell her the truth breathes a gentle complaint of his having frequently concealed it from her, and a lively anxiety on what she dared not hope to prevent. Lord Russell was without doubt struck by this step on the part of his wife, for he carefully preserved the note, indorsing with his own hand the day and the place where he had received it. I am, however, of opinion, that he did not on this day, nor probably at any other time, follow the advice she gave him." (p. 26.)

Then comes the story of the arrest of Lord Russell. The meetings of the conspirators—for such they must be called—were betrayed to the King by Lord Howard. As soon as this fact transpired, Lord Shaftesbury, the great prompter of Lord William Russell, fled to Holland, where he died. The more virtuous Lord Russell stayed to encounter the storm; and soon the trial took place. On the 13th of July, 1663, it commenced; and we have this brief statement:—

"'We have no room to sit down,' said the counsel. Lord Russell asked for pen, ink, and paper, and the use of any papers he had; which request being granted, he said: 'May I have somebody write to help my memory?' 'Yes, a servant.' 'My wife is here, ready to do it.' Lady Russell rose to express her assent; the whole audience trembled with pity and respect. 'If my Lady please to give herself the trouble,' said the Judge: and during the whole trial Lady Russell sat by the side of her husband, his only secretary and most vigilant adviser." (pp. 31, 32.)

After the fatal sentence was pronounced, innumerable applications were pressed upon the King for at least a mitigation of it. But probably instigated by his brother, the Duke of York, who felt that his own succession to the throne was imperilled, and perhaps impossible, while such men as Russell headed the opposition against him, Charles II. continued inexorable. And as we further read in the memoir:—

"On the 19th of July, having been informed that the request for a respite had been refused, and that his execution would take place two days after, he wrote a letter to the King, to be given to him after his death, the chief point of which is contained in the last sentence: 'I crave leave to end my days with this sincere protestation, that my heart was ever devoted to that which I thought was your true interest; in which, if I was mistaken, I hope your displeasure against me will end with my life, and that no part of it shall fall on my wife and children, which is the last petition will ever be offered from your Majesty's most faithful, most dutiful, and most obedient subject.' The next day, the 20th, early in the morning, he received the sacrament from the hands of Tillotson, who asked him if he believed all the articles of the Christian religion as taught by the Church of England: 'Yes, truly.' 'Do you forgive all persons?' 'From my heart.' After dinner he read again and signed the speech he proposed putting into the hands of the Sheriff on the scaffold, as his farewell to life and country, and gave Lady Russell directions for having it published and circulated after his death. Lady Russell went for her children, and brought them to him. He kept

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them some time, discoursed with her as to their education, their future prospects, embraced and blessed them, and dismissed them without any apparent diminution of his serenity. 'Stay and sup with me,' he said to his wife, 'let us eat our last earthly food together.' During and after supper, he spoke particularly of his two daughters, and also of the great examples of death submitted to with calmness and freedom of spirit. At ten o'clock he rose, took Lady Russell by the hand, embraced her four or five times, both silent and trembling, their eyes filled with tears which fell not. She left him. 'Now,' said Russell to Burnet, 'the bitterness of death is past;' and abandoning himself suddenly to his emotions: 'What a blessing she has been to me! How miserable I should have been, if, with her tenderness she had not possessed so much greatness of soul, never to have desired me to do a base thing to save my life! Whereas, what a week I should have passed if she had been crying on me to turn informer and to be a Lord Howard! .... It was a signal providence of God in giving me such a wife; where there was birth, fortune, great understanding, great religion, and great affection for me! but her carriage in my extremity was beyond all! It is a great comfort to me to leave my children in such a mother's care; she has promised me to take care of herself for their sakes; she will do it.' He paused, and his thoughts reverting to himself: 'What an immense change death will make in us! and how wonderfully those new scenes would strike on a soul! I have heard that persons born blind have been struck with amazement, when the cataract falling from their eyes sight was bestowed upon them; what would it be if the first thing they beheld was the sun rising?' He pulled out his watch and gave it to Burnet, saying: 'I have done with time; now eternity comes.'

"On the next day, July 21, 1683, Lady Russell was a widow, and alone in her residence of Southampton House, with her three children; two daughters, aged nine and seven years, and one son three years old." (pp. 36—38.)

A considerable portion of the remaining pages of the memoir is occupied with Lady Rachel's correspondence, sometimes with Burnet and Tillotson, but chiefly with Dr. Fitzwilliam, once her father's chaplain, and then Rector of Cottenham; who appears to have been a man of genuine piety and much wisdom. To him she opens all her cares, griefs, and wishes; and thus she lived on, during a widowhood of forty years, intensely occupied by one object, the loss of her husband, but nevertheless devoting herself, with extraordinary power and vigour, to all the duties of her high station.

As to the one absorbing emotion of her soul, there can be no question. Let the following extract describe the workings of her mind as to this point:—

"'You, that knew us both, and how we lived, must allow I have just cause to bewail my loss. I know it is common with others to lose a friend, but to have lived with such a one, it may be questioned how few can glory in the like happiness, so, consequently lament the like loss. Who can but shrink from such a blow?' and a few days later: 'All kinds of painful ideas assail my weakened and desolate heart: and when I have surmounted one I fall into another. If my affliction abates for a moment, a thousand reflections on the past arise before me. Who knows if some important act has not been omitted? If we had persevered more, he would perhaps have gone away; if such or such an error had been corrected during the trial, if other steps had been taken, he would perhaps have been acquitted, and he would have been still in the land of the living. .... I think I am wrong to torment myself thus by all these unavailing regrets; but they not the less increase my grief. .... Lord! let me understand the reason of these dark and wounding providences, that I sink not under the discouragement of my own thoughts! I know I

have deserved my punishment, and will be silent under it: but yet secretly my heart mourns, too sadly, I fear, and cannot be comforted, because I have not the dear companion and sharer of all my joys and sorrows. I want him to talk with, to walk with, to eat and sleep with; all these things are irksome to me now; the day unwelcome, and the night so too; all company and meals I would avoid, if it might be; yet all this is that I enjoy not the world in my own way, and this sure, hinders my comfort: when I see my children before me, I remember the pleasure he took in them; this makes my heart shrink! .... O! if I did but steadfastly believe, I could not be dejected! .... I most willingly forsake this world—this vexatious, troublesome world, in which I have no other business but to rid my soul of sin; secure by faith and a good conscience my eternal interests.'" (pp. 42, 43.)

The following letter cannot fail to be read with interest. It is dated "Woburn, 11 Oct., 1685."

"'The great thing is to acquiesce with all one's heart to the good pleasure of God, who will prove us by the ways and dispensations He sees best, and when He will break us to pieces we must be broken. Who can tell His works from the beginning to the end? But who can praise His mercies more than wretched I, that He has not cut me off in anger, who have taken His chastisements so heavily, not weighing His mercies in the midst of judgments! the stroke was of the fiercest sure; but had I not then a reasonable ground to hope that what I loved as I did my own soul, was raised from a prison to a throne? was I not enabled to shut up my own sorrows that I increased not his sufferings by seeing mine? how were my sinking spirits supported by the early compassions of excellent and wise Christians, without ceasing, admonishing me of my duty, instructing, reproving, comforting me..... He has spared me hitherto the children of so excellent a friend, giving them hopeful understandings, and yet very tractable and sweet dispositions; spared my life in usefulness I trust to them; and being I am to linger in a world I can no more delight in, has given me a freedom from bodily pain to a degree I almost never knew, not so much as a strong fit of the headache have I felt since that miserable time, who used to be tormented with it very frequently. This calls for praises my dead heart is not exercised in, but I hope this is my infirmity; I bewail it. He that took our nature, and felt our infirmities, knows the weakness of my person, and the sharpness of my sorrows.'" (pp. 45, 46.)

Soon after we find her labouring under much distress of mind from the near approach of her son, then only four years old, to death; and she thus writes:—

"'God has been pitiful to my small grace, and removed a threatened blow which must have quickened my sorrows, if not added to them,—the loss of my poor boy. He has been ill, and God has let me see the folly of my imaginations, which made me apt to conclude I had nothing left, the deprivation of which could be matter of much anguish, or its possession of any considerable refreshment. I have felt the falseness of the first notion, for I know not how to part with tolerable ease from the little creature. I desire to do so of the second, and that my thankfulness for the real blessing of these children may refresh my labouring weary mind with some joy and satisfaction, at least in my endeavours to do that part towards them their most dear and tender father would not have omitted, and which, if successful, though early made unfortunate, may conduce to their happiness for the time to come here and hereafter. When I have done this piece of duty to my best friend and them, how gladly would I lie down by that beloved dust I lately went to visit, that is, the case that holds it. It is a satisfaction to me you did not disprove of what I did in it, as some do that it seems have heard of it, though I never mentioned it to any besides yourself.

"'Doctor, I had considered, I went not to seek the living among the dead; I knew I should not see him any more wherever I went, and had made a

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covenant with myself, not to break out in unreasonable fruitless passion, but quicken my contemplation whither the nobler part was fled, to a country afar off, where no earthly power bears any sway, nor can put an end to a happy society; there I would willingly be, but we must not limit our time; I hope to wait without impatiency.'" (pp. 49, 50.)

The Revolution of 1683 drew her out from her state of mere suffering and seclusion. William III. and his queen recognized the debt due to her husband, and took every means to do her honour. Other gratifications were added to those of a more public character. Her second daughter, Catherine, was married to Lord Roos, the eldest son of the Duke of Rutland; and her son, Lord Tavistock, at the age of fifteen—so precipitate were the marriages of those days—to Miss Howland, a rich heiress of the county of Surrey.

In 1723, Lady Russell was in residence in London, at Southampton House; and there she died, at the age of 86, and was carried thence to the last dwelling-place of the perishing body, at Chenies, in Buckinghamshire. Many travellers have gone out of their way to visit that mausoleum; and none can have done so without feeling that it was not given to any one to stand over the grave of a more loving wife, a more tender mother, a more genuine Christian, or truer Englishwoman in the highest sense of that term.

We give our readers M. Guizot's conclusion of his little Memoir:—

"I have taken a lively interest in portraying a character so pure in love, so constant in grief, ever great but humble in greatness, faithful and devoted to her feelings and her duties, in sorrow and in joy, in adversity and in triumph. Our age is tainted with a deplorable malady; it believes in no passion, unless accompanied with exaggeration; unbounded love, perfect devotion, all those exalted and ardent feelings the masters of the mind, only seem possible to it, when carried beyond the pale of the laws of morality and social propriety; all order is in its eyes a yoke, which paralyses all submission; a slavery which debases, every flame is extinguished if it does not become a conflagration. An evil the more serious, since it is not an attack of fever, nor the outbreak of exuberant force; it has its source in perverse doctrines, in the rejection of all law, all faith, all superhuman existence; in the idolatry of man, putting himself in the place of his Creator; himself, and himself alone, his only pleasure and his sole desire: and to this evil another is added, not less deplorable: man not only does not worship more than himself, but he worships himself only as one of the multitude in which all individuality is lost; he bears hatred and envy to all that rises above the common level; all superiority, all individual greatness, of whatever kind or name, seems to such minds at once mad and degenerate, a sin and an oppression towards that chaos of undefined and ephemeral beings which they call humanity. When some great scandal is discovered in the highest ranks of society, some odious instance of vice and crime, they triumph, and bring forward these disgraceful occurrences against social superiority. They wish us to believe that these are the ordinary morals, the natural consequences of high birth, great wealth, and aristocratic rank, no matter by what title or on what foundation it is raised. When we have been assailed by these base doctrines, and the shameful passions which give them birth and spring from them, when we have felt the repugnance and weighed the danger, it is a refreshing enjoyment to meet one of those noble examples which give them so brilliant a contradiction. As much as I respect human nature in its

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whole, so much I admire and love these exalted images of mankind, which personify and place on a lofty eminence, under visible features and with their real name, that which is most noble and most pure. Lady Russell presents to the mind this beautiful and honest gratification. She is a noble Christian Lady. She is not a stranger to me, her feelings touch me, her fate prepossesses me, as if she was living and before my eyes; and I have the confidence that in departing from this life, burdened with so many cruel trials, she is gone to that world invisible to us, until the day when God shall call us thither, to receive in the presence of her well-beloved husband, the recompense of her virtues and of her sufferings." (pp. 77—79.)

We hope not to be considered as presumptuous, in saying that this conclusion, however eloquent in some of its passages, and however just in those which we are able thoroughly to fathom, is a little obscure.

As far as we understand the passage, it seems to apply with more justice to the Author's country than to our own. The taste for exaggeration and excess, for example, in either acts, feelings, or statements, is not the vice of our more phlegmatic countrymen. The present war has afforded some curious examples of the antagonism of character in the two countries as to this point. General St. Arnaud, when he plucked the first flower as he planted his foot on the soil of the Crimea, to send to his wife, found little sympathy in the colder nature of our countrymen, gathering strength as they were for the coming struggle. Many might have the feeling, but few would make it public. The despatches of that General, as well as those of Canrobert and Pelissier, stand in the most surprising contrast to the simple, calm, and dry despatches of Lord Raglan. Within the last fortnight, the French admiral in the Baltic discovers an annihilated fortress where the English admiral sees only the destruction of a few forts, and hears a loud and doubtful explosion.—So also, when M. Guizot refers to a want of respect for "law" in the present state of society, we are unable to discover the fault in our countrymen. The murderer certainly has no taste for the law which hangs him, or the housebreaker for that which sentences him to hard labour. But his countrymen hear the sentence and approve it. Nor again, can we honestly plead guilty to the charge of an intense spirit of "selfishness" as a national vice.—So also that abstract thing, the "multitude," of which M. Guizot speaks so strongly as the prime mover in the occasional outbreaks in French society, and which opposes itself to all the claims of authority, and the rights and duties of each individual man, has not hitherto acquired the same importance and authority among ourselves.—This is not, however, the fault of Messrs. Bright and Cobden. They have laboured to beget the feeling, and the mob themselves have recently exhibited some touches of it, with considerable success, in Hyde Park. We believe, however, that M. Guizot is as sensible as any man of this antagonism in the character of the two nations; and that nothing would please him better than to see, as to these points, his countrymen assimilated to their new allies.

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Neither is M. Guizot insensible, as appears from this work, and still more from other parts of his writings, that the difference in the two populations is to be traced, in part, to the different forms and modifications of religion prevailing in the two countries.—Nothing can be more mischievous to the character of a nation disposed to show, vanity, and stage effect, than a religion which, like Popery, in the highest degree ministers to all these tastes. And nothing would be more likely to deaden and extinguish them than the Scriptural faith and the simple ritual of Protestantism. M. Guizot owes part of his own escape from the follies of his countrymen to his Protestantism. And will he be angry with us for saying, that had his Protestantism gone deeper, and his religion become a more active and consistent principle in his own life, he would have been likely to have avoided some of those public acts which have in a measure weakened his hold on the attachment of Englishmen, and have condemned him probably to political obscurity for the remainder of his life?

BRIEF NOTICES OF NEW BOOKS.

The Twenty Years' Conflict in the Church and its Remedy. London : Chapman.

THE title of this little work is tempting. Who does not mourn over the conflict in the Church? Who does not desire to see any means by which the combatants could be persuaded to cast down their arms without making a sacrifice of any of those glorious and life-giving truths for which they profess to contend? The modes which most forcibly present themselves to ordinary minds, are such powerful exhibitions of truth as will at once give the death-blow to error; or such a separation of the essentials of religion from its mere accidents, as may tend to confine the subjects of debate to the only points worthy of any contention; or the cultivation of such a oneness of heart as may dispose men to unity of opinion wherever it is possible; or such a distinction between points settled or unsettled in the Sacred Volume, as may incline men to allow a reasonable latitude each to the other in points not there determined, &c. &c. &c. — But the plan of the author of the pamphlet before us, who, we should think, cannot be much more than a half-believer in the truths of the Sacred Volume—is to remove from the field of debate everything which has ever been debated; or, in other words, to strip Revelation of all its branches, and leave Christianity little better than a dead stump of Heathen Ethics—and such a stump as no respectable Heathen would acknowledge;—to leave it, in fact, a mass of withered facts and doctrines, fit neither for faith nor practice. The author goes to work on Scripture like the back-woods-man in an American forest.—Moses, an uninspired man, as he teaches us, wisely permitted the use of *altars*, in condescension to popular prejudice.—The doctrine of original sin is "contrary to all experience"—a strong proof, we should think,

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that the author knows very little of himself; and the doctrine of "Athanasius sets reason and common sense," that is, the author's reason and common sense, "at defiance." Moreover the Blessed Jesus "never intended to become an expiatory Sacrifice:"—what could He then mean by the words, "the Good Shepherd giveth His life for the sheep?"—But we will not further dwell on so monstrous an attempt to set up a succession of the routed heresies of all times and places, and call it Christianity. We give, in conclusion, a statement of the changes which he proposes in the services of religion:—

"I. That the reading of the Creeds of the Church be optional. To make it compulsory on a congregation to repeat over a creed, is felt to be an attempt to coerce the conscience; and instead of increasing belief and sincerity, it has the opposite effect. As they contain passages at variance with the [new] articles of faith, the proper way is to discontinue their use. II. That it be optional only to read in public those portions of the Old Testament which apply to the conduct. III. That at each service, public or private, the clergyman be allowed to add one extempore prayer. IV. That the practice of kneeling at the altar when the Sacrament is dispensed, be discontinued. V. That the Ordination Service be so altered that the doctrine of apostolic succession and a specially authorized priesthood be not taught. VI. That the Visitation Service be so altered as not to teach the doctrine of the forgiveness of sin by the clergy. VII. That the Baptismal Service be reformed, so that the doctrine of baptismal regeneration be not taught. VIII. That the Communion Service be revised, and all pretexts for superstitious ideas of this simple and edifying ordinance be removed. IX. That the Prayer-book be revised and improved, so that repetitions be avoided, and the prayers may more fully meet the wants of the people."

We are sometimes quarreled with for taking exception to what is called "Broad Church" religion. Under what category is this pamphlet to be ranged? Certainly not under those of High Church or Evangelical. Must we not have *another* tripartite division—not only "High, Low, Broad," but "Broad, Broader, Broadest"—meaning by the last, such a work as this, which is nothing short of the reduction of Christianity to a mere *caput mortuum?*

Catholic Nations and Protestant Nations compared in their threefold relation to Wealth, Knowledge, and Morality. By Napoleon Roussel. London: Ward and Co.

PROTESTANTS have had no hesitation in referring the two systems of Popery and Protestantism to a practical test: "Ye shall know them *by their fruits.*" The Roman Catholics have, not unnaturally, been more shy of this test. Some of them have maintained that a Christian system ought not to be submitted to it; partly because the full development of religious influence is slow; partly because the Great Enemy as well as corrupt human nature must be expected to struggle harder with truth than with error, and so more to check its influence. Now all this must be allowed its weight. But it certainly becomes a very grave objection to a religious system, when it is found that, at *all* times, and in *all* places, whatever the climate, the people, the civil government, the men administering it, the result is the same—the one system producing an enormous quantity of evil, and the antagonist system a vastly larger proportion of good. Now this is the result which Mr. Roussel proposes to establish as to Popery and Protestantism; and though it is to be admitted that he is anything but sorry to elevate the one at the expense of the other, he has, on the whole, executed his task honestly.

He tells us himself, that he is perfectly aware of the danger of partiality; and thinks, therefore, that he shall best satisfy his readers, by drawing his conclusions chiefly from Roman Catholic authorities.

Let us hear his statement of what is aimed at in the work:—

"We shall now proceed to place in parallel lines North America and South America; Ireland and Scotland; the Swiss Protestant cantons, and the Swiss Catholic cantons; Austria and Prussia, &c.

"If these several comparisons should all give us the same result, it may be safely concluded that the problem often worked, and always yielding a similar solution, has at last led us to the discovery of the truth. But we shall not rest satisfied even then; we shall resume the question under another form. Going back three centuries, and selecting two nations, one essentially Protestant and the other essentially Catholic, we shall study the case of each separately, and consider its starting-point, its progress, and the height that it has reached, in order to ascertain which of the two has ascended, and which has descended, in the scale of civilization, under the influence of its religious faith. England and Spain will furnish the element of this additional demonstration. To learn the intrinsic value of the two religions, we shall then inquire what their followers have become under favour or persecution. This will lead us to study the Catholics in Italy, and the Protestants in France. We shall afterwards compare the results obtained by the two Churches in the fields of their respective missions.

"Whatever may be the conclusion at which we shall ultimately arrive, we can imagine, beforehand, that there are persons who have arrived at a contrary one. We ought here, then, to weigh their arguments. We do not conceal from ourselves that our undertaking exposes us to a danger,—that of partiality. We feel that we are liable to an unconscious partiality, resulting from the religious faith of the writer. In order to escape from it, the Author will shelter himself as much as possible behind authorities. He will present facts; even the statement of these will not be his own. The authorities will be taken, neither from among his friends, nor from among his co-religionists; but, for the most part, from writers animated by a different faith from his own, or, at least, from writers who have no religious preoccupations."

In the progress of his work, the Author goes through the subjects of Industry, Commerce, Agriculture, Education, Crime; and institutes a laborious comparison of the comparative claims, under each of these heads, of Scotland and Ireland; of the Protestant and Roman Catholic Cantons of Switzerland, where the difference is patent to the eye of the most superficial tourist and still more to the careful inquirer; of Austria and Prussia, though the enormous military establishments in the latter country as well as the passive character of its Protestantism, in some degree weaken the contrast; of Belgium and Holland—and he leaves no doubt, as to the preponderating scale, on the mind of any unbiassed reader.

The Author goes also at large into the subject of Popish *Missions;* with regard to which, the fact is now notorious, that converts are often admitted without the smallest pretensions to any real change of faith or practice, and that the Christianity secured is little better than a new form of Idolatry. Our readers are probably many of them familiar with the valuable work of Mr. Hough on the subject of Popish Missions. And no truth, we believe, can be established by a larger array of facts, than that, whilst Popery has the largest catalogue of nominal converts, Protestantism alone has those who really deserve the name.

On the whole, we cannot but commend this work of Mr. Roussel to those readers who desire to see the fullest details on this important subject. Protestantism, indeed, is very far from wishing

to rely for her authority either on her influence on society or on any other stay, except that of her strict argument with Scripture. She relies not on the fact, that her waters are fertilizing, but that they are drawn from the wells of everlasting truth. But, on the other hand, she does not reject the testimony to her worth which such works as these supply,—that, like the Great Author of her faith, she "goes about doing good."

An Introduction to Theosophy, or the Science of the Mystery of Christ; that is, of Deity, Nature, and Creature, (Col. i. 15—20). Embracing the Philosophy of all the Working Powers of Life, Magical and Spiritual; and forming a Practical Guide to the Sublimest Purity, Sanctity, and Evangelical Perfection; also, to the Attainment of the Divine Vision, and all Holy Angelical Arts, Potencies, and other Prerogatives of the Regeneration. London: Kendrick.

It is pleasant if possible to requite an unexpected and wholly unmerited kindness; and having received this volume of 512 pages with so extraordinary a title, and feeling a little doubt as to the peculiar phase of mind to which the work owed its birth, we submitted the volume to the medical adviser of our critical fraternity, who has kindly enabled us to offer, without a fee, to the unknown Author of the work, the following prescription—"Shave the head, put on a large blister, and send the writer into cheerful society."

VIEW OF PUBLIC AFFAIRS.

We are delighted to have better reports, than on other occasions, to make of *Spain*. She really appears to be beginning in right earnest to apply the only remedy to her national evils of which the case admits—a strong resistance to the despotism of the Pope and his emissaries.—She has for some time provoked his displeasure; and at length she has called forth an "allocution" almost as fierce and grandiloquent as that directed against Piedmont. Her reply to the Pontiff's most intemperate assault on her counsels and statesmen has all the calmness of truth, wisdom, and strong determination to carry out her own purposes. She insists on freedom of thought and action, and on the right of appointment to her own Dioceses. She will no longer suffer the Church to swallow up the lands and riches of the country; and she requires the subjection of Ecclesiastics, in common with others, to the authority of the law of the land. Happily for herself, the Pope has removed his minister from Madrid, and we shall be happy to hear that all the Ecclesiastics follow him. No nation can stand more in need of a new class of spiritual pastors and masters.—There is also a rumour of Spain uniting her armies with those of England and France in the Russian war. And nothing could be more favourable to her national interests than such an alliance. Many of the evils in her society could have subsisted only in a state of comparative isolation from the European family. There is, we believe, a national heart

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in her, which, when freed from the chains of Popish dominion, is open to all those noble influences which so long characterized the people of that fine peninsula.

In *Austria* and *Prussia* little appears to be doing; though, we should think, the former especially cannot contemplate without deep anxiety the perturbed state of her dependencies in Italy and in Transylvania. How should *we* feel, with some millions of stout-hearted colonists detesting our yoke and watching eagerly for the first opportunity to cast it off? In Bohemia, Hungary, and Poland, some of the hottest blood in Europe chases through the veins of the people, prompting them to rebellion and outrage. The present position of the armies of Austria in the Danubian Provinces is, of course, favourable both for her interests in her remote dominions, and her relative position to Russia and the Western Powers. But she can ill bear the expense of sustaining them.

Prussia is content to forget, and to be forgotten by, the rest of Europe.

The position of *the Pope* is not a little remarkable; it can only be compared to that of a man, in the last stage of disease, making spasmodic efforts to do all the mischief in his power to himself and others. The conflict with Spain and Piedmont is every day assuming a more serious character, and cannot fail to remind the Pontiff of the early movements of the Reformation. Piedmont, without at present rejecting the faith of Rome, is absolutely rejecting her dominion. She is pursuing much the same course, as to the Pope, with Spain.—So that the Pontiff has enough to do. And what is he doing? When his authority is trembling in the scale, he is less considerate in his language, or, rather, more outrageous, than ever. Nothing but his own sesquipedalian style and extravagant hyperboles can express his indignation. And moreover,—as though any nations in their senses could desire the presence of his Nuncio at their Courts,—where he is sure, as in the olden periods of our own history, to be the nest-egg of every plot, and the spark which is to fire every train — the Pope is, as in the case of Spain, withdrawing his Ministers from the peccant country, and thereby leaving them still more to that free action which is sure to issue in injury to himself. Is there no sign in this of the infatuation which precedes destruction?

The state of *East Indian* finance, as developed by Mr. Vernon Smith in the House of Commons, is at first sight calculated to awaken a feeling of alarm. Other nations think little of such a state of their exchequer; but Great Britain is not in the habit of contemplating without anxiety a deficiency in the revenue amounting to about three millions. This is, no doubt, at first sight, a serious matter, especially as we have none of those money trees which such Governors as Warren Hastings were in the habit of shaking, and at once filling the coffers of the Company.—But all alarm ceases when we come to consider the character of the recent expenditure in that noble empire. The mother country seems recently, for the first time, to have fairly awoke to the vast capacities of her Indian empire. And India herself has thoroughly roused herself. Wherever we turn, new signs of life appear. Railroads are laid, canals are dug, and irrigation is constantly extending. Of course the outlay for such works, over so vast a space, is enormous, and, in the first instance, un-

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productive. But every rupee so expended is to be regarded as seed cast into a good soil, and soon to be reproduced in golden harvests. It providentially happens that, just at the time when this course of improvement is beginning, the needs of the mother country, which India is capable of supplying, are every day enlarging. The war, by locking up the sources of supply in Russia, of hemp and flax, has created a demand which the innumerable fibrous plants of India are admirably calculated to meet. Some of these plants will give us the raw material of cordage, sails, and paper, of which last the want is beginning to be deeply felt. The following short table will shew how rapidly the contributions from India to Great Britain have been increasing:—

	1831.	1847.	1851.
	cwts.	cwts.	cwts.
Hemp from Russia.....	506,803	544,844	672,342.
Fibres from the East Indies	9,472	185,788	590,932.

And it is ascertained that the hemp of East India produce, wrought into cordage, will bear a pressure in proportion to that of Russia of 343 to 160. The estimates of the last two years is even more favourable than that now presented to our readers.—It is thus that out of evil good is educed; and the blood shed in the Crimea nourishes the plains of Hindostan.

There is little to record from our other Colonies. *Australia* continues her gold diggings; but does not discover any great capacity for turning to the best account a constitutional government. It is deeply to be regretted that, with only a single exception, the Church of England in those Colonies appears to have taken the course least likely to commend her to the sympathies of the people.

The *Cape* is at rest.—*Canada* is evidently rising up into a great nation. Every one who has visited the "Crystal Palace" of France has been surprised, both at the value and variety of the raw material, and at the development of skill and power manifested in the Canadian produce collected within its splendid walls. The United States are said to fall a good deal behind her in their contributions to the Exhibition; though we cannot but believe this deficiency to arise rather from the want of will than of power to contribute.

Russia has sustained two serious losses during the month,—
—in the first place, the destruction of some of the principal forts, the arsenal, and Government store-houses at Sweaborg in the Baltic; and secondly, a terrible defeat of her Crimean army on the Tchernaya river, by the united forces of France and Piedmont. It seems to be an almost universal opinion that the Russian general was forced on this attack by the difficulties of maintaining his army in its actual position; and if so, the most important results must follow the battle. Indeed, the conviction every day strengthens that the present efforts of Russia are rather spasmodic than continuous, and that she must soon abandon a war which she cannot maintain. The Emperor of France has recently given his public sanction to this opinion. At the same time, it is obvious that her defeat is to cost the Western nations an infinity of blood and

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treasure, and that "St. George" will not conquer "the Dragon" without suffering deep wounds in the conflict.

The great *domestic* events of the month are the rising of *Parliament*, and the *Queen's* visit to Paris.

The last Session of our Legislative Assemblies has been any thing but satisfactory to the country. One of the greatest calamities a nation can suffer is the degradation of her public men; and we think that in no year have we been called to drink more deeply of this bitter cup. Sir James Graham, Mr. Gladstone, and Mr. Sydney Herbert, have sunk deeply in the public esteem; and Lord John Russell has fallen, we should think, to rise no more. To the three first of these statesmen the nation appears to us to owe little or nothing; but Lord John had strong claims on our gratitude and affections, and we mourn over him as a friend whom we could ill afford to loose.

The *Queen's visit to France* is hailed with intense satisfaction by large multitudes; and, as far as it has a tendency to promote the political union of the two countries, every good citizen must rejoice in it. But unions of this character stand upon slippery ground; and are loosened or fastened by bonds of a very different kind from the exercise of mere courtesies. And then, it is impossible for the moralist to forget the dangers of any very intimate communion between ourselves and the most pleasure-loving, irreligious, and dissipated people in Europe. Is there no peril as to Hyde Park becoming the Champs Elysées on the Sunday? Have we too strong locks and bolts on the doors of our public institutions and places of amusement on that day for foreign tastes and influences to burst? Our "tristes dimanches" are the scoff of our volatile neighbours. Nor can we feel altogether at ease as to the sort of shield thrown over the present Ruler of France by our own correctly-moral Sovereign. No one however will, we suppose, listen to such expressions of doubt and alarm. And all we can do is to cast our Sovereign and our country on the compassion and power of the Most High: to hope against hope: to trust that, reversing the too ordinary course of events, the better may influence the worse, instead of the worse influencing the better.

Lord Palmerston has recommended the Queen to refuse the Meeting of *Convocation* even for the purpose of reforming its own constitution. If we could believe that this refusal in the Premier originated in any anxiety for the welfare of the Church, we should be grateful for it. We must say, that the Houses of Convocation provoked the refusal by shewing that they had not the smallest intention to make such reforms, especially as to the lay element of the assemblies, as would in the smallest degree have satisfied the wishes of the community. The nation are fully resolved not to entrust their moral and religious creed to the *exclusive* trust of the Clergy; and they may confidently appeal to Popish countries for a justification of this resolution.

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THE

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MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

To the Editor of the Christian Observer.

JOWETT'S DOCTRINE OF THE ATONEMENT.

You will doubtless consider that the two volumes on one of the most prominent, the most important of St. Paul's Epistles, which Mr. Jowett has recently added to our shelves, are amongst the works which almost imperatively demand a careful and extended "Review." That task I leave to other hands. But I have been so much astonished by one of the Essays which form a sort of Appendix to the work, that I venture to send you a few observations upon the subject which it treats—that subject being no other than "the doctrine of the Atonement."

You will allow that it naturally excites surprise to pass on from an elaborate Commentary on the Romans to an Essay which rejects the idea of an "atonement" as alike inconsistent with the character of God, and with the moral sense with which God has endowed his reasonable creature—man.

Mr. Jowett's readers must be prepared for this surprise, as the following extract shows: and which, although long, appears to me necessary, in order to prove that in the following remarks, if I have "nothing extenuated," neither have I "set down aught in malice."

"The doctrine of the Atonement," says Mr. Jowett, "as commonly understood, is the doctrine of the sacrifice, or satisfaction of Christ for the sins of men. There are two kinds of language in which it is stated; the first figurative, derived from the Old Testament; the second logical, and based chiefly on the distinctions of the schoolmen. According to the first mode of expression, the atonement of Christ is regarded as a sacrifice, which stands in the same relation to the world in general as the Jewish sacrifices did to the individuals who offered them. Mankind were under a curse, and he redeemed them, just as the blood of bulls or of goats redeemed the first-born devoted to God. That was the true sacrifice once offered on Mount Calvary for the sins of men; of which all the sacrifices, since the beginning of the world, are types and shadows. Wherever the words blood, or sprinkling, or atonement, or offering, occur in the Old Testament, these truly refer to Christ; wherever

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uncleanness, or impurity, or ceremonial defilement are spoken of, these truly refer to the sins of men. And, as nearly all these things are purged with blood, so the sins of mankind are purged, and covered, and veiled in the blood of Christ.

"Upon this figurative or typical doctrine of the atonement, is raised a further logical one, which commences with the idea of a satisfaction to be made for the sins of men. God is alienated from man: man in like manner is alienated from God. The fault of a single man involves his whole posterity. God is holy, and they are sinful: there is no middle term by which they can be connected. Mankind are miserable sinners, the best of whose thoughts are but evil continually; who have a corrupt nature which can never lead to good. They are not only sinners, but guilty before God, and in due course, in the order of Providence, to suffer punishment for their sins. Their present life is one continued sin; their future life is one awful punishment.

"At this point is introduced the sacrifice of Christ. The Son takes human nature upon him, and dies once for all. The Father before angry, and alienated and averse to man, is reconciled to him through the Son. His justice is satisfied in Christ; his mercy is also shown in Christ. The impossibility is become possible; the necessity, in the nature of things, for the condemnation of man, has been done away. Nor can it be urged that the offences are the sins of many, the satisfaction is only of one. For the satisfaction is of itself infinite, sufficient not for this world only, but for many more; yea, if it please God so to extend it, for the universe itself, and all things that are, or have been, or shall be, in it.

"Thus far the parts of the logical structure are fitly joined together; but the main question is yet untouched. In what did this satisfaction consist? Was it that God was angry and needed to be propitiated like some heathen deity of old? Such a thought refutes itself by the very indignation which it calls up in the human bosom. Or that as he 'looked upon the face of Christ,' pity gradually took the place of wrath, and like some conqueror, he was willing to include in the reversal of the sentence, not only the hero, but all those who were named after his name? Human feelings again revolt at the idea of attributing to the God in whom we live, and move, and have our being, the momentary clemency of a tyrant. Or was it that there was a debt due to him, which must be paid ere its consequences could be done away? But even a man's debt may be freely forgiven; nor could the after payment change our sense of the offender's wrong: we are arguing about what is moral and spiritual from what is legal, or more strictly, from a shadow and figment of law. Or that there were some impossibilities in the nature of things which prevented God from doing other than he did? Thus we introduce a moral principle superior to God, just as in the Grecian mythology, fate and necessity are superior to Jupiter. But we have not so learned the Divine nature, believing that God, if he transcend our ideas of morality, can yet never be in any degree contrary to them.

"Whether, then, we employ the term sacrifice or satisfaction,—the moment we pierce beneath the meaning of the words, theological criticism seems to detect something which is irreconcileable with the truth and holiness of God. Gladly, if it were possible, we would rest in the thing signified, and know only 'Jesus Christ, and Him crucified.' But in the present day, we can no longer receive the kingdom of God as little children. The speculations of theologians have insensibly taken possession of the world: the abstractions of a thousand years have become the household words of our own age; and before we can build up, we must also clear away.

"We are trespassing on holy ground. There will be many who will say, It is good to adore in silence a mystery that we can never understand. But there are 'idols of the temple' as well as idols of the market-place. These idols consist in human reasonings and definitions which are converted into articles of faith. We are willing to adore in silence, but not the inventions of man. The controversialist naturally thinks that in assailing the doctrine of satisfaction as inconsistent with truth and morality, we are fighting not with himself, but with God. True reverence proceeds by a different path; it is careful to

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separate the human from the divine; figures of speech from realities; the history of a doctrine from its truth; the formulæ of schoolmen and theologians from the hope of the believer in life and death; it is fearful, above all other things, lest it cast the faintest shadow of a cloud on that which is the central light of all religion, the justice and truth of God." (pp. 469—474.)

Your readers must by this time have seen that Mr. Jowett has reason for saying that *before he can build up, he must clear away.* Accordingly he proceeds to clear away, at one sweep, the whole doctrine taught by the Apostles, when, in obedience to their Lord's injunction, they went through all the world and preached the Gospel to every creature. It cannot, of course, be denied, that they represent the death of Christ as being, in its proper sense, a sacrifice, a satisfaction for the sins of men. Our Author himself allows that no other meaning can be elicited from the elaborate argument of St. Paul, in the Epistle which he has undertaken to elucidate. One pregnant sentence of St. Peter contains the whole truth in language which cannot be mistaken; when he declares that "Christ once suffered for sins, the just for the unjust, that He might bring us to God." St. John expressly states that "He is the propitiation for our sins;" that "His blood cleanseth from all sin:" so explaining the interpretation which he had before given in his gospel to the unconscious prophecy of the high priest Caiaphas, that "Jesus should die for that nation; and not for that nation only, but that He should gather together in one the children of God that were scattered abroad."

Manifestly, therefore, the authority of the apostles must be nullified, and the whole purport of their teaching set aside, if we are to cease to look upon the sufferings of Christ in any other light than as an atonement for the sins of the world. Mr. Jowett has a theory ready, which is to overthrow the faith of eighteen centuries. The apostles, we know, when it was first made known to them that the Son of man must be delivered into the hands of the Gentiles, and suffer the things which He foretold, were ignorant of the purpose intended in the determinate counsel of God, and to be accomplished by His death. Mr. Jowett assumes, that they were left in the same state of ignorance after His resurrection; passes over the forty days, during which He "expounded to them the things pertaining to the kingdom of God;"* makes no account of the descent of the Holy Ghost on the day of Pentecost. He assumes that they were as little able, as he himself is, to understand the reason why the Messiah "ought to suffer these things, and to enter into His glory;" and that, consequently, they had formed for themselves an explanation of this mystery by the help of their national history and usages, and of the sacrificial worship which made so large a part of the Mosaic law. Accordingly, we are told,—

"It must be remembered that the Apostles were Jews; they were so be-

* See Acts i. 3.

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fore their conversion; they remained so afterwards in their thoughts and language; they could not lay aside their first nature, or divest themselves at once of Jewish modes of expression. Sacrifice and atonement were leading ideas of the Jewish dispensation; without shedding of blood there was no remission. In thinking of the death of Christ and of the fulfilment of which he spoke, it was natural for them to think of him as 'a sacrifice,' and 'atonement' for sin. To Him bare all the prophets witness, as well as the types of the law and the history of the Jewish people. All their life long they had been sacrificing, and living in the commandments of the law blameless. What a striking view must it have been in their minds, that their rites and ceremonies were not in vain, but only done in ignorance of their true design and import: that there was more in them than the chief priests and Pharisees could conceive. And the very deadness of them, as practised by the Jews in general, and the entire passing away of their original meaning, would greatly assist their new application. There was meaning in the sacrifices which they could not comprehend, as they truly felt that there was in the death of Christ more than they could understand, and they interpreted. And when once the thought was suggested to men's minds, at every opening of the Old Testament a new light fell upon every page; the history of Abraham, the settlement in the promised land, the least details in the Temple and the Tabernacle, were written for their instruction." (pp. 475, 6.)

St. Paul had much reason for the caution, "Let no man spoil you through philosophy or vain conceit." Yet it is difficult to understand how any man should be so spoiled by philosophy or blinded by theory, as either himself seriously to believe this statement, or expect others to receive it who have the Scriptures in their hands. To say nothing of the types contained in the Mosaic ritual, or of the prophecies so wonderfully fulfilled in the actual circumstances of Christ's death; can we be expected to forget, that not the apostles, but our Lord himself declared it to be the purpose of His coming, that He "might give His life a ransom for many;" that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;" that "like the seed cast into the ground, He must first die, and then bring forth much fruit?" Was there no meaning in His prayer, that "if it were possible, the cup might pass from Him;" or in His subsequent acquiescence, that "thus it must be, for how else could the Scriptures be fulfilled?" Was it in conformity with the legal sacrifices, that He said, "This is my body, which is given for you," "this is my blood, which is shed for you and for many for the remission of sins"?

The question, however, is not, what is the language of Scripture; the question is, Are we to believe Scripture? Are we to believe that our Lord's words had any meaning, when He promised His disciples that the Holy Ghost should "bring all things to their remembrance;" should "guide them into all truth?" Or are we to suppose that after having "for us men, and for our salvation come down from heaven," He left His apostles to invent a religion by the guidance of their own imaginations? For such undoubtedly they did, if they had no other foundation than the sacrifices of the Jewish law for the doctrine which they preached, that "Jesus Christ died for our sins, and rose again for our justification."

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The times are such, and the liberty taken with Divine Revelation is so bold and dangerous, that it is necessary to speak plainly upon this subject, and to remind all whom it may concern, that the question is nothing less than the question between faith on the one side, and infidelity on the other. The Scriptures are either the word of man, or the word of God. Concerning the nature of inspiration, in what degree it may be considered verbal or general, there may be reasonable difference of opinion. But to deny or set aside a doctrine which is the fundamental principle of the Gospel, and which is so clearly affirmed in Scripture that our author himself confesses that it has been believed "in all ages of the world, and in every country where Christianity is preached"—to reject this, may be called latitudinarianism, may be called rationalism, may be called neology; but it *is* really, and in fact, absolute unbelief. Mr. Jowett disposes of the Epistle to the Hebrews by the summary mode of *assuming* what never has been, and never can be proved, that it wants apostolical authority, not having been written by St. Paul. Mr. Jowett acknowledges throughout, that the plain meaning of Scripture represents the death of Jesus as a sacrifice for sin; that this belief has been the uniform doctrine of the Church; that it has got such complete possession of men's minds, that they cannot look upon the subject with an impartial eye, or form an unbiassed judgment. It follows, that God left His servants, the first preachers of the Gospel, so entirely to themselves, that they were suffered to indite and publish a revelation which should have the effect not of enlightening, but of deceiving the world. Is this consistent with the Divine attributes, which Mr. Jowett is so jealous to maintain? Is it consistent with the promises which abound in Scripture, that they who search for the truth, shall find it in Holy Scripture—shall "know of the doctrine whether it be of God?" Surely there is no middle way, between denying that Scripture was "written by inspiration of God," and receiving the declarations of Scripture in their plain and natural meaning. Our Lord has set before us the simplicity of children, as our example in this matter. And the simplicity of children depends upon their conviction, that they who speak to them, speak what is true; that their purpose is to instruct, not to mislead or deceive. It is difficult to follow the human mind through all its anomalies. Otherwise, it would seem impossible to conceive that any one who *really believed* that Jesus Christ was sent of God for the salvation of man, should also believe that God had *not provided to make known* the purpose of that mission, and the means of that salvation. One who does doubt of this, has much reason to "examine himself, *whether he be in the faith*; to prove his own self."

And where will Mr. Jowett stop, if he thinks himself at liberty, first, to frame his own idea of God, and of His attributes, and then to compare these with the historical records,

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which tell us of God's dealings with man, as we read them in the Old Testament? We have seen that he has already discarded the account there given of the entrance of sin into the world. But can he be satisfied with the deluge, overwhelming alike the guilty parent, and the innocent child? Can he understand the plagues which desolated Egypt, on account of their cruel and hard-hearted king? Can he explain the destruction of the seven nations, the original inhabitants of the Promised Land, when it was made over to an alien race? Is he willing to admit the prophet's authority, "Shall there be evil in a city, and the Lord hath not done it?"

We might even proceed further, and ask again, where will Mr. Jowett stop, if he believes concerning the creation of the world only what he can reconcile with his own ideas? Can he stop short of Atheism?" This is not the occasion for entering upon the subject; but it is of easy proof, that in all that relates to the creation or government of the world or to the spiritual condition of mankind, there is nothing between simple faith in Scripture, and that universal scepticism which is practically Atheism. Happy is the man who is able to silence all curious speculations with the conviction, which is as truly philosophical as it is Scriptural, "Shall not the Judge of all the earth do right?"

On returning to the more immediate subject of the Essay in question, it appears that the ground on which its argument is made to rest, is the impossibility of reconciling the fact of man's redemption through the death of Christ, with the goodness and justice of the Almighty. Mr. Jowett thinks that "the moral sense which God himself has implanted in the breast of each one of us," revolts against the doctrine. If this be so in the breasts of mankind in general, how is it consistent with the fact, that faith in this doctrine is the source of the purest and most ardent love of God to man of which the human heart is capable? Can the practice be impure, from which such salutary streams are continually flowing? This would be unintelligible: whereas, the fact, as it really stands, admits of easy and complete explanation.

However we may account for it, or whether we attempt to account for it or no, we cannot shut our eyes to the unhappy truth, that mankind, left to themselves, are in a state of estrangement from God. Assuming, then, the fact which lies at the foundation of Christian faith, that it was the will of God to reclaim mankind to love and obedience, the wisdom of the whole scheme of redemption through His Son Christ Jesus is manifest and indisputable. It might indeed have been the message of Christ, as it had been of the prophets in former days, "Return unto the Lord, and He will have mercy upon you: Let the wicked forsake his ways, and God will abundantly pardon." This would have been an act of mercy; but would it have produced the effect which was essentially needful as a part of the

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Divine purposes? Would it sufficiently have "condemned sin;"* have shown to man what they are so slow and unwilling to believe, that "sin is the abominable thing which God hates," making a "separation between man and God," the end of which must inevitably be "destruction from the presence of the Lord, and the glory of His power?"

Mr. Jowett, indeed, rejects the idea that sin could be thus "condemned;" that divine justice could be proved by the crucifixion of Jesus: and asks, "How could the sufferings of a good or divine man exhibit the righteousness of God? Rather would they seem to indicate his indifference to those sufferings in permitting them; in not giving his Son ten legions of angels to overcome his enemies." (p. 474.)

The logic here is as faulty as the divinity, even according to our own imperfect knowledge. When the judge at a human tribunal sentences a criminal to death, and is neither moved by a wife's tears or a family's desolation; it is not that he is *indifferent to sufferings*, but that his feelings for those sufferings are absorbed in the interests of the community, requiring such proof of the consequences which follow crime. According to Mr. Jowett's tenor of reasoning, it was inconsistent in our Lord to shed tears over Jerusalem, when he had only to speak the word and pardon it.

But we leave reasoning, and appeal to fact. Has any other motive been ever effectual in diverting or reclaiming man from sin, compared with the truth, that Christ suffered for sin, "bearing our sins in his own body, on the cross?" Strange as we may justly deem it, that the misery resulting from a course of vicious habits, or the blessings attending a moral and virtuous practice, should so slightly influence human conduct; daily experience shows us that these things have no sensible effect: whilst a real belief in the blood of Christ shed for the remission of sins does really take away "sin's dominion," and "cleanse from all unrighteousness."

There is another obvious effect of the doctrine of the Atonement which we might have expected Mr. Jowett to understand. St. Peter alludes to it, when he states that the intent of Christ's suffering was "that He might bring us to God"—bring us, not by the chain of constraint or force, but by the bands of thankfulness and love. And this surely is a consequence of believing that God, in pity for a rebellious world, "spared not His own Son, but gave Him up for us all."

The first, we might say the natural impression upon a sinner's mind, when he comes to reflect upon the manner in which he has transgressed that law of God which is "holy, just, and pure," is of a despairing nature;—he is "cut off;"—he is lost for ever. There is, indeed, the assurance, that God "has no pleasure in the death of him that dieth;" that "He would have all men to be saved, and come to repentance and the knowledge of the truth." But this assurance is carried to

* Rom. viii. 3.

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the heart with irresistible force, when confirmed by the fact, that to deliver them from the pit in which they had plunged themselves, the Son of God himself consented to suffer the penalty which sin had incurred. As St. Paul has argued: "Scarcely for a righteous man will one die: yet peradventure for a righteous man some would even dare to die. But God commendeth his love towards us, in that whilst we were yet sinners, Christ died for us." And so St. John, "We love God, because He first loved us." "Herein was love; not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins.

The sense of devotedness and gratitude which arises for this signal mercy on the part of God, is the feeling which it is His purpose to create in the heart of man, whom He draws to himself by "an act of love." It is expressed by the Apostle, whose life was an example of it, when he writes: "We thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them." Is it possible that Mr. Jowett should read this and similar passages, and even comment upon them, and yet entertain the notion that "the faith working by love" which they evince, can be the produce of a doctrine which offends our "moral sense," and contradicts the "best feelings of our nature?" The faith which he would extinguish, and which it is the tendency of his Essay to destroy, is the faith by which the noblest hearts have been inspired, and from which the noblest actions have proceeded. It has supported the servants of God, through eighteen centuries, in labours most abundant and in trials above measure; it has overcome the love of country, of possessions, of dearest friends and relations, and has carried the missionary into lands frozen with ice, or scorched with heat, or poisoned with disease; it is daily encouraging the ministers of the gospel to seek out the abodes of vice and misery and destitution, in the hope that spiritual fruit may be gathered, and their crucified Lord may "see of the travail of his soul, and be satisfied." It gives strength to the repentant transgressor, and enables him to resist the temptations of Satan, to contend against habits long indulged, to "cut off the right hand, or pluck out the right eye," rather than "crucify the Son of God afresh," and "put" the Author of his everlasting hope "to shame."

If we are to judge of the tree by its fruits, that tree cannot be unsound from which such fruits proceed; fruits which have never sprung from any other root, than from faith in Him "who gave himself for us, that He might make us partakers of the divine nature, and deliver us from this present evil world."

But, from the beginning, there have been some to whom the doctrine of "Christ crucified" has been "foolishness;" though proved by its effects to be "the wisdom of God, and the power of God." Your readers will concur with me in regretting to find

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amongst its modern opponents—for, alas! he is not alone—one whom, from the general tone in which his book is written, we should desire to see employing his talents and his influence in impressing sacred truth upon the minds of those in whose education he is engaged. It is to be hoped that these may profit by his logical and classical attainments, and look elsewhere for their theology. Both the Author himself and his pupils will do well to bear in mind, that there are many truths in Christianity which we must think of with holy reverence, rather than endeavour to pry into or explain. Spiritual things can only be spiritually discerned, nor can the wisest man in his natural state understand them. The true believer will not indulge in reasonings and disputings with those mysteries in his religion which he cannot fathom. It is sufficient for him to know, in all difficult points, "The mouth of the Lord hath spoken it."

PASTOR.

SCENES OF EXTREME SICKNESS.

AMONG the questions which will sometimes perplex even the devout spectator of the ways of Divine Providence, is—"Why the struggles of the sick chamber, or of the death-bed of the true servant of God, are so long protracted; why, even after reason has appeared to fail, and the mind to be unable to think or to hold communion with God, and still less to give utterance to any movements of the heart,—the conflict between life and death should be permitted to go on, and the spirit detained from its inheritance in glory?" Will you allow me so far to trespass upon your attention as to offer a few observations on a subject which may have considerable interest for some of the spectators of such scenes?

In the first place, then, it is for us all to remember that it is our primary duty with regard to all such subjects as are plainly beyond our grasp, to rest on the strong conviction that what God appoints is, of necessity, the wisest and the best. It may need the brighter light of the world of spirits to develop all the mysteries of the Divine Government; our present duty is to be dumb, because it is His doing, and to rest assured that the day of the Resurrection will reveal His righteousness, and leave nothing wanting to satisfy the largest expectations of His creatures.

In the next place, we are bound to remember that, supposing the condition of the sick and suffering individual to be simply that of *suffering*, such a trial may be only a part of the common penalty inflicted for sin upon the human race. Man has transgressed, and, as far as we can judge, suffering is the necessary result of transgression. It is no more wonderful,

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therefore, that the sick should suffer, than that they should die, or should be sick, or that any other man or person should be sick or suffer,—or that sorrow, trial, disease, the whirlwind or the earthquake, should exist in the world.

Then, again, is it not important, in regarding these protracted and apparently unprofitable sufferings, to remember, that, however reason may seem to be wholly suspended in the last extremities of sickness, it may be suspended in appearance only, and that even in these most trying hours to the spectator, when no one token of consciousness reaches us, when no grasp of the hand answers to our grasp, and no smile replies to our smile, when our anxious gaze is met only by a vacant or wandering eye,—yet that consciousness *may*, after all, exist,—that *reason may be doing her work*, perhaps only by fits and with long intermissions, or may be doing it in another sphere of thought and action? Certain it is that, even in these most trying hours, sudden and unexpected expressions often break on the ear; and it appears that the sufferer has understood us, even where not the smallest evidence of intelligence or sympathy has previously been manifested. Physicians are so aware of this state of things, as often to give the caution that nothing should be said in the presence of those in the last stages of illness, which it is not wished they should hear. But if this be so, the moral discipline may be going on in the soul of the sick long after they have ceased to hold intercourse with the outer world, and deep and mysterious movements may be proceeding in which the dying are exercising the faculties of the mind in the only manner then possible to them; and may be, perhaps, learning lessons for eternity, even when every outward avenue of instruction is closed. It may be that the exclusion of the outward and visible world should operate, just as blindness appears to act—in calling into more active exercise other and nobler faculties of the man, such as reason, memory, imagination, and ministering to the creations of genius, and thus giving birth to the poetry of Ossian, Homer, Milton. It is thus that the exclusion of the outer world, the sealing up some of the senses, and the suspension of other powers, may give play to new faculties, and the whole man never be less unemployed than when they have no correspondence with the movements in our minds.

In the next place, who shall say that when the mind appears to have thus lost its power of communion with man, it may not receive new hidden capacities for communion with God; or that *the blessed Spirit of God* is not, behind the veil which is drawn between the eye of the spectator and the spiritual world, pouring forth new and mysterious influences on the soul? In such cases, not unfrequently, some sudden expressions—a broken sentence of Scripture, a single word of deep meaning, intimates that certain visions are before the mind, in which we are wholly unable to participate. Certain it is, that some of the most glorious visions thus presented to the mind, have been granted

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under a certain partial suspension of the powers of the mind. Look at the description in Job,—"In thoughts from the visions of the night, when *deep sleep* falleth on men, fear came upon me, and trembling, which made all my bones to shake. *Then* a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice saying, Shall mortal man be more just than God?" Again, how striking is the account given by St. Paul of his vision on the way to Damascus,—"Suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me .... And they that were with me *saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me*..... And when *I could not see* for the glory of that light, being led by the hand of them that were with me, I came into Damascus." Here we have the blinded eyes, and, at the same time, the voice audible to the Apostle, but inaudible to others. Like this also is the account given by the same Apostle of his vision of the third heaven,—"I knew such a man, (*whether in the body, or out of the body, I cannot tell:* God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." And at an earlier period of the history of the Church, it is narrated of the Apostle St. Peter, that when "*he was in a trance,*" he saw the mysterious "sheet" descend. Thus also the visions of St. John in Patmos, "I was *in the Spirit* on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last."

Now, should any one have addressed himself to these servants of God, in those moments of unusual and mysterious intercourse with the Father of Spirits, would he have received any recognition from them, or would there have been anything to intimate that their intellectual or any other powers were in active operation? And yet they were so.—I have sometimes thought,—when watching the eye of the dying, though with evidently no fixed earthly object of vision, yet seeming to look out as it were into infinity,—looking nowhere, but everywhere—that the sight might be ranging far beyond the limits of our sight, and reading mysteries indiscernible to the mind, in its ordinary state. The Spirit of God is a free agent, and conducts his mysterious intercourse with the soul by processes often wholly unintelligible to his creatures; "the wind bloweth where it listeth, and we know not whence it cometh and whither it goeth: so is every one that is born of the Spirit." Shall we venture to affirm that His communications to the soul in such moments of comparative isolation from earthly objects are not, although different in kind, of even an infinitely higher order than those to the man in health; that they have not "less of earth" in them, but "more of heaven"—more of that regenerating and sanctifying character, which fits the soul for the "inheritance of the saints in light."

It is also a known psychological fact, that in apparently dying moments, some of the powers and faculties of the soul appear to acquire new and incalculable energies. It is said, for example, that persons who have gone through the process of drowning to such an extent as to undergo an apparent suspension of all the powers of the mind and body, and to have all pulsation stopped,—have, in the single moment of suffocation by the water, had all the principal events of their whole lives flashed upon the mind in a moment. Why may not such processes of the mind be going on, under the apparent suspension of all the intellectual and physical powers, in the dying?

But, moreover, admitting that nothing of all this goes on in the sick and suffering individual, must we allow ourselves to forget the offices which scenes such as these are appointed to discharge, with regard to the *witnesses of them*—the assiduous and patient nurses, the anxious loving relatives who surround the sick bed and watch the dying countenance? How solemn and instructive a school does such a sick room supply! How many affecting thoughts are likely to be suggested! How many deep and anxious inquiries are likely to be awakened as to the state of our own souls, as to the manner in which duties have been discharged, or the extent to which they have been neglected! How many strong resolutions are likely to be formed; how many devout supplications to be offered up; how is the world then stripped of its gorgeous attire; how do its most attractive objects shrink into nothing; and how does God become all and in all to the soul! Nor is it a small matter, that in the atmosphere of the chamber of death, the petty differences of opinion and those various discordances which are apt to disturb the course of ordinary life, appear to find an uncongenial soil, and themselves to perish. Animosities die away. Every heart is drawn closer to the other, by being drawn to a common centre in the person of the suffering friend. I know it is possible, and even easy for all these impressions, sensibilities, affections, sympathies, to fade away, and that they will fade unless realized and fixed by devout prayer to the Father of our spirits. But still, certain emotions are awakened by such scenes; and we are, therefore, brought at least one step nearer to something higher and better; we have seeds dropt into the mind which Divine grace may water and fructify, so as to spring up into a "great tree" and bear golden fruit. And, if so, it is not intelligible that, as the lives of the dead are often employed for the benefit of the living, and they thus continue, when gone, to speak to the soul; so the sufferings of the dying may be designed for the same compassionate purpose, and the death-bed be a school of truth to the heart. There can be no doubt that the sufferings of our fellow men have often exercised such a salutary influence on the soul. Who shall say that the sufferings and constancy of the first martyr, Stephen, had no such influence on his persecutor Saul? May he not there have learned, that the faith which he had, up to that moment, hated or despised, had sources

of peace, joy, greatness and goodness, to which he himself was a stranger? So the blood of the martyrs has been said to be the seed of the Church. When one martyr died, he often made many converts. In like manner it was when the heathen beheld the sufferings of Christ, that he exclaimed, "Truly this was the Son of God." And this we are bound to believe, that the common Father of the universe, has, in all the movements of His providence, not merely the care of the individual, but of the whole body of the Church in His eye—so that whilst we are contemplating only the single sufferer, He is thinking of the whole flock to be gathered into His folds. How evidently was our Blessed Lord under the influence of this wider feeling, when He said to the narrow-hearted Jews: "*Other* sheep I have which are not of this fold: them also I must bring; and there shall be one fold, and one shepherd."

I will only add in conclusion, that if a single heart, tried by any such perplexity as that to which I have referred, receives a ray of comfort from these suggestions, I shall be satisfied and grateful; and hope to pray more and more earnestly that scenes of sorrow and suffering may not be wasted upon any of us, and that we may know experimentally, that "the house of mourning is better than the house of feasting."

H.

ON RELIGIOUS "CANT"

With some persons, the word "*cant*" and "earnest religion" are almost synonymous terms. In that sense of the word I need scarcely say, that every true servant of God will rejoice to find that he is regarded as worthy of reproach on account of it, just as Moses "esteemed the reproach of Christ greater riches than the treasures in Egypt." But there is another, and a very generally received sense, in which the word "Cant" must be obnoxious to all right-minded and intelligent persons. And we would define "Cant" in this, its obnoxious and more usual sense, to be—*The formal and habitual expression, in conventional language, of ideas which, however true in themselves, are not, at the time of their utterance, clearly and vividly impressed upon the minds and hearts of the speakers.*

Religious cant has elsewhere been happily defined as "the technicality of the religious world;" and this phrase exactly expresses the idea which I imagine to be generally conveyed by the term. We all know how differently we are affected by the technical terms of any profession, according as they are used by the really initiated or instructed professor, or by a more would-be connoisseur. The painter who, carried away by artistic enthusiasm, descants in rapturous strains on warm and cold tints,

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on tone and colouring, on light and shade, &c. &c., produces a very different effect upon his auditory from the pretender who, *affecting* an enthusiasm he does not *feel*, pours forth a long catalogue of unmeaning or misapplied terms, which present no definite ideas either to himself or to his hearers. In the former case the enthusiast will scatter some sparks of his own enthusiasm, even among those who, while they in some measure appreciate his depth of feeling, are unable fully to comprehend the source whence it springs; whilst those amongst the auditors to whom the painter's art is no longer a mystery, who have trained eyes to see, and kindred hearts to feel the beauties he describes, will find themselves drawn to him by an invincible sympathy, and will silently thank him for his eloquent utterance of ideas which find an echo in their own hearts. And this is equally true of all technical language. It pleases *only* when it is the natural utterance of well-defined ideas; and it always pleases *most* when addressed to those who can understand its import. It never fails to disgust when it is the affected pedantry of an ignorant mind, or the assumed enthusiasm of a cold heart. But if this be true of the technical language of the arts and sciences, how much more true is it of the conventional language of the "religious world!" If we are taking a right view of our subject, "Religious Cant," in its repulsive sense, is either the conscious hypocrisy of the Pharisee, or the unconscious hypocrisy of the thoughtless echoer of the language of a party. In either case it offends by a want of sincerity in him who uses it, and is but the base counterfeit of a genuine and valuable coin.—Is it asked, "Why do *we* naturally revolt from certain accredited religious technicalities? Is it that the ideas themselves are distasteful to us, or that the words in which they were expressed are imperfect vehicles of the thoughts they clothe?" I answer, in many cases, neither of these suppositions naturally accounts for our instinctive horror of cant. For the very same expressions when met with elsewhere, or uttered by other lips, have often awakened within us the purest pleasure. Yea, the self-same words and phrases which fall so ungracefully and repulsively from the mouth of the canter, may be the consecrated vehicles of the most important and soul-cheering truths. Then, why should those whose hearts leap with joy as they read the glad tidings of the Gospel in the pages of Holy Writ, or listen to it in the eloquent sermons of an earnest servant of God, at other times so coldly shrink from the mention of the same joyful truths? It appears to me that there are but two solutions of this problem. It *may* be that the heart of the hearer is for the time closed to the perception of the truths themselves;—but more generally, it is offended by the hypocrisy of those who take God's words in their mouth as the watchwords of a party with whom they would fain be identified, though the truths for which that party is contending have never been vividly impressed upon their own hearts and lives. To such hypocrites God Himself

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addresses the rebuke, "Why dost thou preach my laws and takest my covenant in thy mouth; whereas thou hatest to be reformed, and hast cast my words behind thee." And God and man alike condemn such an unholy use of holy things. Such a prostitution of consecrated language is but a perpetual taking in vain of His words who has declared, that "He has magnified His name and His word above all things."

But, on the other hand, let us beware lest, while we imagine ourselves recoiling merely from the cant of the hypocrite, the secret spring of our repugnance is not a dislike to those truths which the conventional language of a sincere speaker may convey. The language of the Gospel is emphatically a technical and peculiar language, to be discerned only by those who are "taught of God." It has often been adduced, as a proof of the originality and reality of the Gospel revelation, that the doctrines it contained were so entirely unknown to the mass of mankind, or so ill understood by them, that its first preachers were compelled either to coin new words or to use old words in a wholly new sense, before they could proclaim to a sin and death-bound world the glad tidings (or Gospel) of the deliverance which had been wrought for it. And even when thus announced by the burning eloquence of a Peter or a Paul, the Gospel was still "to the Jews a stumbling-block and to the Greeks foolishness." Well may this consideration furnish *us* with matter for deep and searching self-examination! Well may *we* watch and pray that to *us* the "glad tidings" be neither the one nor the other; that to us *individually* it may be "the power of God unto salvation!"

And whilst we look first to ourselves, and take security that we may hereafter be found of Christ in peace, let us also earnestly and watchfully guard against checking and cooling the inquiries of others, by a formal and false utterance of holy truths. Let us also be careful lest, through any inconsistency of ours, "the way of truth be evil spoken of." At the same time, let no dread of the imputation of canting keep us from an open and honest avowal of our convictions on those all-important truths, upon whose right reception depend the eternal salvation of ourselves and others; nor let any morbid dread of bringing discredit by our inconsistencies upon the faith we are bound to profess, induce us to conceal the religious impressions we may have received. For though often

> "Where such grace is given
> It fears in open day to shine,
> Lest the deep stain it owns within
> Break out, and Faith be shamed by the believer's sin,"

yet, "out of the abundance of the heart the mouth *will* speak," and the Spirit of God within it will become as a tongue of fire, to tell of the great things which God hath wrought for it. True it is, that the utterance of these truths must ever be imperfect, even as the soul's appreciation of them must ever be imperfect. Angels desire to look further into the mysteries of Re-

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demption, and no created being can fully gauge the height, and depth, and length, and breadth of "the love that passeth knowledge," and of "the peace that passeth all understanding." What has been said of Prayer applies with equal force to Faith, and Love, and Knowledge, and every other Christian grace.

> "And if some tones be false or low,
> What are all prayers beneath,
> But cries of babes that cannot know
> Half the deep thoughts they breathe?
>
> In His own words we Christ adore,
> But angels, as we speak,
> Higher above our meaning soar
> Than we o'er children weak.
>
> And yet His words mean more than they,
> And yet He owns their praise:
> Why should we think He turns away
> From infants' simple lays?"

Even the great Apostle Paul, with all the abundance of the revelations vouchsafed unto him, counted not himself to have fully apprehended the Gospel mysteries. Yet he kept not silence. Nor can the sincere Christian. It is written in the book of Malachi, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name: and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." May we bear the searching scrutiny of that solemn day! May we find our portion neither amongst the hypocrites, whose spiritual nakedness will then be uncovered; nor amongst the "forgetters" of God, who, with the flagrantly wicked, will then be "turned into hell;" nor amongst those, who "having been here ashamed of Christ and His words," will then be disowned by Him before the vast assemblage of men and angels. Rather may we be numbered among that countless multitude from whose eyes God Himself shall wipe away all tears, and who shall then enter into their joyful inheritance of Eternal Life.

E. C. A.

REVIEW OF NEW PUBLICATIONS.

English, Past and Present. Five Lectures, by Richard Chenevix Trench, B.D. J. W. Parker and Sons. 1855.

We have seldom met with a book in all respects more interest-

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ing and instructive than these lectures upon the English language. If we understand anything, we ought to understand the words which, mentally or orally, we are using every day and all day long. Few perhaps, however, even suspect that these words contain in themselves the most authentic of all commentaries upon the history of the nation to which they belong.

It has often been a subject of regret that "we have no history of England," and a matter of wonder that the most popular books which bear that title should cover so small a part of the great field which they profess to traverse.—In every letter we write, in every newspaper we read, in every thought that passes through our minds, lie the materials for such a history. The name for one familiar article carries us back to the time of the Heptarchy; another was forced upon the Saxons by the Norman conquerors; a third perhaps was introduced from the Latin by the translators of the Bible, and a fourth imported, in our own times, from Germany or France.

In order to form some notion of the different proportions in which these various elements enter into the composition of our language, and of the offices which they fulfil, Mr. Trench suggests the construction of tables, shewing the derivation and the character of the words contained in them; by which we may be enabled to form some notion, not only of the numerical proportions in which words of different derivations occur, but also of the different functions which they discharge. We have, to the best of our ability, performed these tasks upon two specimens of the language, composed at very different times.

The first is the authorized version of the Ten Commandments; which we have chosen, not only as being a specimen of the purest English it was possible to select, but also because the translation of the Bible into vernacular English, was one of the most important means by which the character of the language was fixed.

The Ten Commandments contain 317 words, which may be classified as follows:—

Auxiliary verbs, prepositions, articles, and other connecting words	212
Nouns substantive	66
Verbs	24
Adjectives	8
Numerals	6
Proper name	1
	317

The auxiliary verbs, prepositions, articles, and signs of cases may be set down as being all Anglo-Saxon, and they form, it will be observed, more than two thirds of the whole.

The nouns substantive are as follows, (We have printed those of foreign extraction in Italics):—

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1. Lord.	14. Children.	27. *Stranger.*
2. God.	15. *Generation.*	28. Gate.
3. Land.	16. *Mercy.*	29. Sea.
4. House.	17. *Commandments.*	30. Mother.
5. Bondage.	18. Name.	31. Murder.
6. *Image.*	19. *Sabbath.*	32. *Adultery.*
7. Likeness.	20. Day.	33. Witness.
8. Thing.	21. Work.	34. Neighbour.
9. Heaven.	22. Son.	35. Wife.
10. Earth.	23. Daughter.	36. Ox.
11. Water.	24. Man *servant.*	37. *Ass.*
12. Sins.	25. Maid *servant.*	
13. Father.	26. Cattle.	

The repetitions of these make up the number to 66. Of the 37 different substantives enumerated, 27 are of Anglo-Saxon, and 8 of foreign origin, and 2 are formed of an English and a Latin word (manservant and maidservant). Of the remaining 8, one, *sabbath*, is Hebrew; six are Latin-French; and one, *stranger*, French, but not, we think, Latin.—It is remarkable, also, that of these foreign words one only (*ass*, asne, asinus,) is the name of a thing. The other seven are names of actions, abstract notions, professions, or qualities.

There are 24 verbs, of which four occur more than once. The other 20 are as follows:—

1. Brought.	8. Keep.	15. *Honour.*
2. Make.	9. Take.	16. Giveth.
3. Bow.	10. *Remember.*	17. Steal.
4. Worship.	11. *Labour.*	18. *Commit.*
5. *Visit.*	12. Do.	19. Bear.
6. Hate.	13. *Rested.*	20. *Covet.*
7. Love.	14. Hallowed.	

13 English, and 7 Latin-French.

There are 6 adjectives:—

1. *Graven.*	3. Guiltless.	5. *Long.*
2. *Vain.*	4. All.	6. *False.*

Three are French-Latin; one, "long," is a word common to French-Latin and Anglo-Saxon; and the other two are Anglo-Saxon.

There are 6 numerals:—

1. Third.	3. Six.	5. Seventh.
2. Fourth.	4. Seven.	6. Thousands.

All these are probably of German origin. *Six* being found alike in German, French, and Latin; and the others being more or less allied to Latin words.

There is one proper name, Egypt, which is Greek.

The result of the whole is, that of 70 words, being nouns substantive, or adjective, verbs, numerals, or proper names, there are,—

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Anglo-Saxon	50
Latin-French	18
Hebrew (*Sabbath*)	1
Greek	1
	70

These 70 words form the kernel, as it were, of a passage composed of 317 words: of which 212 are used only to connect the others; and 35 are repetitions of some of the 70 words analyzed. It is also remarkable, that the preponderance of the Saxon element is greatest in the nouns substantive, not so great in the verbs, and very slight indeed in the adjectives. This is a curious fact, and it will be seen more curiously exemplified in our second extract. The 212 words are all repetitions or variations of the following, viz.:—

Personal Pronouns: I, thou, he, they, it	5
Possessive Pronouns: Thy, his, my	3
Relative Pronouns: Who, which, that	3
Auxiliary Verbs: Am, shall, have	3
Articles: A, the	2
Signs of cases: Of, to, in	3
Prepositions: Out, under, down, upon, within, against, into	7
Conjunctions: But, not, nor, no	4
Adjectives: None, other, any	3
In all 33 words.	

The result of the whole is shortly this:—The Ten Commandments contain 103 different words, of which 83 are derived from the Anglo-Saxon; 18 from Latin, through French; 1 from Greek, and 1 from Hebrew. In other words, about 80 per cent. are Saxon, and 20 per cent. foreign.

This is perhaps as striking an example as can well be conceived of what the English language was in its full vigour, and before the introduction of Latin constructions. One great peculiarity of it is—the great proportion of words used merely for the sake of connecting the significant words together.

As a specimen of the Latin, or more properly, the latinized style of English, we have analyzed, in the same way, the description of Charles XII. of Sweden, in Dr. Johnson's "Vanity of Human Wishes;"—comprehending the 33 lines beginning, "On what foundation stands the warrior's pride," and ending, "To point a moral or adorn a tale." Now these lines contain 238 words: of which no less than 141 are what we have called substantial, and only 97 merely auxiliary,—*i. e.*, considerably less than one half, instead of rather more than two thirds, as in the case of the Ten Commandments. We thus classify 116 of these words:—

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Substantives	Foreign 29	} 60	
"	English 31	}	
Verbs	Foreign 21	} 31	
"	English 10	}	
Adjectives and Particles ..	Foreign 21	} 25	
" " " ..	English 4	}	

Foreign 71—English 45.

We here, of course, mean by "English" those of Anglo-Saxon origin, and by foreign, those of French, Latin, or other extraction. The remainder are proper names, repetitions, or names of the derivations of which we cannot speak confidently.

Rejecting the repetitions—there are, in this passage, 27 auxiliary words. There are, therefore, altogether 143 different words, of which 71 are of foreign and 72 of English extraction.

Such is a specimen of the different proportions of the elements of which our language is composed. This illustration is one example amongst many, of the truth of Mr. Trench's remark, that the Anglo-Saxon is not so much an element as the substratum of the English tongue. Almost all the words which are used for connecting other words, are derived from this source; particles, definite and indefinite pronouns, adverbs, the signs of cases, and auxiliary verbs. In each of the above examples the proportion which words of this kind bear to the total number of words in any passage is very large, but in the extract from Johnson they bear a smaller proportion than in the Ten Commandments. This is owing principally to the style in which Johnson wrote. There is one way, and only one, in which sentences of any length can be constructed without the constant use of Anglo-Saxon auxiliary words, and that is, by adopting the Latin idiom of connecting sentences together by verbs and participles. Thus Johnson says,—

> "Behold surrounding kings their power combine,
> And one capitulate, and one resign."

The same sense might, and by the translators of the Bible probably would, have been expressed somewhat thus: "And behold the kings who dwelt round about him joined together against him, and one of them made peace with him, and another yielded up his kingdom."

The difference between the two idioms is that, in the one, the sense is carried on (or as grammarians would say, the words are governed) by means of the inflections of verbs and participles; whilst in the other case, each sentence is self-contained, and the sentences are connected by pronouns and conjunctions.

It is undoubtedly possible, by the exercise of some ingenuity, to construct sentences upon this principle; but a short trial will show how inconvenient it is to do so, and how much better the other method agrees with all our habits.

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Such is a rough view of the composition of the language which we speak.—What, let us enquire, are, and what have been, its "gains," in the progress of time?

First we must remark, that the English is a *living* language. In other words, it is actually in the process of formation, and is still receiving additions from various sources.—The first great influx of foreign words—if, indeed, that can be called an influx which was almost equivalent to the introduction of a new language—was at the period of the Norman Conquest; but it was the remote cause, rather than the actual occasion, of the change. For a long time French and Anglo-Saxon were spoken in England as distinct languages; much as French and Flemish are now spoken in Belgium. It was not till the Norman nobility began to regard themselves as Englishmen, and to adopt the English tongue, that the change began to be apparent. One curious trace, however, of the period when Anglo-Saxon was spoken as a distinct and inferior language, is noticed by Mr. Trench, in the number of words of German origin which we still use in a more or less depreciatory sense, but which in German are altogether free from any degrading associations. Thus "dapper" is "*tapfer*;"—"*weinen*," to weep, is the English word "whine;"—"*baum*," is a tree; "beam," only dead timber;—"*dach*," is a roof; but "thatch" is only a straw roof.

It is curious to remark the number of French, or Latin-French words which were at that period, as it were, taken on trial, and being found unsuitable to the genius of the language were not adopted into it. Such were "misericorde" (Chaucer); "creansur," used by Wiclif, for Creditor, in his translation of the Bible;—to "accoil" (*accueillir*) which occurs in Spenser;—and "orgillous," found in Shakspere.

Later by two centuries or more, came the second great addition to our vocabulary. This was made by the introduction of a vast number of half-Latin words at the time of the revival of learning—during the reigns, that is, of Henry VIII. and his immediate successors. Many of these words are now not only familiar, but almost indispensable to us; and it is not very easy to understand how the ideas to which they correspond were expressed without their assistance.

Mr. Trench gives us an extract from a list compiled by a writer (Pattenham) of Queen Elizabeth's time, of newly introduced words. "Method," "function," "numerous," "penetrate," "savage," "scientific," "dimension," "prolix," "inveigle," "metrical," he mentions with praise. "Facundity," "implete," "attemptat" (attentat), "audacious," "compatible," "egregious," he mentions with blame. It is curious to notice the degree in which he anticipated the verdict of the country. Holland, writing at the beginning of the 17th century, gives a glossary of strange words; of which, says Mr. Trench, "austere," "consolidate," "debility," "ingredient," "dose," are fair specimens.—Some instances of

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words rejected are very curious. "Torve," "tetric," "cecity," "lepid," "sufflaminate," "stultiloquy," "immorigerous," "clanicular," "ferity," "moliminously," and "immarcescible," could plead no less authorities in their favour than Fuller, Hooker, Barrow, Jeremy Taylor, Cudworth, and Hall.

Other words were adopted, but underwent alteration in their adoption. Thus, "atomi" became "atoms;" "statua," "statue;" "effigies," "effigy;" and "innocency," "indolency," "temperancy," "barricado," "renegado," "hurricano," and "brocade," changed their *y* or *o* final into *e*.

The naturalization of others was a slower process. "Porpoise" was originally "porkpisce" (sea-hog), and then "porpesse;" and "quinsey" passed through the preliminary stages of "squinancy" and "squinzey."

Since the period of the introduction of Latin words of which we have spoken, few additions have been made to our vocabulary. It gained some French words in the time of Charles II., such as "repartee," "embarrass," "chagrin;" and has, of late years, adopted a few from Germany. "Onesided" (*einseitig*) was introduced by Mr. De Quincey, much to our advantage. "Handbook," which has almost supplanted "manual," is a more questionable gain. "Myth" is a new word, a memorial of many controversies. "Normal" and "abnormal" are also new. "Solidarity" is undergoing the process of assimilation; and though its form may not be convenient, it expresses an idea which could not otherwise be expressed except by much circumlocution.

Perhaps the most constant and legitimate source of increase to a language is the formation of new names for new things: in other words, the construction of a scientific nomenclature. —It is impossible to open a book upon any science whatever, without finding an immense number of words coined by it for its own purposes. "Differential," "differentiate," "differentiation," may be mentioned as familiar instances. Like these too are such words as "photography," and its cognate verbs, adjectives, and substantives. The most prolific, and almost the most infelicitous, inventor in this respect that we know of, was Jeremy Bentham. His new words are not so much words as sentences, connected by hypheas. Life would not be long enough to talk of "probabilizing," "disprobabilizing," "non-forthcomingness," "greatest-happiness-producing," or "pain-minimizing" principles. It must be remembered, however, that Bentham wrote the most crabbed of his books for a very select class of readers; and that his strange language gains in precision what it loses in neatness. It must also be thankfully remembered, that we owe to him the word "international."

Coleridge was also a great inventor and great reviver of words. To him, we believe, is owing the doubtful advantage of being able once more to talk of "objective" and "subjective," though the words themselves are old. He attempted to angli-

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cize such words as "metathesis" and "prothesis;" and we should not be surprised if we were confirmed by better judges in the conjecture, that we owe to him "interpenetration."

There are certain directions in which languages seem as it were to grow, almost indefinitely, though not always in a very pleasant manner. Thus we have a habit of adding "al" to words ending in "tion," while we are indulging at this day in the invention of such words as "inflexional," "denominational," and "emotional;" "and not content with this," exclaims Mr. Trench with righteous indignation, "in dissenting magazines at least, the monstrous birth 'denominationalism.'"

Languages sometimes enrich themselves by taking back into favour words which had become obsolete. Two hundred years ago, Mr. Trench informs us, the word "hallow" was almost obsolete, apparently notwithstanding its use in the Lord's Prayer. To "advocate" dropped into disuse from the days of Milton to those of Burke; and Johnson speaks of "jeopardy" as not being in use. Mr. Trench considers us as far better able to understand Shakspere than the contemporaries of Dryden; and in support of his opinion quotes the following passage from that great author's preface to one of Shakspere's Plays:—

"It must be allowed to the present age that the tongue in general is so much refined since Shakspere's time that many of his words, and more of his phrases, are scarce intelligible. And of those which we understand, some are ungrammatical, others coarse, and his whole style is so pestered [this word, in Dryden's time, meant crowded] with figurative expressions, that it is as affected as it is obscure."

One of the most curious sources of increase to a language is that which consists in affixing different meanings to two or more different ways of spelling the same word. Thus we have "clots" of blood, and "clods" of earth. Serpents "writhe," and flowers "wreathe." There are "pursers" in the navy, and "bursars" at colleges; "sergeants" in the army, and "serjeants" at law; and so, "Francis" is a man's, and "Frances" a woman's name. "Britain" is an island, and "Brittany" a French province.

Mr. Trench enters into a curious examination of the motives which induce people to invent new words. There is the desire of clearness, which suggests the necessity for having as many distinct words as there are things to be represented. "Witch," for example, meant originally either a witch or a wizard; but when the word "sorcerer" was introduced, "witch" was confined to the woman, and "sorcerer" to the man. Similarly, "physician" has now ceased to mean "naturalist," as it once did, and still does in French, and is applied only to persons conversant with medicine.

Another motive is the desire of abbreviation. It would take a great many words to explain what we mean by "isothermal lines," or "watersheds." So, too, the word "affluent," in the sense of a river falling into a larger river, saves much circumlocution. Sometimes the want is felt long before it is supplied.

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Many efforts have been made to express in a word the undue regard which people have for their own interest. "Philauty" (φιλαυτία) and "suicism" were both attempted, before some of the Puritan writers hit upon our familiar words "selfish" and "selfishness."

The history of a language is not a history of accessions only, languages also have their losses. These consist in losses both of words and of grammatical forms, or, as Mr. Trench calls them, "powers."

The losses of the English language in words have been very considerable, and some of them very unfortunate. Thus the word "wanhope," *i. e.*, hope which was waned, and is now wanting, was more expressive and quite as harmonious as our present "despair," a mere abbreviation of *desespoir*. Many words which were pure German have also become obsolete, a more doubtful loss. Thus to "nimm," *nehmen*, to take, (doubtless the origin of Shakspere's Corporal Nym), was used by Fuller; "geir," *geier*, a falcon; "reise," a journey; "leer," empty; "schimmer," (which we think has been revived by Mr. Tennyson), *schimmern*, to glimmer, have been replaced by equivalents which perhaps do as well as themselves.

Most of them, however, survive in provincial English; as do many forms of grammar, which are now no longer in use amongst people of education.

Much is to be learnt from what we generally consider the barbarisms or corruptions of provincial or American English, as to the history of the language. Thus in Lancashire, for "we sing," people would say, "we singen;" which form was beginning to be used in Chaucer's days, and was going out of fashion in Spenser's. So the termination "ande," or "and," of the present participle, (lepande, leaping; criande, crying,) is not uncommon in Wiclif's translation of the Bible, and survived in Scotch poetry till a very recent date.

Such a form as "afeard" for afraid, is a relic of an old word "to affear," from which it is formed, as "afraid" is from "affray." The word affear, spelt "affeer," is a law term, now almost obsolete, for warning the tenant of a manor of something, the neglect of which would expose him to penalties; and in some manors there is still an officer called an "affeerer." "Ris," used for "rose," and "axe" for "ask," are antiquated, and not barbarous English. So when an American uses "het" as the perfect of "to heat," or "plunder" in the sense of property, he is using forms of expression which were once perfectly common.

Sometimes words have the most capricious fortune. Some die, and some live, for no apparent reason. Why should we use "to know," and "unknown," and yet have given up "to unknow." Or why retain "ungainly" and "unwieldy," and forget "gainly" and "wieldy." So we have "Righteous" and "Righteousness," or "Rightwiseness;" but why have we

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lost "wrongous" and "wrongwiseness?" "Exhort" is familiar, but "dehort" sounds strange, though no other word quite supplies its place. We have now only the comparative degree of "rathe," "rather," "rathest;" yet Milton speaks of "the rathe (early) primrose;" and Bishop Sanderson asks, upon the text, "When my father and mother forsake me," &c., why these (father and mother) "the rathest?" which we could now only express by the cumbersome phrase, "why these rather than any others?"

Some families of words, Mr. Trench observes, have a tendency to die out. Adjectives ending in "some," which is the German "sam," are amongst this number. "Handsome" and "wearisome" remain, but "gladsome" is hardly used in prose; "brightsome," "delightsome," "lovesome," hatesome," and many others, are obsolete.

So too depreciatory words ending in "ard," of which "dotard," "sluggard," and "drunkard" are specimens, were formerly a very numerous and very expressive class. Words, almost all used as terms of reproach, compounded of verbs and substantives, were formerly very common. Some few still survive, such as "telltale," "turncoat," "scapegrace;" but they were once extremely numerous, and sometimes wonderfully graphic. "Mumblenews," "slipstring" (*pendard*), "clutchfist," all tell their own story with singular vigour. "Makepeace" is a rare instance of a compound of this sort, which is not contemptuous.

Many words fall into disuse by becoming connected with associations which the temper of the world considers bombastic, or mock heroic. Such are "dub," "doughty," "pate," "smug;" all of which were serious once, but have now something ludicrous in them.

The losses of the English language in respect of grammatical forms, are much greater than the losses of its vocabulary. As no European language has a more complicated orthography, so none has a more simple grammar. The Anglo-Saxon had six declensions, and we have only one. It had three genders; we have none. We have lost almost entirely the terminations which marked the genders of persons denoted. For though we still have "heiress" and "prophetess," we have neither "teacheress," "singeress," (though we have "songstress,") "friendess," "servantess," or "sinneress;" all of which occur in Wiclif's version of the Bible. In former times "ster," "spinster," was a feminine affix; and we had "bakester," "brewster," "fruitster," "knitster," &c., all which have now lost their meaning.

Another widely extended loss is that of the adjectival termination "en," which has already disappeared in many cases, and is still in the course of disappearing in others. Instead of a "golden" pin, we now speak of a "gold" pin. So we say "earth works," and "oak boards," for "earthen works" and "oaken boards."

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We have simplified, too, the changes in the præterites of verbs. What has been called the weak præterite—that, namely, which is formed by adding "ed" to the present (lift, lifted), is adopted in many cases to the exclusion of the strong præterite, which is formed by changing the characteristic vowel (drive, drove). We still retain many strong præterites, but Mr. Trench is of opinion that "no new verb which has come into the language since the Conquest has developed this power, whilst multitudes have let it go." "Shape" once made "shope," "bake" "boke," "creep" "crope," "weep" "wope;" and so with many others. We are even now in our daily language giving the upper hand to such formations, when we use "climbed" for "clomb," and "hanged" for "hung."

One peculiarity of English is in the entire disuse, upon all ordinary occasions, of the second person singular of the verb and pronoun. It was once in English, as it is now in French and German, a mark of familiarity. Thus Coke, addressing Sir W. Raleigh, said, "Thou viper, for I thou thee, thou traitor." We can understand from this why it was once, whatever it may be now, such an effort of courage on the part of the Quakers to use "thee" and "thou" to all their neighbours.

The changes in the meanings of words furnish Mr. Trench with many very curious observations. This is a matter of much practical importance, because it is almost impossible for persons who understand only modern English, not to be led into many mistakes by the language of the Bible and the Prayer-book.

Thus, when St. Paul says, "I know nothing 'by' myself," most readers would suppose him to mean, "I know nothing 'of' myself." The passage, in fact, means, "I know nothing 'against' myself." So to "avoid all appearance of evil," does not mean "avoid whatever even appears to be evil," but "avoid every manifestation of evil." "If any widow have nephews," means what a lawyer would call "issue;" that is, linear descendants. When we read how St. Paul and his companions "took up their carriages and went to Jerusalem," we must not understand carriages to mean wheeled vehicles, but baggage—whatever could be carried. There is one passage mentioned by Mr. Trench, in which, not a mere misunderstanding, but an important error, might result from ignorance of the early use of a word. It is the word "religion," which occurs only two or three times in the New Testament, and then in the sense of outward services.

"A passage," says Mr. Trench, "in which the uttered meaning of a word involves a more serious misunderstanding, is that well-known passage of St. James', 'Pure religion and undefiled before God and the Father, is this; to visit the fatherless and widows in their affliction.' Did 'religion,' when our translation was made, mean godliness? Did it mean the sum total of our duties towards God? For of course no one could deny that deeds of kindness are a part of our Christian duty, an evidence of the faith which is in us. There is abundant evidence to shew that 'religion' did not mean this; that like the Greek (*θρησκεία*) for which it here stands, like the Latin '*religio*,' it

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meant the outward forms and embodiments in which the inward principle of piety arrayed itself, the external service of God; and St. James is urging upon those to whom he is writing something of this kind. 'Instead of the ceremonial services of the Jews, which consisted in divers washings, and in other elements of this world, let our service, our *θρησκεία*, take a nobler shape, let it consist in deeds of piety and of love.' And it was this which our translators intended, when they used 'religion' here, and 'religious' in the verse preceding. How little 'religion' once meant godliness, and how predominantly it was used for the outward service of God, is plain from many passages in our Homilies, and from other cotemporary literature."

The phrase, "kindly fruits of the earth," affords another illustration. When Richard III. murdered his nephews, he did it, says Sir T. More, that he might "appear a 'kindly' king." "Kindly" means, in both these passages, "natural." It is the adjective of "kind," in the sense in which the word occurs in the first chapter of Genesis, "The fruit-tree bearing fruit after his kind." So we pray that the natural fruits of the earth may be preserved to our use; and Richard's object was that he might be a king by kind, or descent.

The reasons of these changes are curious. Meanings are often narrowed for the sake of greater precision. "Meat," for example, means, at present, flesh, because that is, perhaps, the most important kind of food, but formerly it meant whatever was eaten; "horse's meat," "green meat," and "sweet meat," are phrases in which that meaning still survives. "Corn" is a parallel case. We generally use the word for wheat, if we are speaking of bread, or for oats, if we are speaking of horses; but it will apply to barley or rye. Perhaps, in some not very distant time, it will be confined entirely to wheat corn. "Weeds" once meant whatever covered either the earth or the person. They now mean either self-sown plants, or widows' mourning. "To starve" (*sterben*) was once coextensive in meaning with "to die." It now applies only to death by cold or hunger.

Other words, which have obtained greater precision in course of time, are, all words relating to weight and measure. Thus, "a yard" formerly meant only "a pole," an "acre" a field," "a furlong" was a "furrow-long," and so forth.

Other words have extended their meanings. This has been the case where the meaning to be expressed had a certain degree of delicacy, which men, in the process of time, forgot. This was especially the case with words of a somewhat learned and recondite derivation. "Preposterous," we use for "absurd," "unreasonable," in any respect. It formerly meant that particular absurdity which consists in putting that first which should be last, or, as we familiarly say, in putting the cart before the horse. "Idea" is the most extreme case of this loss of meaning. We use it now as synonymous with "thought," or "impression," or "opinion." Its proper meaning is the mental image of something.

So, too, how often do we hear of a man having two "alternatives," in the sense of having two courses open to him. The

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proper meaning of the words is, that there are two pairs of ways in which he may act. Thus, if a person makes his son a lawyer, he has the two alternatives of making him an attorney or a solicitor, or of making him a common law or equity barrister.

Another way in which the meaning of words shifts is by what may be called association. Thus "pagan" originally meant "villager," then "heathen villager," then "heathen." "Villain" first meant one who lived in his master's villa; then a serf, having all the bad qualities of a serf; then a person who had the vices of a serf, though he might not be one *de facto*.

The change of the meaning of some words, says Mr. Trench, is a monument of the sound working of the moral instincts. Thus, "sycophant," from being a false accuser, has come to mean a flatterer, because men have felt that the two faults have the same origin. The meaning of other words are marks of the bad disposition of the users, showing that some vice or other was regarded by them with more or less sympathy, on account of its association with power or talent. Thus, "shrewd" meant "wicked," in Chaucer's time; it now means "clever."

To a man who is so much accustomed to weigh his words, it is obvious that the way in which words are spelt must be a matter of much interest. Accordingly we find that Mr. Trench is a determined opponent of all schemes like those of the promoters of the "Phonetic News," for the reconstruction of the orthography of the language. He considers that both the tacit hypotheses upon which the arguments for such a scheme rest, are mistakes. The first of these assumptions is, that there is a common pronunciation of all the different words of a language which men would try to express by phonetic spelling, if they were not hampered by the arbitrary rules of the existing orthography. The falsehood of this assumption he shews by some curious examples of the different ways in which words were spelled when spelling was more a matter of ear, and less a matter of fixed rule than is the case at present. He counts up, for example, no less than fourteen ways of spelling "sudden," prevalent amongst early writers. Moreover, in our own times, uneducated people spell by ear, and not by rule; and the result is, that the Postmaster at Woburn has been enabled to form a collection of no less than *two hundred and forty-four* varieties of ways in which the name of that place has been spelt by ignorant people.

The second assumption upon which the scheme rests is, that it is possible to represent the finer shades of difference in pronunciation by means of any phonetic contrivance. And that this is a very rash assumption, he proves by a reference to the variations which may be traced between the different spellings adopted by different Pronouncing Dictionaries.

That orthography has great historical interest, is obvious to all who are enabled to recognize in the mute "g," in such words

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as "reign," "impugn," &c., their Latin origin. And that it is not to be rashly altered, will appear from considering the light which we have lost as to the original meaning of many of our common words, by the manner in which we have learnt to spell them. Thus, no one would recognise in "grocer" the meaning of wholesale dealer, which was clearly conveyed by the old form "grosser." "Woodbine" is unmeaning, but "woodbind" is picturesque. The same kind of loss has been inflicted on the language by substituting "jaw" for "chaw," so depriving the word of its relationship to "chew," and "bran-new" for "brand-new," fresh from the fire.

Perhaps the most singular source of change in spelling is the determination to make words of which the derivation is imperfectly understood, assume a form which suggests a derivation that, in fact, is not the right one. Thus the word "orange" is an Arabic word, but it has been put into its present form under the influence of a notion that it had something to do with *aurum*, from the golden colour of the fruit. So "obsequies" is a kind of mule, formed half from *exequiæ*, which supplies the form, and half from *obsequium*, which supplies the thought. Other words are forced to assume the dress of the language into which they are adopted, without reference to any derivation. Thus, the German *armbrust*, a cross-bow, has nothing to do with arms or breasts, but is a mere corruption of *arcubalista*; and "cray-fish," or "craw-fish," is not, as it would appear to be, derived from two English words, but is a corruption of *ecrevisse*.

Such is a short sketch of the contents of this very interesting book. The subject is one of the highest importance to all of us; for to understand something of the derivation and original signification of the words we daily use, largely assists in forming the habit of using them thoughtfully, and with some definite meaning.

We conclude by extracting Mr. Trench's comparison of the Authorized and the Douay Versions of the Bible. He is speaking of the superiority of the former in point of the diction in which the meaning is conveyed to English readers:—

"I open the Douay Version at Gal. v. 19, where the long list of the 'works of the flesh' and 'fruits of the Spirit' is given. What could a mere English reader make of words such as these:—'impudicity,' 'ebrieties,' 'comessations,' 'longanimity,' all which occur in that passage? while our version has for 'impudicity,' 'wantonness;' for 'ebrieties,' 'drunkenness;' for 'comessations,' 'revellings;' for 'longanimity,' 'long-suffering.' Or set over against one another such phrases as these, in the Douay: 'exemplars of the celestials;' but in ours, 'the patterns of things in the Heavens.' Or suppose, if instead of the words which *we* read at Heb. xiii. 16, namely, 'To do good, and to communicate, forget not: for with such sacrifices God is well pleased,' we read as follows, which are the words of the Douay version,—'Beneficence and communication do not forget, for with such hosts God is promerited.' Who does not feel how great and enduring our loss would have been, how it would have searched into the whole reli-

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gious life of our people, if the translation used by them had been composed in such Latin-English as this?"

"There was, indeed, something still deeper than love of sound and genuine English at work in our translators, whether they were conscious of it or no, which hindered them from sending the Scriptures to their fellow-countrymen dressed out in a semi-Latin garb. The Reformation, which they were in this translation so mightily strengthening and confirming, was just a throwing off, on the part of the Teutonic nations, of that everlasting pupilage in which Rome would have held them; an assertion, at length, that they were come to full age, and that not through her, but directly through Christ, they would address themselves unto God.

"The use of the Latin language as the language of worship, as the language in which the Scriptures might alone be read, had been the great badge of servitude, even as the Latin habits of thought and feeling which it promoted had been the great helps to the continuance of this servitude through long ages. It lay deep, then, in the very nature of their cause, that the Reformers should develope the Saxon, an essentially national element in the language; while it was just as natural that the Douay translators, if they must translate the Scriptures into English at all, should yet translate them into such English as should bear the nearest possible resemblance to the Latin Vulgate, which Rome, with a very deep wisdom of this world, would gladly have seen as the only one in the hands of the faithful."

Theism: the Witness of Reason and Nature to an All-wise and Beneficent Creator. By the Rev. John Tulloch, Principal and Primarius Professor in Theology, St. Mary's Hall, St. Andrew's. Edinburgh: W. Blackwood and Sons.

The subject proposed for competition by Mr. Burnett, of Aberdeen, in his now celebrated bequest, is, "The Evidence that there is a Being all-powerful, wise, and good, by whom everything exists; and particularly to obviate difficulties regarding the wisdom and goodness of the Deity; and this, in the first place, from considerations independent of written revelation, and in the second place, from the Revelation of the Lord Jesus; and from the whole to point out the inferences most necessary for, and useful to, mankind."

The first competition took place forty years ago, when Principal Brown, of the Scotch Church, gained the first, and the present Archbishop of Canterbury the second prize. The order of the two churches has now been reversed. Out of two hundred and eight Essays, that of Mr. Thompson, a Lincolnshire clergyman, has gained the first prize; and though two others were pronounced by the Judges almost equal in merit, the second prize was assigned by preference to the work of Dr. Tulloch.

Mr. Thompson's "Christian Theism," though it falls short of the standard we might have hoped to see realized from so large a competition, is an interesting and useful Essay. Its

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discursive character is at once its strength and its weakness. It reviews, in a simple and easy style, the main systems of unbelief, and treats the evidences of natural religion with plain English good sense, and occasional gleams of deeper reflection. But, on the whole, we fear that in width of range it has partially sacrificed solidity. The reasoning is neither continuous nor profound. The writer seems to sail round all the crags and breakers of sceptical philosophy, at a distance which saves him from shipwreck, and enables him to explore their ever-shifting outlines: but there is no penetrating gaze into the mysteries of being; no advance in the solution of those perplexities which feed the doubts of the unbeliever, and often haunt the minds even of thoughtful Christians. As a manual of reference to the varieties of modern scepticism, and a literary Essay, abounding with proofs of sober, careful thought, the work will claim a highly respectable place in our theological literature; but there is little of the originality and power, of that sounding of the depths and scaling the heights of philosophical truth which characterize the works of those master-minds who advance the land-marks of thought into the regions of the unknown. We travel, as by "Diligence," through a great valley, where we can see the jutting rocks of misbelief stretched out on either side; but we lack the severely exact and sublime geometry which explores the dimensions of the moral universe.

The Essay of Dr. Tulloch is still more likely to disappoint readers who come to it with their expectations raised by its honourable place in so extensive a competition. We have serious doubts whether it will serve to convince any adversary, either of the Pantheistic or Positive school, or to remove any of the doubts which trouble and obscure the faith of sincere believers. The metaphysical part, we think, is illogical and unsound; the references to physical science are confessedly meagre; and the style wants something of the vigour and beauty which might, in some measure, compensate for other defects by eloquent and stirring appeals to the conscience and heart.

The leading aim, in a work on such a subject, might either be, to unfold the direct arguments for the existence and goodness of God, or else to grapple with the difficulties which obscure this evidence, in the dark and chequered features of Divine Providence. The latter, in our opinion, would be practically the more useful line of thought. The impulse by which the soul rises through Nature up to Nature's God, is powerful and instinctive in its operation, whenever the spiritual faculties have not been grossly corrupted by worldliness and sin. To develop its nature logically may be an interesting, and is certainly a delicate and difficult problem, but can add little to the depth and fulness of the spontaneous conviction in every religious

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mind. On the other hand, the perplexities which grow out of the prevalence of moral evil increase in force, as the conscience becomes more active, and the heart grows more sensitive to the instincts of true benevolence. Attempts to lighten these perplexities have thus a far greater practical value than illustrations of the rapid logical process, by which a devout mind rises to the apprehension of a living God, the moral Governor of the world. Dr. Tulloch seems to have thought differently. Four-fifths of the Essay are occupied with the direct argument, and hardly twenty pages are devoted to that branch of the subject which exceeds all the rest in its bearing on the real perplexities of thoughtful minds.

The work consists of four sections. The first treats of the Principles of Inductive Evidence. The second is styled, "Illustrative Inductive Evidence," and traces the marks of design from the cosmical arrangements of the heavens, through plants and animals, up to the intellectual and moral constitution of man. The third is called, "Moral Intuitive Evidence," and treats of freedom, conscience, and reason, the Divine personality, and Divine righteousness. The fourth, and last, treats of various difficulties, pain and sorrow, death, social evils and sin, touches briefly on the lessons of the Gospel, alludes to its limited reception, and closes with a brief reference to the hope of Millennial felicity.

The first section opens by stating the fundamental argument in these words:—"Order universally proves Mind. The works of Nature discover Order: they therefore prove Mind." This, as the author truly observes, "is neither more nor less than the old doctrine of Final Causes." He adds, that "it is of great importance, in the outset, to keep clear of all ambiguous or misleading terms. This conviction has led us to reject from our syllogism such common expressions as not only cause and effect, but also 'design.' There will be use in the sequel for the latter expression, in all its full and appropriate significance, when we have established the great general doctrine on which it rests — that 'Mind is everywhere the only valid explanation of Order, its necessary correlate.'"

This change of terms, instead of removing ambiguity, creates it where none existed before. Are we to understand, by "order," any relation which actual things bear to each other; or only special relations by which they fulfil some purpose, cognizable to our reason? The exclusion of the word "design" seems to imply the wider, but the allusion to final causes the narrower, sense. The fancied improvement wraps the argument in a mist from the outset; and the whole course of reasoning, in the two chapters that follow, oscillates around this fundamental ambiguity.

To make the syllogism valid, Order must be expounded to mean "special combinations and arrangements, indicating

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design." But the Essay proceeds at once to substitute an entirely distinct proposition, to which its three first Chapters are almost entirely devoted, that "Mind is the only true and efficient cause."

The position taken up in these chapters, and made the apparent basis of the whole theistic argument, is, in our judgment, untenable and untrue. And it certainly strikes us as singular, that the adjudicators should assign the second prize to a Treatise, of which the basis is not only questionable in itself, but directly opposed to the reasoning of the other Essay, where this part of the subject is treated with much greater clearness and discrimination.

It is the well-known paradox of Hume, since espoused by Dr. Thomas Brown, and erected into a main principle of the Positive Philosophy, that the idea of cause and effect is illusive, and that nothing more is or can be known than invariable antecedence and consequence. The maxim is developed at some length in Mr. Mill's Logic, and the Essayist undertakes its refutation. He begins by ceding its truth with reference to all physical change. "It is no longer disputed," he says, "by any school of philosophy, that all we perceive of the relation between physical phenomena is a relation of succession." He then charges Mr. Mill with "artfully shifting the question of causation into the domain of physical observation;" and that, "while declaring himself in no way concerned in the question of efficient causes, he has no sooner laid down his own law of causation, than he turns to contemplate in its light the doctrine of causation as commonly understood, and in the strength of his own principles to engage in its elaborate refutation."

Mr. Mill affirms that "a volition is not an efficient, but simply a physical cause. Our will causes our bodily actions, in the same sense, and no other, in which cold causes ice, or a spark an explosion of gunpowder." On the other hand, Dr. Tulloch argues that we have the consciousness of exercising power, and that "a cause is therefore equivalent with a conscious agent, or, in its full conception, a rational will." Hence he infers that there is no such thing as physical causation, but that all action must be the agency of mind alone.

The charge of artifice, we believe, arises merely from the want of a clear view, in the mind of the Essayist, of the real controversy. Neither Hume, nor Brown, nor Mr. Mill himself, recognise the broad contrast, which the Essay sets up, between sequences in matter and in mind. Their argument, that only antecedents and consequents can be perceived, is common to both, and they draw the same inference from it in all cases. Mr. Mill uses the terms, physical and efficient causes, it is true, but in a purely logical sense, to denote two modes of viewing the relation of events, and not at all as descriptive of the two distinct classes of material and mental phenomena.

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In material changes, the Essay admits the inference, that because we do not see a causative *nexus*, it does not exist; but affirms its existence, in the case of voluntary actions, on the ground of our direct consciousness of power or effort. But since the common voice of mankind affirms a causal relation in both classes of events, and these writers deny it in both on the same ground, Mr. Mill is guilty of no artifice when, from the admission of his principle in the case of material action, he refutes a view of mental processes, which is flatly opposed to it. The maxim of Hume is either true or false. If true, it must include all mental changes, and instead of agents, material or spiritual, there will be left only a phantasmagoria of floating, ever-shifting sensations and ideas. But if false, we are left free to believe, with mankind in general, that one ball causes the motion of another, when it strikes it, in the same sense as the human will causes the motion of the foot or the hand.

Sir W. Hamilton has observed, that "between the overt act of corporeal movement which we perceive, and the act of the will of which we are conscious, there intervenes a series of agencies, of which we are wholly unaware, so that we *can* have no consciousness of any causal connexion between the extreme links of the chain." The objection is fatal, we think, to the view of the Essayist, which affirms mental causation on the ground of a supposed consciousness, and denies physical causation altogether. Our will moves our hand, only by means of the nerves and muscles. Hence, if the muscles do not really act on the hand, but only precede its motion, it is plain that our will is not the cause of the motion we do ascribe to it, but of something else, which we seldom think of, and cannot define. Our notion of a power to move our limbs, which is assumed for a fundamental law of thought, would thus prove to be a mere illusion, and become a wretchedly illogical basis for the theistic argument.

The reply of Dr. Tulloch to this home thrust has all the obscurity of a Delphic oracle.

> "The act of will itself is all of which we are properly conscious. But in this act, as we conceive, we have a sufficient basis for our theory. For what is this simple movement of the will but the Ego expressing itself? In this original act of self-expression we have already, according to our view, the idea of cause. It may readily be granted that, had we no experience of volition passing into activity, there is no certainty that volition could have been to us any longer a fact. All we know is and can be only known to us within the conditions of our natural being, and we cannot, from the nature of the case, transcend it, and survey ourselves from a point above it. In the present case, the sense of will or power is to us a fact, given in the first dawn of self-consciousness, and repeated in every moment of self-consciousness. It is implied in every forth-putting of our being."

This surely is confused reasoning. We have the consciousness of acts of will. Granted: these are Mr. Mill's antecedents.

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Our hand or our foot is moved: these are Mr. Mill's consequents. Is there a causal relation between them, or not? Dr. Tulloch maintains it, Mr. Mill denies it, or at least that we have any means of knowing it. Dr. Tulloch asserts it on the ground of our consciousness of effort, and Mr. Mill accounts for the feeling by the frequency of the mental association. But our will can act on our hand or foot, only through the nerves and muscles, and here Dr. Tulloch owns that there is no real causality whatever. So that he is obliged to cede the whole question with reference to those motions of the limbs, in which we have usually the direct feeling either of power or effort, and to fall back on the metaphysical idea of "the Ego expressing itself." But having surrendered all the outworks, and retired to the citadel, he is met by a fresh difficulty. For wishes, from which no effects are known to follow, do not awaken that consciousness of power, nor are attended by that sense of effort, on which the broad contrast of mental and physical sequence is made to depend. The sense of will, it is true, is a fact given in the dawn of consciousness. But the sense of power is not the same thing, though the Essay confounds them together. It results from the experience of definite effects, which flow from acts of the will, and these only experienced through the intervention of our bodily organs. So that the contrast of mental and physical causation, on which the Essay very unwisely rests the whole argument, when closely examined, vanishes away altogether.

Causation, Dr. Tulloch truly observes, implies an agent. The converse is equally true, that an agent must be a cause. But if material objects are not agents, what are they, or how can we have any knowledge of their existence? If a piece of gold does not act on the light, and by means of the light on the eye, it can have no colour. If it does not resist the grasp of the hand, it can have no hardness. If it does not press upon it, it can have no weight. If it does not stir the air, when let fall on a table, it cannot give a ringing sound. If its parts do not act on each other, it can have no cohesion or solidity. If it does not act on the organs of our senses, we can never know of its existence. In denying, then, all material causation, Dr. Tulloch virtually denies the existence of material objects, and substitutes a perpetual phantasmagoria of illusive sensations, kept up by the ceaseless and direct agency of the Almighty. Such a basis of the theistic argument is most illogical and self-destructive. Mr. Mill, who accepts Hume's principle throughout, stands logically on higher ground; while the Essay, by accepting it in one field of thought, and denying it in another, combines a direct violation of the instincts of mankind in the larger half of their experience, with the fault of including two irreconcileable opposites, as pillars of one and the same theory.

Mr. Thompson, vol. i., p. 399, has clearly stated the real

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course of thought, which Dr. Tulloch has wrapped in such unhappy confusion, and we cannot state our own view more briefly than in his words:—

"The notion of cause or power is obtained, in the first instance, by observing the operation of our own minds, and the effects of their action on the world without. When the hand strikes a ball, and sets it in motion, the mind has, in the words of Sir John Herschel, a distinct and immediate personal consciousness of its exertion. *But the same act which discovers the power of the mind, discovers that of the outward world to produce sensation.* The hand moves the ball, the ball causes feeling in the hand; the mind has an immediate apperception of opposing powers, which gives it cognition of the existence of itself and the world in mutual relation. The two are co-ordinate, and *the mind has precisely the same warrant for concluding that there is power or force external to it, as that it possesses power of its own.* But the feeling produced by the ball striking the hand is only one of several impressions, by which alone the ball is known as an existing thing. It is only in these perceptions, and by means of them, that the external body is known to exist at all. And in every one of them it is discovered as something in action and reaction with the powers of the mind, or self."

These remarks of Mr. Thompson are as lucid and exact, as those of Dr. Tulloch are contradictory and obscure. We may add further, that the consciousness of effort, on which reliance is placed, to establish the contrast in kind between mental and material causation, arises only, or mainly, when we approach the limit of exertion which our muscular system can bear without injury. Instead of being a purely mental phenomenon, it is a compound impression of the reaction of the external object, or of the limb as a heavy substance, and the sensations due to the altered state of the muscles under extreme tension. The force which the mind can exert through the body, is limited; and when the force of resistance, in the weight lifted or body pushed, approaches this limit, we have a vivid consciousness of effort; which must consequently be an equal proof of causality in the mind, in the muscles, and in the body, which reacts upon them both.

The chapter closes with these remarks:—"Our aim has been to find a true and final explanation of what we mean by a cause... Is cause, in short, antecedence or power? This is the essential question, and it is this to which we have endeavoured to give an answer." But the fact is, that two distinct questions have been confused together; and the false answer given to one obscures and neutralizes the truth of the reply given to the other. We agree with the Essay, that a Cause is a Power, and not a bare antecedence. But we deny that Power and a Reasonable Mind are equivalent ideas. On the contrary, our earliest experience of the powers of our mind is derived from facts which equally prove the power of outward things to act upon our senses. A denial of its reality in this latter case dissolves the universe of matter into a sea of deceptive illusions, and undermines the foundation of the whole argument from second causes to the Great Cause of causes, on whom they depend.

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The Third Chapter, on Final Causes, has no reference at all to its professed subject. It merely defends the Essayist's favourite, but false hypothesis, of the sole causality of mind against the objections of Mr. Mill, who denies that efficient causes can be cognizable either in mind or matter. But we are sorry to express our conviction that the advantage in the argument is with the able logician, and not with the divine, who has damaged an impregnable cause by committing its defence to principles really untenable.

The view which Mr. Mill opposes, as held by Dr. Reid and others, is thus expressed:—"Mind or will is the only cause of phenomena. It is inconceivable that direct force could continue unsupported for a moment beyond its creation. We cannot even conceive of change or phenomena without the energy of a mind. The word action has no significance, except when applied to the doings of an intelligent agent. Let any one conceive, if he can, of any power, energy, or force, inherent in a lump of matter." Mr. Mill argues, on the contrary, that if the nerves of motion were paralyzed, we should never have known volition as a physical power, or been conscious of a tendency of feelings in our minds to produce motions of bodies; and that there is no evidence that the power of the will over the body would be known, independently of experience. He adds, that it is a natural tendency of the mind to help its conception of unfamiliar things by assimilating them to the more familiar; and since our voluntary acts are the most familiar to us, they are thus, in the infancy of the mind, taken as the types of all causation. This original Fetichism he describes in the words of Dr. Reid himself, who strangely discovers it in the structure of language, and the use of active and neuter verbs, as when we say, "The sun rises and sets, and comes to the meridian," "the moon changes," "the sea ebbs and flows," and "the winds blow;" and says that, as philosophy advances, life and activity in natural objects retire, and leave them dead and inactive. Instead of acting, we find them to be acted upon, and nature appears as one great machine. "The strength of the theory," Mr. Mill continues, "does not lie in argument, but in its affinity to an obstinate tendency of the infancy of the human mind. Yet the history of science shews that mankind have not been unanimous in thinking that the action of matter on matter was not conceivable, or that the action of mind on matter was. To some thinkers and schools of thinkers, both in ancient and modern times, the last has appeared more inconceivable than the former. Thales and Hippo held that moisture was the universal cause—Anaximenes, the air—Pythagoras, numbers—and all thought they had found a real explanation. Among modern philosophers, Leibnitz, far from admitting volition as the only kind of cause which carried internal evidence of its own power, demanded some natural, and *per se* efficient, physical antecedent, as the bond between volition and its effects. He refused to admit the will of God as a sufficient

explanation of anything except miracles, and insisted on finding something that would better account for the phenomena of nature than a mere reference to Divine volition. The action of mind on matter has appeared to some thinkers the grand inconceivability; and it was to get over it the Cartesians invented the system of Occasional Causes. They affirmed it impossible that a material and a mental fact could be causes of one another, and regarded them as mere occasions when the real agent, God, thought fit to exert His power as a Cause. On their view, God was the only efficient Cause, and this, not as Mind, but simply as Omnipotent.

How does the Essayist overcome these formidable objections to his double position, that the causal action of mind on matter is an axiom almost self-evident, but that of matter on matter, or mind, a senseless illusion? First, he replies that the Greek philosophers did not make water or air their first principle, as matter, but as vital Energy or Force, with which they were supposed to be endowed. But this leaves the opposition to his theory of causation no less complete than before. Instead of conceiving, like Dr. Reid, all matter to be merely passive, they associated one form of it or another with active force, to a still greater extent than is done by the common instincts of mankind. Dr. Tulloch denies it the powers which it seems to have, while these philosophers ascribed to it others which it has not. Instead of containing "the essential germ of his doctrine," they deviated equally from the lessons of sound reason just on the opposite side.

The objection from the views of Leibnitz and the Cartesians is disposed of in a more unceremonious way:—

"So far were they from denying the fact of efficiency as applied to the Divine Being, that it was just this fact they called in to solve the absurd difficulty in which they had involved themselves. They could not conceive the action of finite mind on matter. The fact was not enough for them; but they must understand it logically, and arbitrarily called in the Divine efficiency to explain it. In the case of the Cartesians, this is admitted by Mr. Mill; and it is undeniable in both cases, whatever may be said to the contrary. It is admitted that they did not recognise the fact of limited efficiency in the human mind, and that in their respective philosophies they did not leave any rational basis for Theism. We willingly abandon them as consistent Theistic thinkers. Yet their respective theories rest expressly on the supposition of Divine efficiency. Mr. Mill's refinement, that it was apprehended, not as mind or volition, but as omnipotent, does not in the least militate against our view. Far from denying the Theistic position, it was in truth the peculiar error of Leibnitz and the Cartesians, that they pushed this position to such excess as to overbear the no less valid fact of the finite rational will."

This is really a most summary process of dealing with a profound thinker like Leibnitz, whose grasp of thought is a total contrast to the vague mistiness of this part of the Essay. The statement just quoted is made up of errors. In the first place, the real drift of Mr. Mill's argument is misunderstood. He does not allege that these writers denied the efficiency of the

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Divine will, but simply, what the facts prove in each case, that they reckoned the efficient action of mind on matter less conceivable than that of matter on matter, or of Omnipotence on all things. Next, it is quite untrue that Leibnitz denied all limited efficiency in the human mind, and thus left no rational basis to the argument for the Divine existence. He states it much more clearly and tersely than the Essay has done. His real fault, though not the same as that of the Essayist, is exactly of the same kind. He allowed every mind a real efficiency in its own internal changes, and a real action of matter on matter; but he denied the proper action of mind on matter, and replaced it by his peculiar hypothesis of the Pre-established Harmony. Dr. Tulloch asserts a real action of mind on matter, but denies that of matter, either on matter or mind. Thus he affirms efficiency as a direct consciousness, where Leibnitz thought it inconceivable, but denies it in all the variety of material change, where Leibnitz recognised its reality. The two errors are precisely opposite, and logically they are quite on a level. Each of them leaves a real basis for Theism, but destroys the completeness of the argument; since of three great classes of change —the action of mind on mind, of mind on matter, and matter on matter—each writer exempts one from that great primal law of thought, which prompts the common-sense of mankind to recognise a real causality; and thereby weakens the logical force of that law in reference to those other facts where its reality is still maintained. The examples Mr. Mill has adduced are enough to establish his position, that the causal action of mind on matter is not viewed, by many of the closest thinkers, as more conceivable or more certain than the direct mutual agency of matter. This fact is fatally adverse to the Essayist's doctrine, that a primary law of thought makes our notion of Cause coextensive with Mind, or an intelligent, reasoning, and self-conscious agent.

This section of the Essay, instead of throwing light on the basis of the theistic argument, involves it, we think, in mist and confusion, through which it is hard for a plain reader to feel his way. The true order of thought recognises a cause equally in every reasonable mind, and every material object; while the very same instinct, by which alone the existence of mind and matter becomes known to us, proves that these causes include specialties and limitations of being, which are themselves effects, and require us to ascend higher and higher, till we rest in a First and Absolute Cause, on whom they depend, and from whom they flow. Again, the same instincts of thought compel us to recognise reason and choice in ourselves and our fellow-men, and to deny it to all material things. But they also manifest countless marks of design in all nature, of which neither we ourselves nor our fellow-men could be the cause; and which therefore must be due to the Great First Cause, either directly, or through the medium of higher beings than

ourselves, who must themselves equally be the work of His Almighty Hand, and their wisdom an effluence from the fountain of His uncaused and eternal Being. Causality is coextensive, not with mind, but with simple existence, for no object can be known to us till it becomes a cause of our sensations. But the same law of thought compels us to view all second causes, whether minds of limited powers, or unconscious matter, as effects themselves the handy-work of the Self-Caused Creator, and thus conducts us upward, with swift and steady progress, to the footstool of His eternal throne.

The second section of the Essay traverses rapidly the ground of the Bridgwater Treatises. The Author apologises in his Preface for the want of access to original authorities, and disclaims any pretension to an independent investigation of scientific details. Such qualifications it would be unreasonable to require. What we really miss is the power to bring out vividly the salient points in the process of thought, by which we ascend from vague impressions of an Unknown First Cause to the conception of a Wise and Almighty Architect of the material universe, and from thence to the nobler idea of a Supreme Moral Governor of reasonable and accountable beings. At the same time, a more accurate acquaintance with natural science was much to be desired, unless the Essay had been revised, before publication, by some scientific friend. The Chapter on Astronomy has several startling inaccuracies. We are told that "*many* of the stars shine with a brilliancy greatly more intense than that of our sun;" which has been proved—if proved—of three or four at the most; that the nearest star is "seven hundred times more remote than Neptune," an error twice repeated, instead of seven thousand times;—that the light of some of the ascertained nebulæ does not reach us in less than fifty or sixty thousand years, an assertion without evidence, since some of the same class are associated with stars resembling others whose parallax is ascertained as two thousand times nearer than the asserted distance;—that there can be no question our sun is revolving around a distant central star, of which there is no proof, and even no strong probability;—and that the bright star of Lyra has a diameter that would fill the earth's orbit, of which there is no evidence whatever. The proper motion of the star 61 Cygni is exaggerated a hundred thousand times, and then made the starting point for reflections on the power displayed in such a prodigious movement.

A more serious defect, in this part of the work, is the want of logical unity and progress. The fundamental error, which identifies a cause with a reasoning agent, makes it impossible to trace clearly the ascent from the mere regularity of physical change in every part of nature to the special marks of design, in provision for the enjoyment of sentient and rational beings. The contrast between creatures which are simply means to an end, and those which are a partial end themselves, is obscured

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or denied; and the Essayist assumes for a merit this backward step in the conduct of the argument. He complains that the relation between inorganic and organic phenomena "has not always been apprehended in a just or discriminating light," and that "considerable confusion and inconsequence of thought prevail on this subject, even among some of our highest scientific thinkers. The relation of the doctrine of final causes is not apprehended with sufficient clearness." He quotes a passage from Whewell's "Indications of the Creator," the truth of which he disputes, and continues:—

"It is only in the light of the ultimate rational necessity which finds mind everywhere in nature, that design, or the operation of mind, can be especially maintained in organic phenomena. This follows in the clearest manner from the whole basis of our previous reasoning, and is indubitable on the simple ground, that nature in no case of itself can give us mind, but only reflects it in the mirror of our consciousness."

Instead of seeing anything clear in this reasoning, we read in it a proof of the confusion in which the writer has entangled himself, by his primal confusion of two distinct conceptions, a Cause, and an intelligent Designer. Even were we to grant, what we have no doubt is quite untrue, that only mind can be a cause, it would still remain certain that its causal force, and its faculty of wise choice, are two entirely distinct ideas. We may deliberate without acting, and we may act without wise deliberation. The perpetual changes of nature all prove some cause. In the view of the Essay, they prove immediately and directly the First Cause, and no second causes exist. In a safer and juster philosophy, they prove the second causes to which the common sense of mankind refers them, and these in their turn can only be explained by a primitive and absolute Cause, which is itself uncaused. But in all this we have yet no trace of design. Thus far it is the mere fact of change, and not its special features, on which the reasoning is based, and a chaos would answer the purpose, as well as the actual universe. Design implies means suited to some perceived end. We cannot conceive one arrangement of insentient matter as constituting an end, in preference to any other. Hence the conception of design appears only where sentient life begins; and its most direct and palpable proofs are in the structure of living creatures themselves; its secondary features are in the adaptation of matter, either to form quiet homes of intelligent life, or to develop and exercise the intelligence of reasonable beings. The Essay has totally obscured this fundamental contrast; and while it complains of want of clearness in other writers, is itself a striking instance of the fault, which it lays to the charge of more consistent reasoners.

Another distinction, equally vital to a clear apprehension of the subject, and entirely overlooked in the Essay, is that between

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the necessary results of positive appointments or laws of the Creator, and those appointments themselves. This defect reduces the last four chapters of the section, on Sensation and Instinct, and "the cognitive and emotive structure in man," to unsatisfactory guess-work. We have no attempt, however imperfect, to discriminate between independent, arbitrary laws of human thought and feeling, and their inseparable consequences. The result is that every partial argument, offered here in proof of the Divine wisdom and goodness, creates a fresh and unsolved difficulty in that dark, outlying problem, the prevalence of human ignorance, error, and vice. If each passion, for instance, as the Essay seems to affirm, is a distinct, arbitrary gift of God, a piece of emotive machinery with which the empty house of the spirit is furnished, it is plain how the perplexity is multiplied, which arises from the fact of their extensive abuse. The gain to one part of the argument, which is already rich to excess with evidence of Divine goodness, is more than compensated by the deeper gloom which is cast over a back-ground veiled in appalling shadows.

The same haziness of thought appears in the chapter on Liberty and Necessity; a subject which needs, above all others, a most careful, exact, and perspicuous treatment, if any real progress is to be made towards certain truth. Both Essayists take the same side in this great controversy; though Mr. Thompson's treatment of it is more inexact and superficial than almost any part of his work. Dr. Tulloch, on the whole, we think, succeeds better in holding his path between perilous extremes; since, while he strongly advocates human freedom, he disclaims "the old imagination of a liberty of indifference." His inconsistency is of another kind. After teaching us to recognise cause and effect exclusively in the action of mind, he now teaches, on the contrary, that it reigns supreme in all the rest of nature, and that mind is the only sphere exempt from its operation. At least, this is the only consistent meaning we can attach to the following sentences:—

"Do we find within us, not merely a power of action under the impulse of physical causes, but one which owns no law *ab extra*, and is what we call free?.... But it is said, his action always follows the strongest motive, just as effect follows cause. All the facts of his mental life are only links in a great chain of necessity, though he may not feel them to be so. The law of cause and effect obtains among them, and binds them all, no less surely than it regulates and controls all other facts.... Necessitarians mean not only to assert that man's rational activity displays itself under the same law of cause and effect as the course of nature does, but that there is nothing more in it than this display. Volition goes forth under motive, motive depends on some external causes, and this is all. The materialistic necessitarian knows nothing beyond the mere series of phenomena, which collectively he may call mind. The theological necessitarian shrinks from this conclusion, but his language has not unfrequently been such as to bear it out. Carrying up with an iron hand the phenomenal law of cause and effect into the region of

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spiritual life, he may have seemed to gain a temporary triumph over an adversary; but he has done so too often at the risk of total peril to his faith, and to the very ground and condition of all religions. The true advocate of liberty, on the other hand, simply maintains that in the last resource the mind or soul is unconditioned by any natural cause."

These passages form a perfect riddle, when collated with the leading doctrine of the Essay. For we have been assured, as a first principle of the argument, that no real causes exist in the whole range of nature. Fire does not cause heat, nor light vision. The metaphysics the Author adopts work as powerful a charm as Kehama inflicted on Ladurlad. They "charm our life from the weapons of strife, from stone and wood, from fire and flood." "The winds, when they pass by, cannot touch us, and the dews are forbidden to wet us, when they fall nigh us." Nothing in nature really acts upon us, or is the cause of the sensation we receive, and our impression of such causality in external things is a perpetual illusion. But here we learn, on the contrary, that all Nature is bound in iron chains of cause and effect, and that Mind alone is exempt from their severe tyranny. What contradiction can be more entire? Now, if all matter is excluded from causation in one part of the Essay, and all mind in another, and the only camp of refuge is that narrow bridge where soul and body meet, and where Leibnitz and the Cartesians held its presence inconceivable, the theory of Hume will everywhere be made supreme, and the foundations of all morals and all science be swept away.

We have striven to relieve the Essay from this utter contradiction, by supposing that mere physical sequences are here intended, and not real causes. But this merely heals one blot, by creating another, just as serious. For mere sequences, in which there is no causal force whatever, would plainly have less power than Samson's green withes, to chain down the mind under the yoke of a stern necessity. The contradiction lies in the two doctrines themselves, and is incapable of a cure.

The truth is to be found, we believe, in reversing both these principles of the Essay. The law of causation is strictly universal, both in mind and matter, or else the reign of mere Chance and Chaos will be restored. But mental causation involves a peculiar element, the moral character of the will, as good or evil, wise or unwise, which is distinct in kind from simply material action, and on which the feeling of responsibility entirely depends.

The last chapters of the fourth section are the best part of the Essay, and redeem it from being a total failure. The transition from a dim and obscure variety of Scotch metaphysics to the region of Christian truth, reminds us of the words of the Poet:—

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"But now at length the sacred influence
Of light appears, and from the walls of Heaven
Shoots far out the bosom of dim night
A glimmering dawn."

The metaphysical Chaos recedes, with its "hostile din" of rival schools and obscure conceptions; where eager champions, antecedence and consequence, cause and effect, subject and object, antinomies and developments, the Ego expressing itself, and the Non-Ego asserting itself, the Positive Philosophy which owns no mind, "neither angel nor spirit," and the Transcendental Philosophy, which owns no matter, strive for the mastery. Our wearied Reason gains a harbour of refuge,—

"And like a weather-beaten vessel, holds
Gladly the port, though shroud and tackles torn."

The Essay here states with simplicity and feeling, and a refreshing tone of moral elevation, some of those truths of natural and revealed religion, which go near to the heart of the whole question. Sin and its consequences, after all, are the one great perplexity. The full solution, on its deeper side, is a hard, it may be, in our present state, an impossible problem. But the key which unlocks one half of the mystery is given to every penitent and contrite heart; and every step of moral progress, in humility and holiness, leads the soul nearer to that Pisgah, where the clouds are left beneath us on the steep hill-side; and in gazing on the wide landscape of universal Providence, we can see that it is good and beautiful, and drinketh water from the rain of heaven.

Even here, when the Essayist deserts the beaten path of plain Scriptural truth, to wrestle with Leibnitz in metaphysics, "*impar congressus Achilli*," he merely incurs a grievous fall. In the note on the "Origin of Evil," p. 337, he entirely mis-states, and then as rashly and superficially condemns, the views of that great author, whose vigour, closeness, and accuracy of thought on such topics, contrast so favourably with the dreamy vagueness of the Essay. Dr. Tulloch makes him affirm that "sin is the necessary result of the imperfection of our nature," and infer that it would be no longer blameable. Now Leibnitz expressly says just the reverse, that "moral evil is not necessary." (Theod. p. 132, § 14.) It is metaphysical evil, or defectibility, which he affirms, with perfect truth, to arise from the essential limitations of created being. The rival dictum of the Essay, that "sin is of an essentially positive character," is itself an error, metaphysical and moral, of the first magnitude. It is opposed to the consent of all deep thinkers on such subjects, from Basil and Augustine, through the schoolmen, down to Baxter, Cudworth, Jeremy Taylor, Leibnitz himself, and more recent authors. Sin is moral darkness, and darkness is the absence of light. It is a loss of moral perfection, a deviation from some ideal standard, a failure of spiritual life. In sins of commission,

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it is true, the acts are positive, as Leibnitz, and all who have held the doctrine, of course would allow; but the sinfulness of the act is a negation and a defect, while sins of omission are negative in every sense, both physical and moral.

It would lead us too far to discuss this fancied refutation of Leibnitz and Augustine, *mirabile dictu*, in two or three pages, where every sentence contains either the mis-statement of facts or an error of reasoning. To crown the whole, the views of these great Christian writers are actually confounded with those of Emerson and the German Pantheists, to which they form a total contrast. We are told that

"In many of the expressions of Emerson, Leibnitz, and even sometimes Augustine, might be supposed to speak. Under the same rage for theorizing, the modern transcendentalist has reproduced their idea of evil, being simply a deficiency of the good: only he has apprehended, what they did not, this idea in its strict logical consequence, as cutting up by the root the consciousness of guilt, and in making sin a necessity, annihilating it as a moral fact."

A more strange inversion both of facts and sound reason we have never witnessed, or a more unjust charge against two of the greatest writers of ancient and modern times, at whose feet the Essayist might sit with profit for some years to come. That evil is a deficiency of good, instead of being some crotchet of Leibnitz and Augustine, is the universal conviction of thoughtful men—of all who are not Manichæans; and to affirm that this idea, in its logical consequences, leads to German Pantheism, rather than to the profound and reverent Theism of Augustine, is a concession, equally fatal and foolish, made to the adversaries of religious faith. But how should the Essayist be able to correct the logical errors of Leibnitz on such a subject, when he affirms in the next sentence that it is impossible to reason logically upon them at all?

"This strangely instructive result enables us to see in the clearest light the fundamental vice of Leibnitz's theory, and in fact of all theories on that subject. This vice consists in the application of purely logical or inductive conceptions to moral truth, while this truth, in its very nature, transcends the grasp of logic. It makes itself good in the inner spiritual consciousness, but cannot be inductively seized or accounted for."

The only thing "strangely instructive" here, is how many mistakes of fact and reasoning can be crowded into a few words. First, logical and inductive are assumed to be equivalent, which is plainly untrue. Next, it is implied that Leibnitz has treated the subject inductively, and not deductively, which is equally untrue. It is affirmed further, that moral truth lies entirely out of the range of reasoning, which is no less manifestly the reverse of truth. It would be a strange paradox, if reason and moral goodness, the two noblest attributes of human nature, had no possible communion with each other; and none half so dangerous will be found in those writings of Leibnitz, which the Essayist is so little able to appreciate at their real value. It is true that moral science has first principles, which, because they

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are first principles, transcend the grasp of logic in this sense—that we *ap*prehend, but cannot *com*prehend, them. But this is no peculiarity of moral truth. It belongs equally to mathematical science, which is usually taken for a standard of the highest certainty our reason can attain.

But we will not close with reluctant censures our notice of a work which has so worthy and noble an object, though the execution is, in our judgment, so defective; and shall conclude our Review with two extracts, equally simple in thought, and happy in style, where the writer has emerged from unsound metaphysics into the clear sunlight of Gospel truth:—

"It is in the sufferings and death of Christ that the picture of Divine love appears most marvellous and transcendent. Here we behold him wrestling not only with others' misery, and overcoming it, but moreover with the dark burden of his own inexplicable agony, and triumphing under all. As we contemplate the lonely and shadowed figure of Gethsemane's Garden, bowed beneath a load of suffering which tongue shall never tell, and raise our eyes to the bleeding victim on the Cross, we feel that there is a light of inexpressible love shining on us from amid all that darkness, as it burns with a radiant glow in the bosom of the sufferer. The presence of a love stronger than death, alone sustains him under all that mysterious passion. There is here, our hearts tell us, a love that passeth knowledge. It is a love solitary in its depth and grandeur, reaching far beyond our conception in the height to which it rises above moral sympathy, and triumphs over moral enmity. Our minds cannot understand, but our hearts acknowledge, a love which fed upon the very neglect, and took strength from the very contempts which it encountered; a love which unworthiness only quickened, and hostility only fanned; which only glowed with the brighter lustre the more it was crushed and bruised; which from the bloody sweat of Gethsemane's garden, and the darker agonies of Calvary's cross, only gathered fresh vigour and mastery, till it brought forth battle unto victory, and ascending to that eternal Bosom whence it emanated, 'led captivity captive, and gave gifts unto men.'"

"It is surely impossible to contemplate such a love without feeling that the great heart of God, whence it came, is love; and whatever difficulties may beset the burdened heart, there is here a presence of love unstained, to which it can ever joyfully turn. There is here a radiance of beneficence, which shines only the more intense from the dark background of sin and sorrow which reflects it. There issues here, from the very shadowing of the Divine character, a richer brightness, and from the hiding of its strength a more glorious fulness."

In Chapter IX. we have another redeeming passage on the Divine power of the Gospel:—

"The human heart can only rest on the eternal foundation of an accomplished atonement, where God is beheld 'reconciling the world unto himself, and not imputing unto man his trespasses.' Here alone it finds a power of Divine peace and restoration. The blessing of pardon comes to it in Jesus Christ with an unspeakable force of healing. Its wounds are medicated, its terrors allayed, its burden of transgression removed; and rejoicing in the grace of the Divine presence, it catches the sunlight of Divine purity, as it falls on it in clear effulgence. The gift of reconciliation, and the power of moral renovation, are inseparably conjoined in the Gospel. It meets man's necessity of mediation with an offended God, in order that it may destroy in him the dominion of sin, and reconstitute the kingdom of moral order. Heathenism could do neither. It could neither abate the terrors of guilt nor give strength in the struggle with evil. But the Gospel, by one and the

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same power, accomplishes both. The act of grace only completes itself in the work of holiness, which inseparably takes its rise in the former, as the fair tree from its happy springing in the prepared soil. The seeds of a new moral being are already quickened in the first contact of the soul with Divine favour, and ready to develope into all forms of moral loveliness. All springs from, and all depends upon, the Divine power revealed in the Gospel.... Other agencies may so far help to improve his social condition, and even to refine and elevate his moral affections; but they cannot any of them, as this does, touch with renewing power the secret springs of his being, and advance him into a higher sphere of spiritual purity. They cannot any of them, as this does, raise him above the world of sense, and bring him near to the God of holiness. 'For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith.'

"The Divine element, which is in sorrow only, rises to its genuine measure and reality in the Gospel. Here alone does it become truly tempered into patience, and deepened into experience, and exalted into hope. Here alone does earthly grief become transmuted into heavenly fervour, and tears change into rapture. Here only does the sorrowing soul rise into spiritual strength, and a rare and self-denying devotion, where the light of Heaven illuminates its darkness; and in brightness reflected from a 'higher sphere,' the sufferings of this present time are 'felt' not worthy to be compared with the glory to be revealed....

"The meaning which the Gospel has thus shed upon life, death and futurity, serves perhaps more than anything else to reconcile the difficulties of time, and 'justify the ways of God to man.' For it opens up a boundless prospect of being, in the light of which the perplexities of this earthly scene, if they do not disappear, become significant of Divine results of the most exalted and beneficent character. Whatever there may be here that passes his comprehension, or even sometimes wearies his heart, the Christian, carrying as he does the peace of God within him, while the glory of immortality shines before him, is enabled to thank God and take courage."

We light on these passages, towards the close of the Essay, as some Australian digger, who has toiled through many feet of mud and sand, sprinkled with some grains of precious dust, on solid lumps of fine gold. And most unfeignedly shall we rejoice if the Essay, in spite of its great defects, should realize the wish of its Author, and "strengthen in the hearts of those who read it, impressions of that Divine wisdom and love which are all around them, and ever near them."

The Memoirs of the Rev. Charles Jerram, M.A. By the Rev. James Jerram, M.A., Rector of Fleet, Lincolnshire.

The race of Evangelical Clergymen, intervening between the first "great lights" who nobly and successfully struggled with the Egyptian darkness of the last century, and the present generation of men holding substantially the same views and contending for the same objects, has now so nearly passed away, that we avail ourselves with pleasure of the occasion afforded by the Memoir placed at the head of this Article, to refresh the memory of our readers with a few observations relative to this

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connecting link between the past and the present of our ecclesiastical history.

The life of Mr. Jerram extended from 1770 to 1853. In his early years he was morally and religiously trained, by upright and conscientious parents, in the principles of the Established Church. The chief instructor of his youth was a clergyman of the name of Cursham, who, in the first instance, was but imperfectly acquainted with "Evangelical" principles, or the special doctrines of the Reformation, as exhibited in the Articles and Homilies and Formularies of our Church; but who won the respect of those around him by his excellent moral conduct, and by his diligent attendance to the exterior duties of his office.—It pleased God gradually to enlighten the mind of this conscientious clergyman, and to unfold to him those great verities of the Gospel which lie at the root of earnest religion. The consequence was a change in his ministry, and a corresponding increase in the number of his hearers, and an advancement in their faith and practice. It was under the faithful teaching of this valuable person that young Jerram himself became deeply affected with a knowledge of his own personal guilt and of the power of sin in the human heart, and in the same degree earnest in seeking that grace, by which alone he could be delivered from the grasp of sin and made partaker of the fulness of the blessings of the Gospel.

As the Memoir before us is drawn up by the son of Mr. Jerram, chiefly from papers written by his father as a record of his own history and experience, it has all the freshness, though it cannot be supposed to be exempt from all the defects which are next to inseparable from autobiography. They who are anxious to discover faults in such Memoirs, however carefully written, will have little difficulty in finding them here. But we approach the volume in no such temper of mind. There is much to be learned from it, and we sincerely commend it to the attention of our readers.

We begin by giving, in Mr. Charles Jerram's own words, an account of the change wrought early in life by the Spirit of God on his mind. After alluding to the influence of Mr. Cursham's preaching upon others, he adds,—

"With regard to myself, the impression was deep and lasting; and the 'incorruptible seed' which was sown in my childhood, now sprang up, and promised to bring forth fruit. I became serious and thoughtful. I began to read the Scriptures with attention and self-application; to be frequent and fervent in prayer; to be watchful over my spirit and temper; and desirous of doing good to others, especially my relations and friends. In conversing with others, I felt an almost irresistible impulse to urge them to give all diligence in attending to the great work of salvation; or if the opportunity was lost, I felt self-condemned, and greatly grieved for the neglect. I lived in the spirit of prayer. Not only at the customary seasons was I diligent and fervent in this exercise; but when walking abroad, when I could be unobserved, I frequently fell on my knees, and earnestly besought grace to overcome temptation, and power to resist Satan: and my recollection points to many a retired spot, where I was wont to pray with much fervency, and often not without tears; 'I set a watch over the door of my lips, that I might

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not offend with my tongue;' and 'kept my heart with all diligence,' that I might not be beguiled by its deceitfulness." (p. 25.)

The simplicity and force of such a narrative as this, reminds us of the Confessions of Augustine. The incidents recorded in it could not have been recorded with equal effect, if at all, by any other pen than his own; a fact, therefore, which ought to be set against those evils of autobiography to which we have already referred.—We cannot, however, pass by this short extract, without saying a word on the subject of religious convictions and awakenings of mind.

No doubt there is infinite diversity in the mode of the Holy Spirit's operations on the heart of man, and it would be alike unchristian and unphilosophical to require that all minds should pass through the same religious discipline in their passage from darkness unto light, and from the power of Satan unto God. Yet it may be of importance to ask, "Whether the religious changes which are now witnessed under the influence of an earnest and scriptural minister are not, generally speaking, of a less marked or palpable character than that which is described in the above passage?" And if so, it may be further asked, Whether there is in this fact nothing to awaken alarm and regret?

It may be urged, that the Spirit of God is a free agent, that He works in his own way, and that it is not for us to determine the precise amount of impressions of alarm, of sorrow, or joy which it shall please Him, in any instance, to produce. —This is true.—But there is a point in these questions which such an observation does not touch. And it is this. If Christian teaching were of a more decisive character; if it had the object of placing sin, and the character of sin and its dangers, in more decisive contrast with the holiness of God's law, and with the doctrine of salvation by Christ; if eternal truths were presented by the preacher to the souls of men, in the spirit which Baxter describes "as that of life and death, a dying man speaking to dying men," and were set before them in all the glowing colours and majestic forms supplied to us in Holy Scripture,—might we not reasonably expect to see more clearly-defined and more deeply-wrought convictions wrought in the soul, constraining them to search their own hearts more deeply, to pray more earnestly, to live more devoutly, to come out from the world and live more entirely for God and for the spiritual interests of His creatures? Should we not then have less cause to "stand in doubt" of religious converts, and would not Evangelical piety resume something more of its infant strength, of that first love which drew the fixed regards of society upon it?

There is another consideration arising out of this passage in Mr. Jerram's Memoir, which deserves the serious attention of Christians in a more advanced stage of their religious pilgrimage; and that is, the importance of endeavouring to retain

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the tenderness of conscience, the fervour of spirit, and freshness of spiritual devotion which accompanied the first convictions of sin and first consciousness of at least partial emancipation from the yoke of Satan, when the quickening breath of the Holy Spirit began to diffuse life, and health, and joy through all the faculties of the soul. We know that youthful religion has its numerous and manifest defects. It is often rash, often fickle, easily depressed and easily excited, even to extravagance. Too often, also, self-esteem creeps in and blights the early promise of the spring-time of the Christian life; and it requires the trials and conflicts to which our Heavenly Father, in His wisdom and love, is pleased to expose his children, to prune what is rank in growth, and subdue the converts to a holy conformity to the will of God. But this also is observable, that the pruning and purging of the branch sometimes appears to cut away what ought to be retained. His trials humble him, and it is well. His experience of the world, and his conflict with his own heart, teach him to form a more sober estimate of his own character; and this too is well. But if coldness or lukewarmness follow, if something of the bloom and freshness of early piety is lost, and the mind sinks into a state of dulness and insensibility, becomes less watchful or attentive to the voice of conscience in little things, less zealous for the glory of God, less earnest in the cause of Christ, less desirous to win souls to Him; then it is *not* well. To prevent this, there must be an earnest and sustained effort to hold fast the beginning of our confidence, with all its grateful and joyous feelings, stedfast unto the end. We have touched the more on this point, because we believe it to have a direct reference to the necessities of the times, among those who profess and call themselves Christians.

The subject of the Memoir before us did not escape some of the dangers to which we have here alluded. He chanced to fall in with an able and respected Arian minister, and he tells us that—

"This led to discussions on the matters in controversy, and to the reading of books which systematically treated on the points at issue.... For a time my faith was shaken, and I well recollect that the appeal they made to the common sense of their readers, and the assumptions upon which much of their reasoning was grounded, together with the assurance that their readers were fully competent to decide upon the questions in dispute, and that it would reflect equally upon their understanding and their religion to permit great names to preponderate over their rational convictions, had very great weight with me. My youthful vanity was flattered, and I thought it discreditable to 'pin my faith on the sleeve of any man,' however highly esteemed for his wisdom, attainments in literature, or powers of reasoning. Still I was rather staggered than convinced, and thought that where so much was at stake, and on which very wise and great men had written volumes, it would be rash for one so inexperienced as myself to form a hasty conclusion. I therefore suspended my judgment on the matters in controversy till I had better means of forming a correct opinion. My mind, however, was much shaken, and 'my feet had well-nigh slipped' into what I now consider a pit which would have destroyed my hopes and usefulness in this world, and my everlasting well-being in that which is to come....

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At this period I unhappily lost much of my former zeal and tenderness of conscience." (p. 37.)

He then began to mix in society, which led him to cultivate a taste for music, and was thus diverted from his proper studies; he felt a growing inclination for "light and foolish talking and jesting, which was rapidly degenerating into a spirit of trifling and frivolity." He perceived the danger of his position, and earnestly desired to escape from it, but knew not how to accomplish his purpose. He adds feelingly:—

"When once we become entangled with associates whose tastes and pursuits are either vicious or frivolous, the difficulty is almost inconceivable to break the bonds by which we are held, and to assert our liberty and independence. To do this requires a moral courage and decision of character of which very few are possessed; and in spite of all their resolution, persons so circumstanced go with their eyes open to mischief, and sometimes to their utter ruin."

At length, however, he resolved on a change, and sought, through a friend, a situation in London, where he fell apparently into still greater danger. He found, on his arrival, that his engagement was in a school conducted by two Socinian Ministers; and that he should be expected to take his turn with four others in attending with the School at a Socinian Chapel. Such, however, was the injury which his religious principles had sustained, that though he was surprised to find into what connection he had fallen, he was not disconcerted. He felt no alarm at the contemplation of his new position; for though he had not embraced heterodox doctrines, he had ceased to feel any repugnance to them. But his Heavenly Father was more mindful of him than he was of himself, and he reflects upon it with gratitude in the following terms:—

"And here I cannot but record the singular wisdom and goodness of God in overruling what would seem the most likely way to confirm me in those obstructive opinions, which I was just before in danger of embracing, to the establishing of my faith in those doctrines which I now believe to be essential to salvation, and in the belief of which I trust to continue till faith is lost in sight and hope in fruition." (p. 39.)

It may be useful to some readers, especially the young, to listen to the explanation given by one who had tasted "the wormwood and the gall" of erroneous teaching. After stating that he was induced to give a favourable attention to these errors under the notion that they did not affect practice nor weaken devotional feelings, he adds:—

"I thought the fruits of righteousness and zeal for religion might grow out of these doctrines, as well as from those who were opposed to them; and that the points in controversy were more connected with the head than with the heart; and were rather matters of speculation than of practice, and of discussion than of piety. And I was the more confirmed in this opinion, from having hitherto observed no great difference between the character and conduct of the one and the other; and from having heard the fact so often asserted and insisted upon. And I may here remark, that when a change takes place in the religious sentiments of one who had previously held those

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which are considered evangelical and orthodox, to a cursory observer no material alteration in conduct will be apparent. Habits of piety and devotion, which had been acquired under more influential principles, will often continue, and false doctrines will thus obtain the credit which is due only to the belief of the truth. This was my own case, and I had yet to learn that men do not gather grapes of thorns, nor figs of thistles; that genuine piety can grow only out of Christian principles; that fundamental errors separate from Christ; and that no one can bear such fruit as God will approve who does not abide in Christ, any more than a branch can bear fruit which does not abide in the vine. It was this salutary lesson which I had to learn from the new circumstances in which I was now placed; and I had every advantage which could be desired for forming a correct conclusion. I had frequent opportunities of mixing with the leading men of this class, who visited the family where I resided. I saw them in their familiar intercourse with their fellow-ministers, and heard their free conversation with each other. I noticed the topics on which they chiefly dwelt; the opinions they had formed of different classes of Christians; the views they entertained of what was transacted around them—of the pleasures and pursuits of the world; and what, in their view, constituted the great business of life; and I was instructed. The mask was withdrawn.... I observed that the ministers themselves were altogether men of the world. They entered freely into the usual routine of worldly amusements. They frequented theatres, balls, and assemblies. They spent most of their evenings in cards. They seldom conversed on religious topics; and when they did, it was generally to treat with ridicule and contempt those doctrines which I had been accustomed to view as most sacred and important; and as for religious characters,—all whom I had thought the most excellent of the earth, and who most closely copied the example of Jesus Christ, and had imbibed the most of His Spirit and temper, they uniformly spoke of as weak men and enthusiasts.... As for their discourses, they were mere moral essays, philosophical in disquisition, and refined in style. There was no unction in them; no appeal to the conscience; no instruction for the poor, if such had constituted a part of their assembly; no consolation for the afflicted; no exhibition of the Saviour, as the Friend of sinners, as the atoning Sacrifice, as the Great High Priest of our profession, as our Advocate with the Father, as the Foundation of our hope, as the 'All in All' of the Christian." (p. 42.)

We are apt to regard the present times as times of peculiar danger to young minds. But a little knowledge of the past will teach us that "there is no new thing under the sun." Dangers assume a different shape at different periods of the history of the Church; and it is by no means impossible that the seducing influences of the present age may be greater than those of the past. But in principle they are the same, and are to be met and combated in the same spirit and with the same weapons as formerly. We have now to guard against a covert and open Popery, which lays its snares but too successfully for unwary feet. We have to raise our voice against a spurious liberalism, which promises liberty, but inflicts all the horrors of the most oppressive slavery. We have to guard against attempts to undermine the authority of God's word, by new systems of faith, or of unbelief, which mingle heaven and earth in one vast chaos. And we find men skilled in the letter of Holy Scripture, endeavouring to reduce it to a phantom, and to destroy all the foundations of Evangelical truth and piety. But he who has laid firm hold on the gospel of the grace of God will not be misled by any of these meteors which flit across his path as he

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treads the way to heaven; or if, as in the instance before us, he should for a time be shaken in his faith; prayer, reflection, and closer study of the Scriptures will bring him back, and fix him more stedfastly than ever on the only sure Foundation.

It was while Mr. Jerram was in this Socinian circle, that he heard of the reputation of Mr. Cecil, of St. John's, Bedford Row, and went to hear him. Soon afterwards his old friend Cursham recommended him to the notice of Mr. Simeon, of Cambridge, through whose influence his case was brought before the Elland Society, to be assisted by them in passing through the University, and preparing for Holy Orders. He was sent for examination to Mr. Cecil and Mr. Foster of Clerkenwell, in order to test his qualifications; and this led to an intimate acquaintance and connexion with the former, which ended only with life. His reverence for Mr. Cecil was, as we can easily understand, of the very highest kind; but we must refer our readers to the volume itself for characteristic sketches not only of this, his best and most judicious friend and adviser, but also of a great number of excellent and well-known clergymen, with whom he became acquainted during a long life spent in extensive intercourse with the most zealous and able ministers of the Evangelical portion of the Church. This cabinet of portraits, drawn from the life, and by no weak hand, has all the interest of entering a gallery full of the sketches of national characters made by a contemporary, and able and willing to give the exact resemblance.

He went to Cambridge, and took up his residence at Magdalen College, the usual resort of piously-disposed youths at that time. There he associated chiefly with Mr. Thomason, afterwards known as a most useful labourer in India. A few other students combined with them in the reading of the Scriptures, and prayer. The meetings were conducted with a judicious regard to their position as Undergraduates, and with a becoming circumspection to avoid all ostentatious display of piety, which might cherish their own pride or needlessly provoke the scorn and contempt of their fellow-students. These meetings were found to be profitable, not only by guarding them against the temptations of the place, but also by fitting them for future usefulness, when they should go forth as preachers of the Gospel to the world. During his residence in Cambridge he contended with success for the Norrisian prize, of which the subject was in that year, "The grounds contained in Scripture for expecting a future Restoration of the Jews." He also paid a steady attention to the studies appointed for students, and acquitted himself honourably in the various examinations of the College and the University. Though his attainments were principally classical, he reached, in the final examination for his degree, the position of seventeenth Wrangler.

He was ordained to the curacy of Long Sutton, in Lincolnshire, in March, 1797. The information had reached him that

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the inhabitants of the parish were many of them opulent yeomen and farmers; but that the

"Lower class was generally profane, disorderly, and addicted to drunkenness; and that these tendencies to vice had, from the neglected state of the parish, been greatly strengthened; and that the Sunday was almost universally desecrated by buying and selling, and by visiting-parties; and, among the labouring people, by excessive drinking and consequent quarrels."

On entering the church to perform service on the Sunday, he found his predecessor in the curacy, who had been dismissed for intemperance, invested with the surplice, and intending to dispute with him the right to officiate. Mr. Jerram waived the contest, but wrote the next day to the Bishop; and consequently on the Sunday following was allowed to enter on his duties without molestation. Though he was at first coldly received, yet his preaching soon attracted a numerous congregation. There was, however, much to try his faith and patience, in the difficulties with which he had to contend among a people to whom an earnest and Scriptural ministry was wholly new, and whose hearts were filled with prejudices against the purity of the Gospel, and the self-denying character of its requirements. The state of the agricultural parishes, at that period, was deplorable in the extreme. Spiritual death reigned throughout vast portions of the land, with scarcely a spark of quickening life to animate the mass; and every attempt to ameliorate their condition was repelled with almost brutal violence, or at least with stolid indifference. Speaking of the condition of the parish of Long Sutton, after he had begun his ministry, Mr. Jerram says,—

"The church was generally well filled, but the people were very irregular, both as to their attendance and the time of their appearing in church—coming in at all times during the offering up of prayers, as though they had no personal concern in them. One cause of this irregularity was the sad desecration of the Sabbath by buying and selling. The shops were kept open to a late hour; many of the inhabitants from the distant parts of the parish made their principal purchases on that day for the ensuing week, and hence they often came in late; and the shop-keepers themselves, if they attended at all, were obliged to come in at a most unseasonable time, and, of course, greatly disturbed the devotions of those who were thus engaged. As for the agricultural and mechanical labourers, the doors of the public-houses being open through the whole day, and often indeed through the night also, their assemblies were chiefly held in these hot-beds of vice, where drunkenness and riot were the prevailing orgies, and wretchedness and poverty the certain attendants of their profaneness and profligacy." (p. 175.)

We trust that there are not many parishes in England to which such a description would fairly apply at the present day; but we are disposed to fear that any relaxation of the laws as to the observation of the Holy Day would tend to the restoration of such a state of things. Lord Robert Grosvenor's Bill would, as we think, have in the end endangered the observation of the day by giving a legal sanction to a partial abuse of it. As the matter has stood, and still, owing to the rejection of his Bill,

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does stand, all selling on that day, except of a few specified and perishing articles, is unlawful. And of this state we may avail ourselves so as to close the shops of a town or village. Nothing, however, can be more preposterous than the charges against that meritorious nobleman, of enmity to the poor. Those are the true enemies of the poor who are the friends of their vices. But to return to our narrative.

To correct the evils in such a parish was evidently no easy task; yet the attempt was made, and the result was most gratifying. More frequent preaching was one of the first measures adopted; pastoral visits throughout the parish were resorted to; social intercourse with the more influential inhabitants was sought, and the importance of rendering such visits profitable, was not overlooked. In reference to this latter duty, he records a compliment paid him by one of his parishioners, which he felt to be a severe rebuke. A lady said to him, after he had been conversing with undue merriment for some time: "Why, Mr. Jerram, you are one of the most cheerful and agreeable companions I ever met with. When I hear you, in the pulpit, you alarm me, and make me uneasy; but when you are in company, you are as lively and gay as the best of us." He learned from this, how easy it is for the minister to undo in private all the good he had done in public.

But sterner work than we have alluded to lay before the young pastor, in dealing with his uncouth and untamed flock; and he set about it with no common share of vigour and resolution. Some of the measures he adopted, and in which he succeeded, he yet thought, when age had matured his judgment and moderated his temper, to have been severe beyond the necessity of the occasion. Yet he acted conscientiously, and with a considerable degree of tact. We give the relation in his own words:—

"Drunkenness and riot, and especially on Sundays, prevailed to a fearful extent, and no check was given to them by the restraints of the law; for there was not a single magistrate resident within thirteen miles of Long Sutton, so that the publicans had no fear of their licenses being withdrawn for keeping disorderly houses, as no one was likely to go that distance to lodge complaints, or to bring witnesses to substantiate them. With more zeal, perhaps, than prudence, I determined to attack these evils in their strongholds. On one or two Sunday evenings, I went round the town to see what was going on in the public-houses... I found them filled with men, some quite intoxicated, others far advanced towards that degraded state, and all noisy; some quarreling, and others blaspheming. I addressed them with the greatest severity.... but it was extraordinary, there was not a rude word spoken in return.... I know not, however, that much good resulted from my severe reproof." (p. 186.)

But it was far more distressing to find, that Sabbath-breaking, instead of being confined to this class, was almost universal. Trading was carried on to a greater extent on Sunday than on any other day of the week. "Numbers came with their baskets from the various hamlets, gave their orders at the shops, went

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to church, and on their return called for their purchases, and carried them home."

It so happened, that a paper from the Magistrates at their Petty Sessions was put into his hands, in which the proper officers were required to see trading prevented and shops closed on the Lord's-day. He took this with him into the pulpit, preached on the subject, and then read the paper to the congregation, declaring his determination to use every lawful effort in his power to put down the nuisance. This occasioned no small stir among the people; and on the following Saturday the bellman, without any authority from Mr. Jerram, went round the town, and proclaimed that the shops were to be closed on the next day. Contrary to all expectation, every shop was closed both on that day and the Sunday following. This, however, seemed but the lull which precedes a storm. An attorney advised the shopkeepers to make common cause, and to set the minister at defiance. A man of weaker nerve might have yielded to the pressure, or have shrunk from such a threatened contest. But another Sermon on the Sanctity of the Sabbath, containing strong appeals to the consciences of his hearers, and a renewed declaration of his resolution to persevere in the course he had begun, let the consequences be what they might, produced an effect which "seemed to be electric." The practice of Sunday trading ceased from that time. Having stated his case, he candidly asks whether his procedure had been "the most proper, and likely in other cases to be efficient;" and says,—

"I am by no means sure it was the best; that the issue was extremely hazardous; and that with more experimental knowledge and prudence than I then had, I should feel very reluctant to repeat the course I adopted. It is possible that a more conciliatory mode of proceeding might have been equally effectual; and, at all events, the experiment ought probably to have been made."

He then explains how, in a future sphere of labour at Witney, he had accomplished the same purpose, by first obtaining the concurrence of the more respectable tradesmen, and thus gained at length the acquiescence of the remainder. We have thought that these suggestions might be of use in directing the proceedings of clergymen in reference to the observance of the Sunday, at a time when the attempt to turn it into a day of worldly pleasure has become one of the most popular means of gaining influence by politicians and would-be philanthropists.

Another evil with which he had to contend, was the gross abuse of a Charitable Trust, which was seized upon by the parish officers and unscrupulously applied in reduction of the parish poor-rates. He complained of this abuse, and, in the pursuit of firm but prudent and well-considered measures, got the Charity placed on a footing which proved highly advantageous in every point of view.

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After his marriage, which took place 1798, he, with his wife, paid a visit to the Rev. John Newton, of whose history, as well as of the Rev. Thomas Scott, he gives some interesting particulars, for which we refer our readers to the volume itself.

As some parties in his parish were earnest in propagating the doctrine of *Universal Salvation*, held by Winchester, an American, who had obtained some popularity in England, he published a series of letters, which by many were deemed too caustic in animadverting upon this heresy. This led to a subsequent publication, under the title of "Letters on the Atonement," which many years afterwards was expanded into a "Treatise on the Doctrine of the Atonement," a volume which has proved useful to many.

In addition to services sufficiently arduous, his circumstances compelled him to add those of Tutor. For this office he had peculiar qualifications; great decision of character, firmness of purpose, frankness of manner, aptness to convey instruction, and to draw forth the mental powers of those committed to his care. Besides, his classical and mathematical attainments were fully adequate to everything which could be required as a preparation for the Universities. The success of his labours in this department during twenty-five years, is attested by the evidence of many who have held high positions in the Church, as well as by several persons of rank and influence among the laity.

In the year 1805, he removed from Long Sutton to Chobham, in Surrey, and became the Curate of his friend Mr. Cecil, who held that living in connection with Bisley, and was in the habit of spending there some of the summer months in each year, as a means of relaxation from the labour and excitement of his London duties. The separation from his flock in Lincolnshire was a matter of painful interest to Mr. Jerram; and at first he seemed to be in doubt whether he had acted rightly in leaving them. Great difficulties presented themselves on his arrival at Chobham. He had gone thither expecting a diminution of labour, but he found the post more arduous than that which he had relinquished. However, he was not easily daunted by obstacles. He believed that he had obeyed a call of Providence, and threw himself with his wonted energy into his appointed work. For nearly five years he devoted himself assiduously to the complicated duties of the parish and the school; and by a good arrangement of his diversified employments, as well as by calling in the aid of the piously disposed among his pupils in visiting the poor and sick, he extended his influence among his parishioners, increased the attendance at church, and was enabled so to proclaim the unsearchable riches of Christ, that several persons were brought to the acknowledgment of the truth, and to the enjoyment of its spiritual blessings. At the close of this period, it pleased God to remove Mr. Cecil from a world which, especially from

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his peculiar circumstances in his later years, had been to him a state of suffering and sorrow, to that state in which those who diligently and lovingly serve the Great Master, "shine as the brightness of the firmament, and as the stars for ever and ever!" Then the question arose respecting the future position of the Curate. The living, in the ordinary course of events, would fall to another; whose name, but little known on earth, was registered, we doubt not, in Heaven; and he, both aware of Mr. Jerram's worth, and humbly conscious of his own infirmities, at once, and joyfully, renounced his own claims in favour of his friend. Mr. Jerram became Vicar of Chobham in 1810; where he pursued his useful labours, with but one interval, of which we shall take notice, till the year 1834. In 1828 he lost his only daughter, a young person of superior parts, of whom he published an affecting Memoir, under the title of "A Tribute of Parental Affection." It passed quickly through six large Editions, and appears to have made a deep and lasting religious impression on the minds of many young persons. A few months after this painful bereavement, he followed his eldest son to the grave; on which occasion he received a letter, full of Christian sympathy and of wise counsel, from the present Metropolitan of India, at that time Minister of St. John's, Bedford Row.

It is a proof of the high opinion which Bishop Wilson formed of his friend Jerram, that, on his own promotion to the Vicarage of Islington, he desired to have him as successor to the Chapelry of St. John's. "After some deliberation," Mr. Jerram says, "I was induced to accept it; particularly as I found it would not require me entirely to relinquish my pastoral duties at Chobham."

The congregation at St. John's needed certain qualifications in a minister, which Mr. Jerram, with all his excellences, did not possess. The people had been accustomed to receive from Mr. Cecil original thoughts clothed in themost pointed language. His sentences, delivered in his own peculiar manner, slow, emphatical and oracular, at once riveted the attention, and fastened themselves on the mind and memory. To him succeeded the present Bishop of Calcutta, then known and honoured of all as Daniel Wilson, who, if inferior to Mr. Cecil—as who was not?—in the terse and apothegmatic style of teaching, was inferior to none in that deep and solemn tone of instruction which springs from laborious preparation, deep earnestness of spirit, an intense interest for the glory of the Redeemer and the salvation of sinners, with all the advantages of one of the noblest voices which ever fell on the ears of a congregation. The charge at St. John's, it should be remembered, was not a parochial one; and the congregation was collected from all parts of the metropolis, so that their connexion with the minister was chiefly confined to that which subsists between preacher and hearer. They saw him on the Sunday, heard him in the

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pulpit, and knew little more of him, or he of them. Mr. Jerram wanted both the originality of Cecil, and the intensity of his successor; nor could he supply either of these wants by the pathos of some other distinguished ministers, not unknown to that congregation; and his sermons, though sound and weighty in themselves, fell comparatively cold and flat upon the ears of a perhaps somewhat fastidious people, and the congregation began to dwindle, and to give painful indications that their new minister was not acceptable to them. Had the sphere been a parochial one, his sterling qualities of practical good sense, his methodical habits of usefulness, his diligence and faithfulness, would probably have compensated, in some good degree, for those qualities in which he fell below his predecessors; but, as the event proved, he himself soon discovered his fitness rather for the spiritual atmosphere of Chobham than of St. John's, and he returned, at the close of 1826, to the entire charge of the parish which he had partially relinquished. Having previously ceased to take pupils, he was now, in his advancing age, released from a considerable portion of the toil which, during twenty-five years, he had borne with exemplary patience and perseverance. To the rest of his duties he was fully equal; and he continued to lay himself out for the welfare of his flock, till, by the kindness of his Diocesan, the Bishop of Winchester, he was presented to the Rectory of Witney in 1834. He was now sixty-four years of age; and yet he entered on his new and extensive sphere, with the ardour of youth, guided by the matured wisdom of age. He did not retire to it as to a "bed of ivory" for his declining years; but immediately entered on the reformation which the parish greatly needed. It was naturally not without a severe mental struggle he left his flock at Chobham; but the pain of separation was relieved by the kindness of the Trustees of Mr. Thornton, who appointed his son, the compiler of the volume before us, as his successor at Chobham. His younger son, Samuel, was afterwards ordained to the Curacy of Witney, and was a source of great comfort to his father in his declining years.

The opening scenes at Witney were not encouraging, but the aspect of things soon improved. We give the following record of the event in Mr. Jerram's own language:—

"On my arrival at Witney, I found a considerable body of Wesleyan Methodists and Independent Dissenters; and was informed that the attendance on the services of the Church was comparatively small. In what way to account for this, I could never fully ascertain. I was told, however, by some, that my predecessor occasionally expressed himself warmly in the pulpit against dissent, and thus gave offence. . . . Whether this report be well grounded or not, I may, perhaps, be permitted to say, that long experience has convinced me that those have seldom succeeded in diminishing the influence of dissent who have been bitter in their public censures of it; whilst others, who have consistently maintained their decided preference to the Church to which they belong, and left others to the full and unenvied possession of that liberty of conscience which is in itself most reasonable, and which is allowed by the laws of the land, have greatly weakened and

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conciliated the antagonistic feelings of Dissenters, and promoted the peace and prosperity of their own Church. I have always acted upon this conviction, and have never found it to fail. I have now lived nearly twelve years among the dissidents from our Church, and we have never had any contention. . . . No occasion of variance has ever arisen, no root of bitterness has sprung up among us, and we mutually look upon each other with a spirit of kindness and Christian affection. I have also found that, in pursuing this plan at Witney, my congregations have been considerably on the increase, and that, if there be, as I am inclined to believe, any disparity in our numbers, it is in favour of our Church, and would be considerably greater, but for the difficulty many families find in obtaining sittings in our church." (p. 320.)

There is much true wisdom as well as Christian feeling in this statement, which we commend to the serious consideration of all who desire to promote the cause of Christ and to uphold the interests of the Church in which they minister. It is not by fiery invectives against dissent, nor by supercilious expressions of contempt for separatists, that the Church is to regain her hold upon the millions of our population who have forsaken her communion. A faithful preaching of the Gospel in its purity and simplicity, a diligent attention to pastoral duties among the poor as well as among the rich, a kind and courteous treatment of those who have wandered from our fold, and a careful and conscientious avoidance of that arrogant spirit which says, "Stand by thyself, I am holier than thou!"—these are to be the weapons of the Christian pastor's warfare, and whatever he is unable to effect by such means as these, he must leave to be accomplished by the Great Head of the Church, at His own time, and in His own way.

The parish of Witney contained two hamlets for which no ecclesiastical provision had been made. To supply this deficiency, the Rector and his Curate established Cottage Lectures in each, and at length succeeded in raising two Chapels of Ease; and subsequently a third, in another remote portion of the parish. These, however, were not the only works which required and received attention. The parish church itself, though a fine structure, was in a very dilapidated condition, and great difficulty had to be encountered in effecting the necessary repairs. Yet all these were surmounted in a manner which reflected the highest credit on the good sense, liberality, and perseverance of the Rector; for though unexpected obstacles of a most formidable kind arose, he never lost heart or hope till the object was attained.

In the year 1844, he received the first serious intimation that his day of active usefulness was drawing to its close. He was visited by a paralytic seizure, which rendered immediate cessation from labour essential to him. He gives an account of the particulars in a letter to his son, and then adds,—

"I thought it right to give you a somewhat minute detail of what had occurred, because I know you will be anxious to have the full case before you. There may be no cause for alarm as to immediate consequences; but I cannot be unaware that such may be the ultimate result, and I take this as

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an additional warning to be in readiness. I am thankful to add, my mind has been perfectly tranquil, and that no painful doubts have shaken my confidence in the infinite power and willingness of the Saviour to take care of what I have committed to Him. What a consolation it is in times like these to have something to fall back upon, and to sustain the mind, when the world is slipping from under you. I am disposed to think my day of work is almost finished, and that I shall be unable to perform any laborious duty hereafter. But *fiat voluntas Dei.* I may still glorify Him by exercising Christian meekness and patience, though not by active service. My obvious duty at present is to strive after a greater meetness to become 'a partaker of the inheritance of the saints in light.' I need not ask for your prayers. Be assured that neither you nor yours are ever forgotten in mine." (p. 355.)

Change of air and scene was instrumental in the partial restoration of his health; but in February of the next year, the symptoms which had before awakened apprehension returned, —concerning which, he says, in another letter to his son :—

"I cannot be sufficiently thankful to assure you that these attacks occasion me no alarm. 'All the days of my appointed time I am willing to wait, till my change come;' but I am not anxious to postpone that change beyond the time of that appointment. I enjoy something like a perfect peace, my mind being stayed upon God. At times (and they are more frequent than formerly) I get most intimately near to my Heavenly Father; and I cannot describe to you the feelings of lowliness and self-abasement that I then experience. The nearer I approach the Most High, the less I appear in my own eyes, and my soul is poured out like water, or like the melted wax. These are indeed precious seasons of foretastes of Heaven. But at the times of greatest communion, my fears of being left to myself are most alive. I am so conscious of my weakness and sinful tendencies, that my most vehement prayer is, 'Lord, hold Thou me up. Suffer not the enemy to come upon me. My soul hangeth upon Thee.' And by this I know that God will not leave me." (p. 362.)

Again :—

"As I advance in age, I am most happy to say that my thoughts increasingly fix themselves on things that are eternal. As I get nearer to my journey's end the thoughts of *home* dwell more abidingly on my mind; and they are often delightful. Having from repeated examinations of the foundation of my hope, and the structure I have been raising upon it, fully satisfied myself that all is safe in this respect; I do not now so often revert to this point as formerly, but cheerfully dwell upon the blessedness of that state into which I have a good hope, through grace, I shall be soon admitted. And I may be allowed to say to *you*, that these contemplations sometimes fill me with unspeakable joy; and the result of this is, an increased admiration of the grace of God, which has so wonderfully distinguished a worm like myself. The combined view of God's extraordinary condescension and mercy, with my own worse than worthlessness and insignificance, fills me with the deepest self-abasement on the one hand, and admiring gratitude on the other. The result of the whole is, a more sustained tone of spiritual feeling than I have formerly experienced. I seldom now approach God in prayer without the deepest humiliation and contrition, on the ground of my own vileness, and heart-melting thankfulness, that a creature like myself should be an object of the Divine favour. Now and then my faith penetrates the clouds and darkness which veil the dwelling-place of the Most High. I can then think with delight of the blessedness of being placed beyond the reach of danger, beyond the fear of falling into sin, and risking my eternal salvation. Oh! the happiness of having no temptation to sin, no tendency to depart from God; no sinful passions to disturb the mind, no society to deaden the heavenly affections; but everything which is calculated,

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on the other hand, to quicken the spiritual feelings, to elevate the mind, to call forth emotions of love, gratitude and admiration, and to engage all the powers of the soul in the worship and service of the Triune God. Then the magnificence, splendour and glory of the place, the exalted character of the inhabitants of that blessed kingdom, the employments in which they are perpetually engaged, their spotless holiness, their perfect knowledge, their peaceful harmony, and then the eternal continuance of these enjoyments, with a constant increase of them. These thoughts do sometimes make me desire to depart hence, and to enter into that rest; and to exchange a world of sin, vexation, disappointment and sorrow, for one which God has provided for me in Heaven, and where I shall for ever be with the Lord." (p. 364.)

But the servant of God had yet something to do, and still more to bear with patience, before he reached the haven where he desired to be. For three years he continued his accustomed duties in the House of God, with occasional interruptions; and for nearly five years more he was laid aside from all active service, to prove the faithfulness of that Divine Friend and Saviour who is with His people in seasons of weakness and extremity, as well as in the time of health, vigour, and active employment. We have not room for further extracts from the letters written in the closing period of his long and useful life. They manifest the spirit of one who had been "planted in the house of the Lord, and had flourished in the courts of our God;" and of whom it is said, that "he shall bring forth fruit in old age, to show that the Lord is upright, that He is a rock, and that there is no unrighteousness in Him." Mr. Jerram died in June, 1853, in the 84th year of his age.

Some judicious remarks on his personal character are added by his son, from which we can make only the following extract:—

"I should hardly be justified in allowing his *devotional habits* to be passed by without notice; since these were the secret source from which he derived both his strength to serve God with zeal and devotedness, and the success which in no small measure attended his labours in His service. He was a man of prayer, and endeavoured to live near to God, and to keep up close communion with Him in devotional exercises and the diligent study of, and meditation on, His word.....His closet was the daily witness of his fervent and constant supplications and intercessions at a throne of grace, and his close communion with God. So earnest was he in breathing out his soul before God, that he has not unfrequently been overheard uttering fervent entreaties for blessings; not for himself alone, but for all the members of his family, each distinctly specified—for the welfare of his people, and for the interests of the Church at large. And whilst he thus abounded in prayer for himself and others, both in private and in the family, he also never failed to join daily with his beloved partner in that holy exercise; so that, with united hearts, their petitions might ascend as sweet incense before the throne. And so much did he enjoy those seasons of united communion with God, that even when, through increased infirmity, he felt his mind too confused to frame suitable petitions, he would content himself with offering the Lord's Prayer, rather than altogether omit their joint supplications." (p. 395.)

"Our fathers, where are they? and the prophets, do they live for ever?" We see one and another "burning and shining light" removed from the hemisphere of the Church on earth, but it is that they may shine like the sun in the kingdom of our Heavenly Father. May those who remain strive to emulate

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the piety, zeal, and devotion of their holier and happier brethren who have fought a good fight, and have finished their course, and who have already entered on the possession of an inheritance incorruptible and undefiled and that fadeth not away! We are, in these observations, referring our readers to no character of unapproachable perfection. The subject of the Memoir before us was one who had to work his way through the various difficulties, trials, and temptations to which others are exposed. If he possessed a perhaps unusual measure of ardour, resolution, and perseverance, yet he had also to contend against perhaps a more than usual amount of natural hastiness of temper, and disposition to exercise authority.—But as life advanced, the Spirit of God more and more asserted His superiority over the natural qualities of the fallen heart; and the privileged subject of this Memoir exchanged hastiness for meekness, sternness for gentleness and courtesy. And thus old age, under the sanctifying influence of Gospel principles, instead of aggravating (as is usual) the natural asperities of temper, subdued them, and supplanted them by all that is amiable and child-like, and, we may add, Christ-like, in the spirit and character.

To many of our readers the volume before us will recall many interesting reminiscences of by-gone days, in the numerous biographical notices of eminent clergymen who during their life-time occupied important posts in the Church of Christ, and contributed largely to that wider diffusion of Evangelical Truth which we are now permitted to witness. Among these we may refer to the names of Mr. Atkinson of Leeds, Mr. Thomason, Mr. Henry Venn of Huddersfield, Buchanan, Simeon, Newton and Scott. The record of Mr. Robinson of Leicester in a measure supplies a want, which has been felt by many friends, who have lamented that justice has not been done to his memory. Several particulars, too, related of Cecil, will be regarded as a suitable addition to the valuable memorials of that remarkable man, which are already in the possession of the public. In short, the volume before us presents us not only a faithful representation of him who is its immediate subject, but, as we have said, a gallery of portraits, some more slightly sketched than others, in the ranks of Evangelical religion.

It is curious to remark that now it is the fashion, as may be observed in the celebrated notice of what is misnamed the "Low Church" in the "Edinburgh Review," to exalt the first fathers of this Reform at the expense of their more modern successors. Mr. Jerram is one of an intermediate class, between the first and the last; and he at least will not, we think, be considered as having disgraced the "succession." Many others also might be pointed out, who, at the same period, did honour to the faith they professed. Nor are we by any means persuaded that the mantle of the first crusaders in the "holy war" has not fallen upon many of those who now occupy the field. Some, indeed, who

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inherited rather the creed than the spirit of their predecessors, have fallen away, and are at this moment feeding on the husks and drinking at the "puddles" of Popery; and others, as Lord Bacon says of the "aristocracy" in states, are too much satisfied to "*look behind them in the race,*" and to regard more what Evangelicanism *has done* than what it is *doing*. But it is our own firm persuasion that the Church of England has not comprehended, at any moment, larger numbers than at present of men who are ready to sacrifice all for their Divine Master's sake, and who more successfully illustrate Evangelical principles by an Evangelical temper and life.

BRIEF NOTICES OF NEW BOOKS.

The Truth and the Life. By C. P. M'Ilvaine, D.D., D.C.L., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. London: Seeley, Jackson, and Halliday. 1855.

It is always a matter of true interest to us when a volume of Bishop M'Ilvaine's makes its way over the Atlantic to the *mother* country—for such we are resolved to regard this birth-place of the Western world, and source, as we cordially believe, and as the Bishop would be ready to avow, of many of the traits of the American character which are most to be valued and admired. Look at this fact, as established in the volume before us. Where, in the wide world, should we find a volume of Scriptural Essays, in thought, sentiment, and language, as thoroughly and absolutely *English* as in these fifteen Addresses of Bishop M'Ilvaine? They are the genuine branches of a common stem. Nor is this identity to be undervalued. Not only is the common stock of national character, as we believe, on the whole, a sound one; but the close resemblance of the Eastern and Western nations leads us to believe that the hope of future alliance is well founded, and that the nations will no more, as we trust, think of injuring each other than the right hand thinks of cutting off the left. These Addresses—Sermons they might have been, and probably were—as we have said, are fifteen in number; and they touch upon most of the great topics, both as to doctrine and practice, by which the Christian mind is chiefly interested. Like the rest of the Author's works, there is in them a deep vein of original thought. Great is the relief to the readers or hearers of such addresses, when the author of them is not satisfied to take the mere upper and visible surface of the subject by which he is occupied, but resolves to penetrate to the richer ore which lies beneath. This is Bishop M'Ilvaine's every-day practice; and we think that some of those ministers of religion especially who have a good deal of thread to spin for the Sunday without having always any very large portion of raw material, will find much in this volume for which to be thankful. We commend, among others, to our readers—though we have scarcely a reason for making the selection—

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Sermon I., on the "True Estimate of Life;" Sermon VII., on "Faith appropriating the Atonement" as a valuable antidote to the statements of Mr. Maurice and his school, on that subject; Sermon XI., on "What constitutes the Church," as equally important to the opposite class of Ultra-Divines; and Sermon XII., "Christ in the Church," as forcibly exhibiting the great cardinal truth which gives its primary character to Christianity.

We give a single extract from a page almost indiscriminately opened, in a Sermon on "Christian Progress," to shew our readers what is the food they may expect if they will take a full meal with the Author, instead of being satisfied to sit down at our scanty table:—

"The man who, through sinful disobedience to God, is only darkness, cannot keep his darkness to himself. His shadow will darken others. And the same is true of the children of light. The residence may be a hovel, the tenant a poor beggared cripple, full of suffering, almost speechless. But is he alive unto God? Has he the love of God shed abroad in his heart? Is he sweetly submissive to the will under which he suffers, abounding in thankfulness and praise, counting all his affliction but light and for a moment, in view of the eternal weight of glory for which, under Divine grace, he knows it is preparing him? Such a man is God's own son, adopted in Jesus Christ. He is an 'heir of God, and a joint heir with Christ.' A crown of glory is awaiting him in heaven.—Why, then, is he kept here thus to suffer? Why doth not his Heavenly Father receive him unto Himself? He is '*a shining light.*' —He is continued here that men may see that light, and glorify his Father who is in heaven.—Yea, but how many will ever see that poor hovel, and that humble inhabitant?—God will provide.—He who hath set so beautiful a light in so humble a candlestick, will not permit it to shine unseen of men. A thousand ways he hath of making it known. That suffering child of God in his hovel may do more for the salvation of others, by his patient, thankful, loving sufferings, and by his few words for Christ, than a hundred Christians of inferior piety. His one talent of meek, and lowly, and thankful acquiescence in the painful will of God, will gain ten talents to his Saviour's treasury."

The Work abounds in such passages, and it will want no other passport to our readers.

The Future Destiny of the Celestial Bodies. By Henry Drummond. London: Bosworth. 1855.

We are afraid that we must characterize the "title" of this work as something of a "take in" or "clap-trap," inasmuch as it raises the expectation that not only are Drs. Whewell and Brewster to be reconciled by the author, and the present constitution of the heavenly bodies to be determined, but their "destiny" through all future generations. But our eccentric though able and well-intentioned friend, Mr. Drummond, has no such object in view. His design is to shew that the Divine Being has been pursuing a grand moral course through five successive "days" or ages; and that we are living in the sixth of these periods.

Almost the only reference that we perceive to the questions naturally suggested by the Title of the Work, is in pages 63 and 64, where it is said—

"8. That the higher locality, the throne of the Eternal, the dwelling-place of God, is this globe, to the dust of which the Son of God united Himself.

"That this globe cannot contain an infinite and indefinite number of human beings upon it.

"10. That other localities must be found for some."

We suppose, therefore, that the author means to affirm that these required localities for a superfluous population, will be some of the fixed stars, or the sun, or the moon. We are sometimes tempted to think, from the crochetty works that appear, that there may be more than one "man in the moon" now. We suspect that Drs. Whewell and Brewster, however disagreed on other points, will agree in the conclusion that, in every such statement as the above, we have full as much mere conjecture as of sound logic.

OBITUARY.

ADMIRAL SIR EDWARD PARRY.

We had designed to offer, at some length, our tribute of respect and regard to the memory of Sir Edward Parry, when we learned that a Memoir was likely to be prepared for publication by one the best qualified to do justice to it. And it was not for us to usurp a place which fairly belonged to others; and to detract from the individual we wished to honour, by presenting a faint outline where we may hope for a complete portrait. It is enough for us, then, to say, that Sir Edward Parry was the son of Dr. Parry, a distinguished physician at Bath; that at an early age he entered the naval service; that he was a favourite midshipman in the flagship of Admiral Cornwallis; that he was made Lieutenant after an unusually short period; that he was soon after despatched in the command of a vessel to protect the fishing trade at Fitzbergen; that, soon after, he sailed, as a junior officer, in the ill-conducted voyage of Sir John Ross to the North Seas; that he had, next, the command of four successive expeditions, chiefly directed to the discovery of the North-West passage; that in these he displayed such powers and qualities as to commend him to the admiration of his countrymen and of many foreigners; that, after these voyages, and indeed before they were completed, he occupied several posts of importance in the Naval department at home; that he was sent to establish a new colony to the north of Sidney; that he was then removed to the command of Haslar Hospital, and to the office of Lieutenant-Governor of Greenwich Hospital, in which he was seized with a painful complaint, which put an end to his honoured and useful life, at Ems, in July 1855.

Such is a rapid sketch of a history which, as we have said, is likely to be presented to the public, in all its details, by one intimately familiar with them; and we venture to hope that the work may supply to sailors what the admirable Memoir of his friend

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Sir T. F. Buxton supplies to civilians — a manual of daily life, establishing the two facts, that well directed "energy" will accomplish everything; and that it is possible to combine devout earnestness in religion with a most vigorous and efficient discharge of the duties of public and private life.

But although we have no intention, as we have said, to preoccupy the points of interest in the history of Sir Edward, we cannot altogether abstain from presenting to our readers something of the estimate we have been led to form of his character and qualifications.—Sir Edward Parry was a *sailor*, and such a sailor as this country delights to recognise and honour; and to whom, we venture to say, she has hitherto owed much of her distinction among the nations of the world. Now we do not know what may be the feelings of others, but we have ourselves always entertained the conviction that a Christian English sailor is one of the most attractive of all the various classes of society. It has been our privilege to know several distinguished members of that profession, who united to a higher degree, shall we say, than any others whom we remember, the qualities of strength, manliness, innocent and almost child-like gaiety of heart, tenderness, good humour, inartificial politeness and integrity, with all the warmth of genuine and devoted piety. No doubt, soldiers of the same cast are to be found, though they may have fallen less in our own way. But we suspect that such men are more rare in the profession of a soldier. And we are disposed to think, that the profession and circumstances of a sailor have something to do with his superiority. In the first place, his early life, like that of a soldier in a state of war, has the great advantage of being anything but easy and self-indulgent. But the sailor has the further advantage of being much separated from the vices and follies of great towns. He has, moreover, few hours of complete idleness, wind and sea almost always giving him something to do. He has hours of peculiar quietness on his night watches—when he seems, for a time, if we may so speak, to divide the world between God and himself. He lives, on his precarious and changeable element, pre-eminently upon Providence, having antagonists in the waves and winds too strong for him without assistance. John Newton says that some of the lessons most important to his own religious destiny rushed into his mind as he stood at the pump of a vessel on a stormy night.—Then the sailor, in working his way through the lower stages of his profession, is put under the constraint of constantly bearing and forbearing, if he hopes to live at peace, squeezed as he is into a square box, with a large company.—And after he rises to the command of a vessel, he is in one of the positions most favourable to the growth of good qualities. He is much alone; has many looking to his example. He is often, of necessity, the chaplain of the vessel. He has the

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moral control over a considerable number of junior officers. Of these last advantages we have found senior officers deeply sensible, and strongly urging them on others, as a stimulus for seeking the rank which they themselves possessed.

Such a naval commander as we have here described, we believe Sir Edward Parry eminently to have been. And as such we honoured and loved him; and unfeignedly desire to see other young sailors come forth to battle, if need be, with as many rough seas, to conquer as many difficulties, to carry the same spirit of intelligence and vigour into their profession, to lay all their honours as meekly at their Redeemer's feet—and, in fact, to live and to die as the man to whom we have, with mournful satisfaction, dedicated these few paragraphs.

VIEW OF PUBLIC AFFAIRS.

It is painful to be obliged to state of any country, that scarcely anything but a revolution can save it; and this revolution not partial and superficial, but radical and complete. But such is, we fear, the true report to be given of *Spain*. If dabbling with revolutions; if Court and people changing places for a day; if one set of ministers tumbled from their seats, and wholly supplanted by their most violent antagonists, would do good, the Spanish peninsula has had all this again and again. Don Quixote has ruled one day, and Sancho Panza the other, and little has come of it. Nor has any real hope of improvement presented itself till now, when the nation appears to be making a serious effort to shake off the incubus of the Popedom, and to secure for itself an independence of thought and action. Spain without Popery would, we trust, be regenerated Spain. It is not to be denied, that nations like France, with a *simulated* Popery, have become great. But where that superstition is deeply ingrained; where the Priests swarm like locusts on the plain, it is only that Prophet's wand which will succeed in dispersing the whole cloud of them, that will restore the nation to health and power.

Italy is in a very perturbed state. The Pope and his old Lady Cardinals appear to be much distressed by the course the present war is taking, inasmuch as, thereby, absolutism is losing its right arm. It is impossible not to hope that the various Italian communities will, before long, be disposed to collect round Sardinia as a centre, with "Free Representation" as the inscription on the common Banner; and that she and they will learn that Popery is the one real antagonist to national greatness and happiness. If freedom must be had, it is surely not too much to say that Popery is not the hand from which they are likely to receive it. A supposed infallible sovereign must make a nation of slaves. No doubt

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a thinking and independent community will rush into some follies and outbreaks. Wilfulness will at times take the place of right reason. But free communities have in themselves the principle of correction of the evils to which they give birth. In the end, common sense ordinarily prevails; and where there is a disposition to return to the right path, there is no public obstacle in the way of it. A wise vote of the House of Commons will set aside a previous foolish vote; and there is then an end of the mischief. But in despotic States, the tyrant cannot afford to *change*. Infallibility must not appear to be fallible, or all its authority is gone. Thus error is confirmed, and the State once wrong is wrong for ever.

It is impossible not to think of *Austria* and *Prussia*, with the intelligence of the fall of Sebastopol ringing in their ears, with the deepest commiseration. What very curious conferences the respective Prime Ministers must be holding with their Sovereigns! What is to be done next? How is Austria to wriggle herself out of her awkward position? Hitherto she has laboured to stand with one hand in the grasp of the Western Powers, and the other in that of Russia. Can this complex position be longer maintained? To resist or change the course of the Western Powers is impossible. Will Austria and Prussia not exert their influence to dispose Russia to accept terms which will set the world at rest, by putting Turkey in security, and throwing open the Danube, the Euxine, and the Sea of Azoff to all the world? England and France want only these results from the war. If either attempts to gain more, she will forfeit the respect of the other, and set the world in arms against her.

Turkey itself is in anything but a satisfactory state. The Sultan has called to power the head of the fanatical party, who would be glad to bind the "Giaour" in "links of iron," and act over again all the tragedies of the worst ages of Mahomedan misrule. She must be brought to feel that England and France conquer as much for her moral and political improvement, as for her safety from Russian ambition.

The news from our *Indian Colonies* is varied by the fact of a fresh Insurrection. In the vast machine of the British Empire it is difficult to have every cog and wheel working smoothly and accurately for long together; and now and then, even a Royal axle will heat or take fire, and endanger the whole machine. Thus in India, where peace seemed to reign even in those Provinces which are ordinarily the most perturbed, some of those mountain-tribes in Bengal, of which the least apprehension has been felt, have suddenly roused themselves to arms, and have descended like an avalanche on the plains below, inflicting great injuries on property and its owners. There can be little fear as to the sudden suppression of the riot of a body of savages fighting only with clubs, or bows and arrows. And we must hope that the East India Company, having suffered this penalty of doing nothing for the moral cultivation of large tribes of its own subjects, will feel it a call to endeavour to carry Christianity and civilization into the midst of them.

The supplies of *Australian* gold have not been quite as abundant as before; and this is among the causes which have contributed to the gradual depression of the Funds. It is curious to observe how,

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as the interests of States multiply, and they have many sources of loss or gain open to them, prosperity or failure, in any one point, ceases sensibly to affect the Stock-market. The capture of Sebastopol might have been expected materially to raise the price of Stock. But other causes—as for example, the Turkish loan, and some other large payments—have so countervailed the influence of this success, that the Funds fell the day after. A few ship-loads of gold from Melbourne will soon, we believe, set us again on our legs, as to this point.

The great event of the month has been that for which millions of French and English hearts have longed—the "fall of Sebastopol." A despatch from General Pelissier, dated Sept. 6, says:—"Our fire against the place goes on favourably;"—Sept. 7, "A French shell has set on fire a frigate;"—Sept. 9, "The assault on the Malakoff was made yesterday at noon: its redoubts and the Redan of Careening Bay were carried by storm by our brave soldiers, with admirable intrepidity, to the shouts of 'Vive l'Empereur;'"—Sept. 9, 3 o'clock, "Karabelnaia and the South side of Sebastopol no longer exist;"—Sept. 9, 8 p. m., "The enemy has sunk his steam vessels." The English troops for an hour got possession of the "salient" angle of the Redan, but were driven out,—as were the French from the Little Redan and the Flag-Staff Battery. But the attack on the *Malakoff* by our gallant Allies succeeded; and as it commanded every other battery, and the town itself, the Russian General, considering the case as desperate, made rapid and skilful use of the bridge he had constructed across the harbour; and after destroying all he could, sought a temporary asylum, at least, on the North side. The Allied fleet were prevented by stormy weather from taking any part of importance in the assault; but Sir E. Lyons was sure to do all that could be done, and the fleet did their best, by throwing in shells wherever it was possible to do so. Nothing now remains to the enemy but the batteries on the North side of the harbour; and he has left in the hands of the Allies 4,000 guns, an immense quantity of powder and projectiles, and sufficient winter quarters in the remaining houses at Sebastopol, if we should be disposed to make use of them.

The subject is far too large for us to do more than glance at in our limited space. But the following conclusions force themselves upon us:—

1. It is proved that the vast barbaric power of Russia is unable to resist the combined strength of only two of the Western nations.

2. The first objects of the war—viz., the safety of Turkey, and the controul of the Black Sea and the Sea of Azoff, for the purposes of general commerce—are secured.

3. The army of Prince Gortschakoff is reduced to the most perilous circumstances—the capture of Sebastopol having released, for their destruction, such a force as was scarcely ever collected for the purposes of war.

4. The glory of the triumph remains chiefly with the French, inasmuch as notwithstanding the admirable valor and spirit of self-sacrifice in the British army, our troops failed in the attack

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assigned to them. It would be premature to pass any judgment upon this last point we have noticed. But the official despatch of General Simpson to the War Office has not, we think, satisfied any one. Doubts are suggested whether success in an attack on the Redan was, under existing circumstances, even possible; whether it was right to attack it at all, inasmuch as it could not stand an hour after the Malakoff was taken—whether after our troops were driven back, there was not too much of crowd, confusion, and want of preparation in the trenches; and on the whole, whether abundant proof has not been supplied that the English General-in-Chief was not equal to the duties of the post which he occupied.

Our business, now, however, is, not to complain, but to render the deepest tribute of thanks to the Great Ruler of nations, that "Sebastopol has fallen," and that, by its fall, the great bar to peace is removed. May the "Prince of Peace" dispose the nations to cast down their weapons, and live and love as brethren; and may the messengers of the Gospel make haste to sow the seeds of eternal truth in the furrows opened by the bloody ploughshare of war. At the moment when we are compelled to send these pages to press, the utmost uncertainty prevails as to the intentions of the commanders of the Allied armies. Indeed, they themselves cannot resolve till it is seen on what Prince Gortschakoff has decided—whether to capitulate—or to defend the Northern side of the harbour—or to unite his forces with the army on Mackenzie's heights, and venture on a general battle—or to make the best of his way to Backshi-serai, and thence to Perekop, or to the more Eastern passage, into the steppes of Russia. Any one of these enterprises, it is obvious, si of the most formidable character, and is almost sure to issue in the annihilation of his army.

In this position, what is to be the subject of our wishes and prayers as Christian men? First, that our rulers may be as ready to put an end to the war as they were slow to enter upon it; and next, that no efforts will be spared to avail ourselves of the present state of things for the purposes of religion and benevolence. Already it is said that fifty different Protestant places of worship are opened, and eighty deposits for the sale and distribution of Bibles established, in the Turkish dominions. Let the Bible and its interpreters have free scope, and pure Christianity will do more for that benighted empire even than the forces of the Allies. Then, indeed, the "sick man" will put on the garments of health; and Byzantium, restored and renovated, may again send forth her bishops and patriarchs to evangelize the East. Nothing can reconcile us for a day to a conflict which sends grief into so many human hearts, except the hope that in the end, although individuals are called to "sow in tears," whole communities shall "reap in joy."

The *Home* news of the month is very scanty, if we do not dwell upon the risk to which Her Majesty was exposed in her railroad expedition to Balmoral, by the heated state of the axles; the angry correspondence of Admiral Napier with Sir James Graham, as to which it is difficult to decide whether Sir James most erred in first appointing, or in afterwards distrusting him; the death of poor Mr.

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Fergus O'Connor, whose early extravagances in public life are painfully explained by his last years of mental aberration; the large discussions in the public prints on the subject of the East Indian examinations and appointments, which must have suggested doubts to all careful minds whether the aptitude for practical duties will be best ascertained by the degree of success in these examinations.

One subject of educational interest, is the contest which has been recently going on with regard especially to the "Training Colleges" connected with the "National Society." Sir Henry Thompson, a highly respectable man of the High Church School, has been the person especially to bring on the discussion in the case of St. Mark's, Chelsea. In a letter published by himself, he tells us that, having felt himself called upon to rebut what he deemed some unjust charges against the Society, he did not hesitate to do so. But like a fair man, he set himself more carefully to examine into the whole question, and came to the conclusion both that money matters at St. Mark's were conducted with too lavish a hand, and that the system of instruction, and especially as respected the large portion of time dedicated to music, was not such as was most likely to supply the masters most required in the great mass of the national schools. The charge of too large an "expenditure" was admitted by the Committee, and the question of "music, intoning," &c., being submitted to the Bishop of London, his Lordship has ruled that the intoning of the prayers should be discontinued. Archdeacon Thorp, who, we think, has a singular knack of bringing into a scrape any Institution in which he has to act a prominent part, has prepared an Address to the Bishop of London, to which, we trust, the Bishop will reply by reducing the quantity of music in the Services at St. Mark's to that common in those churches where chanting is introduced.

One other topic of the month is the reiteration of Sir Benjamin Hall's desecration of the Sabbath by introducing a Sunday Band in Kensington Gardens. Here, again, instrumental music seems to us to be called in to do mischief. We are little disposed to deny men the pleasure of a walk, and, especially, of a quiet one, on that day. But then men out of dark courts and alleys will be satisfied with green trees and flowers; and if they must have music, let it be that of the woods, or of hymns in family worship. Sir Benjamin Hall and others may be assured that the strict observation of the Sunday is one of the grand sources of our national strength. The English people have proved themselves great and happy without Sunday desecration, and they will not be made greater or happier by the breach of one of the ten Commandments.

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THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 215. NOVEMBER. [1855.

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

INDIAN MISSIONS.

To the Editor of the Christian Observer.

AS one who has long been much interested in Indian Missions, I heartily rejoice that their claims have been recently so earnestly pressed in the "Christian Observer." I read the Review in your September number, in which you stated so many facts on the subject, when the unexpected news which reached us by the last mail, of the insurrection of the Santals in Bengal, was occupying my attention; and I desire now, with your permission, to add some reflections on that strange intelligence.

Very probably few of your readers ever heard before of these Santals. Yet they are a numerous people, and have been subjects of Great Britain for nearly a hundred years. They form one tribe out of many in India—I might say, out of many in the single Presidency of Bengal. There are the Koords, the Koles, the Kassias, the Lepchas, the Garrous, and many more. Now I would ask (for it is high time that we should deal plainly with one another about India), Is the fact understood, that while our press is exhibiting to us the barbarism of Russia, the misery of the serfs, and the horrors of Siberia, some of these tribes—forming large bodies of men—are as barbarous as any tribes in the world, and are almost as neglected as the most neglected wandering tribes of Asiatic Russia? The Garrous, for instance, lately descended from their hills to the plains, and deliberately murdered some of the country people, and carried away their heads, solely for the purpose of decorating and doing honour to the tomb of their chief. The Khoords have long been notorious for human sacrifices; and if it be true, that of late years the Government has endeavoured to suppress the practice, it is certain that the habits of the people, nevertheless, are still almost entirely unchanged; and it is doubtful if the atrocious cruelties, for which they have been remarkable,

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are not, in some of their remote districts, still continued. In fact, there lies before us, in the Presidency of Bengal, such a field of Missions among these Hill tribes, as no one hitherto has adequately described, and few, if any, appear to understand. And beyond that Presidency, as Dr. Wilson of Bombay has shewn,* there are other tribes with habits so wild and barbarous, in a state of ignorance and degradation so dark and deep, that parallels to them can with difficulty be found in any other part of the globe.

We have called ourselves the Sovereigns of India; we have said that God has wonderfully placed the British government there for the benefit of the people; we have talked about our Missions with some complacency; but suddenly, to our great surprise, we have heard of some large bodies of men, whom few of us ever read of before, rising up in rebellion, committing many wild barbarities, and exhibiting plain proofs that they, at least, are not evangelized. And yet we have perhaps been thinking that India is nearly converted; that now, at last, light is about to spring forth throughout the land; and that, having done so much in India, we may safely turn our attention to new fields of labour! It has been forgotten, that while we have been sending a few dozen Missionaries to India, we have been dealing with a continent as large as Europe, (if Russia be excluded,) and with a hundred and fifty millions of people. If we have heard of two or three Missions, in two or three places in Bengal, we have treated the Missionaries there as men capable of ranging over the whole Presidency, in all its hundreds of square miles, and of preaching to all its fifty millions of people. If we have heard of Mr. Pfauder, as an accomplished scholar in the Mahommedan controversy, we have concluded that there was a Mission to all the twenty or five-and-twenty millions of Mahommedans scattered throughout the Indian Empire! Perhaps we have annexed some new territory; Scinde, for instance. It contains a large area, and probably a million of people; and therefore, after about eight years, we send one Missionary. We have conquered the Punjab, and great efforts are made; very much is spoken; and after six years, we find no less than five Missionaries sent from England for a population which now proves to be ten millions! And having done so much in these quarters, of course no more at present can be expected. True it is that Pegu also has since been conquered; that Nagpore also has since been annexed; and that Jhausi has followed; but we have been engaged in such great undertakings for the Punjab, that these countries must wait. And then, necessarily, older Missions must be content to wait too. In Bengal, as there are no fewer than three Missions, with an aggregate of fourteen men for its patient population; and as in Behar there is one Mission, with

* "The Evangelization of India," by Dr. Wilson.

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one zealous man, for the eight millions of that province, we may look round about us for a time, or at the most concentrate our attention on the Punjab. I speak of the Church Missionary Society's Missions. I might speak in very similar terms of the Missions of other Societies; but I speak of the Church Missionary Society as the most important and prosperous of all, and as the most favourable illustration, therefore, I could select; and I speak with intense feeling, and with deep and solemn earnestness, when I say that, for the most part, this matter is really *trifled with*. I know well—I have had good cause to know—that there are some persons who do feel as they should, who do in some degree understand this matter; but it is too plain as to most, that if any of us from India speak of Missions, we are expected to speak only of that little, that very little, which is done, and to say nothing at all of that which is much greater,—the things left undone. In vain do we look for explicit distinct proofs in our Missionary publications of the "Case as it is." We read of the Mission in Bengal, or the Mission in Bombay, of this or that Society; but the plain fact, that these Santals, in all their ignorance and barbarism, are fair specimens of the mass of the people, entirely unevangelized, and wholly neglected (I speak the words of truth and soberness), is not made known; and consequently a feeble impression of our duty to India, and of India's need, is made on the mind; and although, by the reiteration of petty tales about this and that little Mission station, this impression is fixed and stereotyped, and becomes almost universal. I speak deliberately, when I say, that if one returns from India with deep feelings respecting the woes and wants of her people, the heart is chilled by the repulse it meets almost everywhere—the apathy, the contented ignorance, and the self-complacent pleasure in that little which is already done, as something vast and wonderful. In vain one looks for fervour of spirit in the cause of Missions, for proofs of self-denial, for largeness of heart, and for hearty sympathy, except, indeed, from a very few. There are spasmodic efforts made by a multitude of people to make up this or that deficiency; and after all, it is evident that the deficiency never would have been experienced, if these good people had done their own personal duty; and that it would be cleared off in a day, if they would give effect to their own expressions about zeal and duty. I know not what the final result may be, but when I think of India as a British Possession, peopled by so many millions who have been our subjects so long, and nearly all of whom are to this day utterly neglected, (for such undeniably is the simple truth,) I sometimes wonder what kind of Christianity it can be that is contented with this state of things, or at the best doubtfully balances the duty of increasing the existing Missions against the tendency to leave them as they are, and triumphs and rejoices when one or two more men are added. Certainly, if not a lifeless, it is a very feeble sort of thing. We can add to our National debt, in sixteen

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months, upwards of forty millions sterling; we can add nearly forty millions more to our annual taxation for war; we can spend on wine, ices, tobacco, carriages, tours on the Continent, articles of taste, and I know not what, many millions more—but we think we have done a great deal if we collect (by means of hard pressure at meetings, and through endless other means,) about one hundred and twenty thousand pounds a-year for the great Church Missionary Society, and if we bestow on Missions to the hundred and fifty millions of India about a fourth part of that sum. "Hand joins in hand," and we encourage one another in a regular routine. We each pay yearly our fee of one guinea. That entitles us to many publications, and places us in the ranks of the friends of Missions; and we have the satisfaction of knowing that full five shillings of it goes to India. That is a sufficient answer to all complaints; nearly every one of us can truly declare that he gives fully as much as many who are richer. They give only a guinea. It is the regular thing for all.

But then it is said, Consider how many are our claims "at home." Well, numerous they certainly are; but then it is equally certain that nothing, or next to nothing, was done for "Home" till the spirit of Missions was revived in the Church; and it is a matter of general experience, that the reflex influence of Missions,—not merely the effect of biographies such as the Memoirs of Brainerd and Martyn,—but the largeness of heart, the warm and generous sympathy, which the spirit of Missions tends to engender,—*this*, more than anything else, stimulates benevolence at home. I say "at home:" but that is a phrase very conveniently misused. If we use it as most use it, we ought to be very jealous of claims out of our parish; still more so of claims from the next county; vastly more so of claims from Ireland; and no wonder, then, that it is ready for use if our fellow subjects who are in far-off India, are mentioned. But still, let us be narrow as the narrowest, and we may safely conclude, that "there is which scattereth and yet increaseth, and there is which withholdeth more than is meet, but it tendeth to poverty."

I remember hearing the late Francis Goode preach a sermon on the pregnant text, "*Ye cannot serve God and Mammon.*" He felt strongly, and he spoke strongly; and, unworldly as he was, his words came home with force,—

> "He spoke as though he ne'er should speak again,
> He spoke as dying unto dying men."

I remember well the tone and manner with which he said, "I have heard, my brethren, of professing Christians dying worth a hundred thousand pounds! But I do not understand it." There are states of mind, no doubt, in which this can be understood—when we are conformed to the world—when we forget that a man's life consisteth not in the things which he possesses—when the lust of the eye, the lust of the flesh, and the pride of life are gaining, or have gained, ascend-

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aney. But when eternal things are realized, when we feel acutely for our fellow creatures in their sorrows, and above all, in their spiritual destitution, then we break through the routine of customary selfishness; the love of Christ constrains us to deny ourselves; and we "understand," not the spirit which grasps and hoards earthly treasure, but that which renounces and forsakes all. It is then that we have sympathy with those who really have surrendered much for the Lord's sake; the men who have crucified ambition, avoided wealth, sold their possessions, and devoted themselves, with full and entire purpose of heart, to God's service and the best interests of man. And in such a state of mind we are able to assay the value of the liberality which is so often vaunted in the Church; and peradventure the result is anything but satisfactory. Indeed, I doubt not that there are many who hear of those things which are sometimes loudly proclaimed and advertised as noble and magnificent contributions, with feelings akin to those of the poet, when he reflected on that which passes current as gratitude—

> "I've heard of hearts unkind
> Kind deeds by *words* returning,
> Alas! the gratitude of man
> Has oftener left me mourning!"

To people living quietly in snug corners of England, language like this appears very excited and unreasonable. They cannot enter into the feelings of those whose hearts have been touched, on the spot, by the spectacle of myriads dying neglected by the Christian nation under whom the providence of God has placed them. They cannot understand the view taken by such persons of their Missions. A number of names are jostled together—Tahiti, Calabar, New Zealand, the Feejee Islands, Ceylon, Rupert's Land, China, and India; and the mind of the friend of Missions at home contemplates with joy the extension of Missionary work throughout the world. And I hope that the most earnest friend of India can so far sympathize with this feeling, that he too rejoices to see the power of Divine grace manifested equally in all races of men, and the Gospel proving itself the power of God unto salvation to the Negro, the South Sea Islander, the North American Indian, the Hottentot and the Hindu. But that which certainly does try the patience, is the cold, listless temper which shrinks from discrimination, and utterly fails to deal with facts according to their relative magnitude and importance. And can it really be wondered at, if this does chafe the spirit? Imagine a man like Dr. Duff trying again and again to get something like adequate attention for India. He is thinking of millions of people, of wonderful openings for the Gospel, of prospects of new openings through India with Central Asia, and he is met with romantic stories of this and that sweet little island with a hundred and twenty people,—of another with five hundred people, and, on the other

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hand, of China with its vast population, to the mass of whom there never has been, and there is not now, any access whatever. It is not that such a man cannot embrace in his heart many objects of sympathy and love; it is not that he thinks the Caffres are to be abandoned, because Missionary efforts among them reach only a few thousand people, and are constantly interrupted by wars; or that he disregards the claims of the Negroes in Africa, or desires to see the few remaining thousands in the South Seas, and the remnants of the North American tribes left to perish without hearing the Gospel; or that he would fail to preach in the parts of China which are accessible; but that he feels the relative strength of the claims of these cases, and of India, and is impressed, most deeply impressed, with the conviction that there is a larger opportunity for Missionary enterprise in India than in all other Heathen and Mahommedan lands put together, and that the special claims of the millions of India on British Christians immeasurably transcend the claims of every other race of men.

But it is said that we enter where the providence of God leads us, and blesses us, and we have not been led to India or blessed there, as in other lands. The assertion is utterly without foundation. The claims of India have been stated over and over again, and the very announcement of them is as strong a providential call as can be desired; a stronger call, probably, because presenting a far more alarming case of necessity than ever has been heard before. And as to blessing—if other fields of labour had been dealt with as India has been, what would have been the result? There are a hundred and twenty thousand inhabitants in New Zealand, and for them, if New Zealand were supplied at the rate granted to India, (which is one Missionary to four hundred thousand people,) there would not be (I speak not jestingly) the third part of a single Missionary. And so as to other places.

Let the truth be fairly considered. Swartz and his contemporaries were much blessed in Southern India; and what followed? Their churches and their converts were totally neglected, or left to the care of the Jesuits; and the work in that country was resumed in earnest, some thirty years after Swartz had died, and then two and three were sent where hundreds were required. How stands the case with Calcutta and its neighbourhood? Has there been no providential call, and no blessing there? The appeals from it have come through men like the Bishop of Calcutta and Dr. Duff. They have told us that the whole native society is unmoored, and a state of things has arisen quite anomalous and most astonishing in a heathen land. There has been a moral revolution; and the spirit of the people and the openings for Missions all around, present the utmost facilities for evangelistic work. Yet what is done? As to Calcutta itself, there is no special mission to the educated natives; the Missions are overwrought and cannot accomplish

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half of what is needed; and in the adjoining districts of Hooghly and Midnapore, containing between them nearly three millions of people, the Missions affect only a small portion of the population, and approach only a small part of the country. What a fact was recorded by Mr. Weitbrecht when he said, shortly before his death, that he had been visiting populous towns between his station at Burdwan and Calcutta—only thirty or forty miles from each—towns which he had never visited before, and which appeared never before to have heard the Gospel! What volumes does this speak of the nature of our India Missions—of their utter inadequacy, and of the vastness and teeming population of the field of labour! To treat India thus, to allow this lamentable insufficiency of means and agents to continue, and then to excuse it on the ground that the progress of the work is so slow and so unpromising, is quite consistent. The same spirit is manifest in the neglect and in the complaint.

There is no reason that I can see, to apologize for the warmth with which I have written. Much rather is an apology needed for the mutual flattery, the slothfulness, the smooth things that have lasted too long. I am sure that they who most thoroughly understand the subject of Missions, are those who best know the necessity for plain and strong language. But let me add, when I speak of that class of friends of Missions, that justice demands a tribute of gratitude to them. These are men who for years upon years have laboured and prayed in this cause; who have had patience and have not fainted; who have been rallying points for union, and chief agents in promoting vital piety; and who have exercised an influence at home not inferior to the influence of the devoted men whom they have sent abroad. I acknowledge with thankfulness their stedfastness, and I rejoice in their growing usefulness. But feelings of unutterable sadness accompany reflections on the comparative results of their exertions; on the force of the appeal which they make for heathen lands, and especially for our Eastern Empire; and the feeble and almost trifling response. I know what India needs; I know how she has been neglected; and I mourn when I think how very few are disposed even to consider her condition. The only comfort is in prayer: Oh! that *Thou* wouldest rend the heavens, that Thou wouldest come down. Oh! that Thy power might now be manifest, that Thou wouldest give the word, and great might be the company of the preachers!

W.

"THE KNOWING CHRIST AFTER THE FLESH."

To the Editor of the Christian Observer.

Will you allow me to make a remark or two upon the Paper in the "Christian Observer" for August, headed: "Flesh and

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Spirit?" The general *sentiments* contained in that Paper are evidently those of a devotional and spiritual mind; but I am anxious to refer to what appears to me an erroneous interpretation of 2 Cor. v. 16, in which the writer has, I think, fallen into one of the errors he condemns, viz., that of laying "*too little stress on the human nature of the Lord.*"

I take quite as high a view of the καινη κτισις in 2 Cor. v. 17, as "S. A. P.," and would translate it "regeneration, or a new creation;" and in the fact that the Apostle St. Paul, in speaking to believers, always keeps this in mind, I cordially concur; but I cannot draw from these premises the conclusions of your correspondent. I cannot say, "The fleshly nature and character of Christ is little to me now;" that "it is not *as man* that I now care to be related to Him;" or, "if I ever thought of Him in His human nature alone or especially, I now think of Him so no more."

Such views take very much from the sympathy of the atonement, tend to weaken the bond of union between the risen Head in glory and His suffering members on earth, and to destroy the feeling sense of oneness with Christ, arising from the idea of the human as well as divine nature of our blessed Lord and Saviour. The believer in Jesus loves to dwell upon the thought that the same heart which throbbed in sorrow for him on earth, is now loving him in heaven; that the same eye which ran down with tears at the spectacle of a world enwrapt in things temporal, is now watching over every one of His believing children; and that the same hand, once nailed to the cross, bears now the imprint of the nail, and is still stretched out to shield and guard His own in their pilgrimage way. He loves to think of the Lord Jesus Christ "as the Head of that spiritual body of which he and all Christians are living members;" but he does not forget that He ascended up on high in our nature, that He sat down on the right hand of the Father as the Son of Man, that as the God-man He ever liveth to make intercession for us, and that this same Jesus shall so come in like manner as He went up into heaven. The teaching of the Church of England on this point is very clear in the Second and Fourth Articles of Religion, wherein it is declared, "That two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one Person never to be divided, whereof is one Christ, very God and very man;" and that this "Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith He ascended into heaven."

The expression κατὰ σάρκα may be rendered, "according to worldly judgment," in opposition to the enlightened and sanctified judgment of the believer in Christ, as Ephes. i. 17. I conceive that the word "flesh" in the text does not refer to the *person of Christ*, as your Correspondent thinks, but to the *judgment of the believer concerning Christ*. It is our knowledge of Christ that

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is not to be κατὰ σάρκα, i.e. carnal. It is the φρόνημα τῆς σαρκὸς opposed to the φρόνημα τοῦ πνεύματος of St. Paul, Rom. viii. 6.

G. H. K.

NUMBERS DANGEROUS TO MORALS.

A FACT, noticed more than once in the history of the people of Israel, appears to me to suggest some observations not unworthy, in their general character at least, of the attention of your readers; and it is this—the *dangerous influence of numbers on the holiness and happiness of mankind.* It is thus expressed by the prophet Hosea: "As they were *increased*, so they sinned against me;" and thus by the prophet Isaiah: "Thou hast *multiplied* the nation, and not increased the joy."—And this fact, as it seems to me, does not apply exclusively to the case of the Israelites, but is the too general description of human society.—"*Numbers*" tend rather to evil than to good, and therefore any increase in them is to be met by corresponding moral checks, if we are to hope that, as society enlarges, it shall not deteriorate.

That the fact is such as I have stated, I think can scarcely be doubted. It is painful to observe how rapidly, as men and women accumulate, new combinations for evil are multiplied: new forms of vice present themselves. The city is worse than the village—the crowded manufactory, with its multiplied machines, than the cottage, with its single spinning-wheel. The members of a large community perpetrate that from which a single person would shrink.

Nor can this fact in human history surprise us. If fifty human beings are multiplied to a hundred, ninety-nine bad influences are brought to bear on every single man instead of fifty; and therefore, on a calculation of chances, the probability of evil is so much the greater.

Another source of evil in extended communities is, that there must be less of *individual inspection.* Accordingly, it is found that in all such increase of numbers less attempt is made to individualize, and the society is more committed to the control of mere general laws. And how mischievous must be this want of personal inspection!

So also the want of personal *sympathy,* which must more or less exist in large communities, is most unfavourable to morals. Take the case of a small village, presided over by an earnest minister of religion, and compare it with the circumstances of a large metropolitan parish. In the one case, the individual feels that at least one eye is constantly upon him, and one hand over him. He knows where to carry his wants and wishes. Suppose him to be running a headlong course of vice: there is a voice to check him. Suppose an arrow to have fastened itself in his conscience: there is a friend to deepen the new movement in his soul.—But in

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large communities all this is impossible. Things must be dealt with in the mass, and by wholesale. So that too often every individual is suffered to grow wicked without control, till the whole is in danger of becoming a mass of corruption.

But now, admitting the truth of the statement, that numbers conduce to mischief and crime, *what are some of the inferences from such a fact?*

In the first place, surely both *Governments*, and those individuals capable of lending assistance to them, ought to feel that the enlargement of numbers in a community calls imperatively for the multiplication of fresh and enlarged remedies for evil. It was one of the errors of the old-fashioned system of political economy, that the mere multiplication of men in a state was regarded as a true measure of its prosperity. Accordingly, parochial bounties were in various ways granted for the increase of population. Dowries were presented on marriages; large families were indulged with peculiar advantages. It was then that Mr. Malthus came to the aid of society, and taught the world that, while the produce of land increased in arithmetical, the population increased only in geometrical, proportion; and that, accordingly, the fear in every community, where the produce was stationary, was the too rapid, instead of a too slow, increase of population. Mr. Malthus also went on to shew that it was essential to the welfare of the community to provide, as far as possible, moral checks against this too great tendency of the population to press on the means of subsistence. But have Legislatures done this? Is this the labour of our own Legislature? Are not all these checks and remedies left absolutely to private persons? Does the Government create or foster City Missions and District Societies? Does it improve the habitations of the poor? Does it in any way endeavour to prevent the too great concentration of men and women? Does it break up the masses, and endeavour in a greater measure to individualize human existence? If any inquirer has no leisure for larger inquiry, let him take up the "Meliora,"—the little work of Lord Ingestre, so honourable to himself—and he will find that many parts of the richest and most opulent city in the world are a perfect Pandemonium of wickedness and misery.

Again, the fact to which we have referred is not without its bearing upon the subject of *education*.—It has been assumed that the numbers in schools could not be too much increased; that, for example, it would be better to take the children from the different small Pauper Union Houses, and collect them together in monster Pauper Schools. If such a plan has some advantages—as, for example, economy, and the provision of a higher class of teachers—has it not the objection to which we have referred, of bringing together large masses? Dr. Arnold somewhere says, that he never saw a knot of boys collecting together without fancying that he saw the devil in the midst of them. But what is the evil, in such a case, but an accumulation of numbers? Why

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is the "knot" worse than the individual, except that it consists of more persons?

In the third place, does not the fact referred to supply strong evidence to *the value of the Parochial system?*—This system is nothing more or less than the breaking up of communities into small definite portions, which may be dealt with distinctly and alone. And surely this distribution of persons affords the best security for minute inspection, for personal sympathy, for the visitation and instruction of the ministers of religion, for such a division of labour as may best promote the perfection of the work.

And may not the fact further suggest the wisdom of dealing with persons individually—instead of *en masse*. "If thy brother shall trespass against thee, go and tell him his fault, between thee and him alone." And so if thy child, thy servant, thy neighbour is in fault, take him alone, and deal with him as God will in the last day deal with His creatures, "apart."

There are two more observations which I would wish to append to these remarks.

In the first place, how painful a testimony does the peculiar feature in human society which we have noticed supply, as to the disjointed, corrupted, and unchristian state of this fallen world. The Blessed Saviour, when He exchanged earth for heaven, constituted a *Church*, that is, a society which should embrace all His responsible creatures; and by collecting them into one company, bind them to each other by uniting them to God. The union and incorporation, therefore, of men was designed for the increase of their holiness and happiness; each man's lamp was to be kindled at the flame of his brother's lamp, and each limb of the spiritual and ecclesiastical body to assist the other in the accomplishment of their common duties. But, alas! how far, at least, is the nominal and exterior Church of Christ from accomplishing this object! Numbers do not, in this case, appear to promote either holiness or happiness; but, on the contrary, often to multiply divisions and contentions. One man runs counter to another; and so the Church, which is meant to be the general pacificator and mother of us all, is apt to provide a new arena for conflict.

But lastly, let it be remembered, that there is a world where numbers will tend only to holiness and happiness. There, in the highest sense of the terms, "there is one Lord, one faith, one baptism, one God and Father of all." There a company "which no man can number," with undivided accents and unbroken harmony, chant the song of God and of the Lamb for ever. How glorious the change, when each man shall assist to quicken every other man; and the glorious assemblies of the first-born, stripped of all the infirmities of the flesh, and clothed in the righteousness of a Saviour, shall gather strength from each other's presence, and every spirit feel every other spirit to be the true benefactor of his soul.—In the meantime, let every one be

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aware of this peculiar source of evil in human society. Let him labour, as far as he is able, to counteract it; to carry personal inspection and sympathy into the great masses of human society; to take the vast machine to pieces, and oil every cog and wheel, so that the whole may work with harmony and power.

H.

CHURCH ORGANIZATION.

In my last Paper on this subject, I ventured to recommend a distinct and substantial branch of Theological instruction as a part of the University course.

I will now proceed to observe, that the object of this course would not be so much to make the Student an accomplished theologian in the sense generally received, as to qualify him for the discharge of the common duties of a Pastor. Now, he would be, to a great extent, thus qualified, at least in regard to those qualities which are to be communicated by human instrumentality, if he were furnished with an adequate knowledge of the doctrines of Christ, and were able to impart them effectually to others.

The doctrines of Christ are the main instruments by which He gives spiritual life,—by which He nurtures His Church, and guards them in an evil world,—by which He cleanses them from its defilements, and trains them for Himself, and for the coming glory of His kingdom.—These truths, then, the Pastor must know, and know them so well as that he may be able to communicate them to his flock, with certainty, clearness, and, under the Divine blessing, with effect. But he must know them as they are revealed in Scripture—in the relationship one bears to another—in their precise developments, perfect or imperfect—in the very colour and attitude, as it were, in which they are found in the sacred record. Thus must he know them, for thus must he introduce them in the pastoral work, if the blessing of the Chief Pastor and the spiritual well-being of the flock to be eventually entrusted to him are to be expected. And not only must he know these doctrines as they are found in Scripture, but he must be able to show to others that they have a real place in the sacred volume.—For as he is to teach with the authority delegated to him by the Son of God, the credentials which he is to exhibit must bear the clear stamp, the image and superscription of the Master in whose name he speaks.

Nor is this knowledge of the Scriptural form and authority of such truths all at which the student is to aim. He should know their practical efficiency; know them in the effects which they are fitted to produce, and which they do produce when received and legitimately applied—that is, by those who receive

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them in faith, with the teaching of the Holy Spirit. And moreover the Christian is to know these doctrines in what I may call their "abuse," or in other words, in their results when misapplied or perverted by the lukewarm professors or hypocrites, or by the careless and worldly-minded. For, if ignorant, on the one hand, of the practical efficiency of these truths in those who receive and use them rightly; or, on the other, of their common effects when abused, he is therefore unable to distinguish the illegitimate from the legitimate fruits of God's word; how shall he become an able minister, and vindicate his ability by "rightly dividing the word of truth?" Without such qualifications, will he be able to minister food convenient to the soul, at each stage in the growth of spiritual life? Will he be prepared to administer the medicine of the Good Physician, when spiritual disease shall be found making its way into the flock, devouring stealthily whatever is green and fresh and fruitful; or, should the disease strike deeper, and threaten the spiritual life itself, will he be prepared to deal with it?

It is certain that such practical and experimental knowledge is essential to the qualifications of a Pastor. To attain to any very large measure of proficiency, he must enjoy perhaps a lengthened experience in the active duties and responsibilities of the Pastoral office. But there is much, even of this description of knowledge, which might be acquired by a suitable course of instruction at the University. We know that the heart of each man is a storehouse and a workshop. In himself the student may find the elements which enter into every branch of religious experience, either inert but prepared for action, or in a state of positive activity. Aided by self-knowledge, he may gain much acquaintance with the practical character of Christian doctrines, if properly directed; and especially if an intelligent use be made of the treasures of instruction which are supplied by the word of God, and by the records of pious Christians.

With this knowledge, Scriptural and practical, of Christian doctrines, the Pastor will be qualified, under God, to administer spiritual instruction with advantage to his hearers. But, moreover, should he not be prepared to protect the flock against the inroads of false doctrine? Now I am aware, that the best method of protecting truth against the invasions of error, is the constant manifestation of truth itself in its just proportions. For truth is real, and error is but a make-believe. When, therefore, the former is confronted with the latter, a substance is contrasted with a shadow. Hence, by the mere contrast, they may reveal themselves in their true natures to an understanding heart. Then the variations of error from truth may be seen and felt to be deformities; and the hollowness which ever attends falsehood may expose itself. But while I readily admit this, I think, at the same time, that the theological student should be made acquainted with the forms into which Christian

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doctrines have been transmuted by the ingenious speculations and active perversity of heretical teachers. Also should he know the history of the origin of such false doctrines, and be taught to trace them to the seeds in the depravity of our nature, from which, in their primary causes, they really spring. Besides, he should be informed of those misinterpretations of Scripture by which they have been justified, and in part developed. In this way he would come to know their exact value, and find himself not only enabled to see and feel that they are false, but also to satisfy others of their falsehood, and to explain their surreptitious origin and growth, and expose their baneful nature.

I am now prepared to suggest, that the proposed Theological course should embrace instruction in the doctrines of Christ, in the *three aspects* already noticed. I presume that every detail of religious truth contained or implied in these doctrines, would be dealt with in a full treatment of the following cardinal elements of the Christian system, namely, the ATONEMENT and INTERCESSION of Christ, by which a sufficient ransom is provided, and a door opened into the presence of God—JUSTIFICATION BY FAITH, by which, as by an instrument, salvation is appropriated on earth by the individual,—and SANCTIFICATION THROUGH THE SPIRIT, the economy by which salvation, operating in the individual, enables him to realize in his person the position and blessedness of the justified condition, and quickens and cleanses his nature and sustains his growth in the likeness of Christ, and in meetness for Heaven. In these, then, and in all the articles of faith which they include and imply, must he receive instruction. This must be *positive*, or such as comes directly from revelation; it must be *subjective*, or such as is provided by experience; and it must be *historical*, consisting of those views which have been developed by different teachers, and which have exercised more or less influence.

I must add, that an imperfect, a vague, or an uncertain knowledge with reference to any one of the details contained or implied in the doctrines which I have just adduced, will leave the student unqualified, to that extent, to become himself a teacher, such as a Pastor ought to be. We must not forget that, once in the Pastoral office, he will be called to adapt his instructions to persons at every stage of ignorance, and of every variety of capacity and disposition. He ought, therefore, to have that thoroughly accurate knowledge of his subject, in its principles and in its details, which will enable him to vary his instructions so as to meet the actual condition of his auditors. He ought also to be conscious of possessing this thorough knowledge, or he will be jealous of himself, and timid; afraid of departing from certain fixed modes of expression, lest he should misrepresent the truth; even shrinking from the free use of simple explanations and of suitable illustrations.

Now to secure for each student opportunities for acquiring this

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accuracy of knowledge, he ought to be on terms of personal intercourse with his instructor. They ought to be so related, that the former may have every inducement for seeking, at the hand of the latter, familiar explanations and further instruction, in case the lectures given to the class should prove insufficient. The undergraduate is made a thorough mathematician, and is qualified to pass a successful examination at Cambridge, not wholly by public lectures, but partly by the personal instruction of the private tutor. I do not see how that perfect accuracy in doctrinal knowledge, by which the student in theology is himself to become qualified to be a teacher, can be secured without the intervention of a system of instruction by which assistance, similar to that supplied by the private tutor, shall be provided.

There is another advantage to be gained by an intercourse between the teacher and the taught, such as I have suggested. It is not unlikely that some of the students might become seriously impressed while they were receiving instruction in the experimental efficiency of Christian doctrine. But if, under such circumstances, they had a personal acquaintance with their teacher, and a confidence in him, such as to induce them to seek at his hands encouragement and guidance, they would find in him a friend to mould the heart, as well as a teacher to instruct the mind. Thus would they be prepared spiritually, as well as intellectually, for the office for which they are destined.

Now let me ask, by what machinery may all this be accomplished? Not, I think, by a body of University Professors, but by means of a Theological Hall.

We know that between a Professor and a student, there is, at present, scarcely any personal intercourse whatever. The former may, indeed, by frequent class examinations, discover the average intellectual features and attainments which distinguish the members of his class. These may enable him to make useful adaptations in his public instruction. But it is almost impossible that, by such means, he should discover or divine all the difficulties, misapprehensions or ignorance of each individual; and if he could, it would be equally difficult to meet the exigencies of every one in his class lectures. But if I mistake not, a Theological Hall might be organized, and teachers might be selected, and a division of labour might be made, such as would provide instruction, with all the requisite advantages.

I must ask you to allow me to give some form and development to this suggestion in another Paper. I will then take into consideration the fear which some entertain lest the Scriptural simplicity with which the Pastor ought to hold and teach the truths of Revelation, should be sacrificed by systematic instruction in Theology.*

E. H. C.

* [We have more than once expressed our own doubts as to the establishment of "Halls" in the University, in which men exclusively of *one* cast in

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PERVERTS AND HALF PERVERTS.

To the Editor of the Christian Observer.

THE question is sometimes suggested, "Why a certain proportion of the Tractarian body have clung to the Church of England, while others have seceded from it?" May I say a few words in reply to that question?

Of those who had for a time swerved in the direction of Rome, but are still adhering to our own Church, I venture to believe that many have really discovered the error of their way; and finding that the *ignis fatuus* of Tractarianism was leading them into a quagmire, have resolved to walk henceforth only by the light of Scriptural and Protestant truth.

Others of the same party appear to me to have been startled by the fact, that Tractarianism could not honestly go hand in hand with a Church which they believed to be a true one; and these have reasonably rejected the new religion, *because* it must in honesty have compelled them to reject the old one.

Others of the non-seceding class are to be spoken of with less respect. They have still a strong inkling for the Ultra High Church or Sacramentarian system (so-called, because it exalts the Sacraments to the place which the Saviour ought to occupy in the Church); but they have no taste for giving up the loaves and fishes, the dignity and reputation of a Protestant profession. They would quit the Church if they could carry her temporalities and honours along with them. Such persons must be regarded as taking rather a selfish and logical, than a devotional, view of the questions in dispute. And hence they are satisfied rather to continue balancing the arguments on both sides to the end, than to take a step which involves a considerable sacrifice of interest and reputation.

The adherence of Dr. Pusey to the Establishment, in spite of principles and tastes which ought in reason to have forced him out of it, many years since, is a secret of which we suppose no one keeps the key, or knows the mystery, but himself. It appears that while he has handed a larger number of persons than any other man over the walls of the Established Church, he very resolutely keeps within the enclosure himself.

Who then are the men, generally speaking, that have seceded? In the first place, we must name those who are to be regarded as the most upright and conscientious of the Trac-

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theology should be collected. *Truth* is to be the one object of pursuit; and truth is to be sought in the spirit of candour, and amidst the pages of the Bible, rather than in the writings of the soundest theologians. We believe that all exclusive establishments would have a tendency to check the growth of candour and the unbiassed study of the word of God; and therefore to exert an unfavourable influence over the noblest graces of the Christian character.—EDITOR.]

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tarian body. There are men who, honestly convinced that the Church of England and a sort of masked Popery are incompatible, and preferring the latter, have leaped boldly over the fence, and sought their food in a new pasture. We deeply mourn over such persons, because some of them must be valuable members of any Church; and we quarrel with them only on the ground that they have failed to examine, in a devout and diligent spirit, the opposite claims of the two Churches. —It is better to quit the camp, than to stay in it and betray its interests.

There are others of the seceders who are rather seceders from taste than from principle; and, in seceding, have rather yielded to taste, than to logic or to any strong conviction of the understanding. These have little or no objection to the doctrinal views of the National Church; nor have they much to object to anything that it says or does. What they do chiefly allege against it is its deficiencies. It fails to supply enough of music, and painting, and dramatic exhibitions—priests in silk and painted garments, gorgeous churches, floral altars, beautiful images, multiplied genuflections and prostrations. Their taste craves a more poetical and, as it is called, æsthetic religion—a religion of the senses, of the ear and eye and smell. Our cold, dry, northern ritual is too dull and severe for them. Italian colours and forms are more congenial to their passion for ornament and display; and they quit us in search of more luxurious pastures. I believe that mere sentimentalists are greatly exposed to danger from this source; just as mere logicians are tempted to seek their religion in the total absence of all that reasonably delights the senses, and satisfies the poetry of our nature. The one would walk only in a garden of flowers; the others, in a sandy desert. The Church of England appears to me to meet all the reasonable wishes of those who feel as well as reason, and reason as well as feel. But those who tend to excess on either side are likely, the one class to go out at one door, and the others at the opposite door. Our Protestant Church would fain be the "mother of us all;" but persons of extreme tendencies are unable to see the value of her sobriety, and to profit from her motherly tenderness and sympathy.

You will, I suppose, come to the conclusion, from what I have now said, that there are certain classes of mankind which the Church is not likely to retain. Such is my opinion; and I may add to what I have now said, that whilst they are, as I think, tremendous sufferers by their secession, I am by no means sure that we are not gainers by it.

H.

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REVIEW OF NEW PUBLICATIONS.

Nettleton and his Labours; being the Memoir of Dr. Nettleton, by Bennet Tyler, D.D., remodelled in some parts, with occasional Notes and Extracts, and specimens of his Sermons and Addresses, and an Introduction, by the Rev. Andrew A. Bonar. Edinburgh: T. and T. Clark. 1854.

THE history of a man, of whom it is asserted by credible witnesses that he was the means of awakening thousands of persons —of whom it is believed by some, that he was the means of awakening no less than thirty thousand souls—must be worthy of attentive examination.

A blessing so great as this, is said to have accompanied the labours of "the revival preacher" in the United States, Dr. Nettleton, during a life of no longer span than sixty-one years, and chiefly within the compass of the years during which he had strength to carry out his plans with full effect.

We have little satisfaction in some of the American "revivals" —a feeling in which we shall have the concurrence of many of our readers. They appear to us, in many instances, to be rather exhibitions of human passion and sympathy, than scenes of a real spiritual influence; and hence, while some conversions have taken place, (for God can make everything contribute to His glory,) to a great extent they have issued in backsliding, or a sad relapse into sin,—if that may be called relapse or backsliding which is, in fact, the falling away from a state which is not the work of the enlightening and sanctifying Spirit.

This book, towards its close, displays the deep distress of Dr. Nettleton in the contemplation of the excitement, or, as we may call them, the vagaries, of the "revivals" attempted, when his own labours were nearly over, by Mr. Finney, and others of that school. There was a want of genuineness in them, and a confidence in the arm of flesh, which must needs have alarmed and afflicted so good a man.

With Dr. Nettleton a "revival" was a special and strenuous effort to awaken sinners, extended in one place over a few weeks, accompanied with methods, cautiously used, for maintaining and ripening the work wherever it began. Throughout the whole period of it, he was most jealous for God, and most anxious that all should regard the work as to be done by Him, and to His glory, if effected at all.

We shall endeavour, after we have faintly sketched the history of his life, before he was drawn, without seeking or desiring it, into this peculiar kind of ministry, to gather out of various parts of this Memoir some account of his modes of proceeding.

Asahel Nettleton was born at North Killingworth, in Connecticut, on the 21st of April, 1783. His father was a respect-

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able farmer, in comfortable circumstances; and Asahel was the eldest son, and the second child. He had no educational advantages beyond those afforded by the common district school; but it may be inferred that he made a good use of his scanty opportunities, inasmuch as he was, even when a young man, employed for several winters as a school teacher. He was brought up by his parents with some care, and was at times the subject of serious impressions; but there was a great turning point in his spiritual life from occasional impressions to something abiding,—a work of God in his soul, which his biographer thus describes:—

"On the night of the Annual Thanksgiving, in the Fall or autumn of 1800, he attended a ball. The next morning, while alone, and thinking with pleasure on the scenes of the preceding night, and of the manner in which he had proposed to spend the day in company with some of his young companions, the thought suddenly rushed upon his mind: We must all die, and go to the judgment; and with what feelings shall we then reflect upon these scenes? This thought was, for the moment, overwhelming; and it left an impression on his mind which he could not efface. His pleasing reflections on the past, and anticipations of the future, vanished at once, and gave place to feelings of a very different kind. These feelings he concealed; but he could not entirely banish them from his mind. The world had lost its charms. All those amusements in which he had taken delight, were overcast with gloom. His thoughts dwelt much on the scenes of death, judgment, and eternity. He knew that he had an immortal soul, that must be happy or miserable in the future world; and although he had consoled himself with the thought that he was as good as others around him, and that his condition was, of course, as safe as theirs, yet he now felt conscious that he was unprepared to meet his God. He at the same time perceived that he was liable every moment to be cut down by the stroke of death, and summoned to his last account. He had no peace of mind, by day or by night. Although, at this time, he had no very just conceptions of the Divine law, or of the depravity of his heart; yet he was sensible that he was a sinner, and that his sins must be pardoned, or he could not be saved. The duty of prayer was now forcibly impressed upon his mind, a duty which he had almost entirely neglected; and it was not without a great struggle in his feelings, that he was brought to bend the knee to Jehovah. At the same time, he gave himself much to the reading of the Scriptures, and other religious books, and separated himself as much as possible from thoughtless companions. So far as he knew, and so far as is now known, there was at that time no other person in the town under serious impressions. The young people with whom he had been most intimate, were exceedingly thoughtless, and given to vain and sinful amusements. They were at this time making arrangements for the establishment of a dancing school, and they expected his aid and co-operation in the measure. But, to their astonishment, he utterly refused to have anything to do with it. He had made up his mind to quit for ever all such amusements, and to seek the salvation of his soul. But as he did not reveal his feelings to any of his associates, they knew not how to account for this sudden change in his appearance and conduct. Some, perhaps, suspected the true cause; while others supposed, that, for some reason unknown to them, his affections had become alienated from his former friends. Thus for months he mourned in secret, and did not communicate his feelings to a single individual. During this period he had a strong desire that some of his young companions would set out with him in pursuit of religion; and although his proud heart would not permit him to make known to them the state of his mind, yet he occasionally ventured to expostulate with them on the folly and sinfulness of their conduct; and to some few individuals he addressed short letters on the same subject. These warnings were treated by

some with ridicule and contempt. On the minds of others they made an impression which, as he afterwards learned, was never effaced. This was particularly the case with Philander Parmele, who was afterwards his classmate in college, and intimate friend through life. When Mr. Nettleton first became anxious respecting the salvation of his soul, he had not, as has been remarked, any very just conceptions of the depravity of his heart. He was sensible that he was not in a safe condition. He knew that he needed something which he did not possess, to prepare him for Heaven. He had a general vague idea that he was a sinner, but he saw not the fountain of iniquity within him. As is common with persons when awakened to a sense of their danger, he went about to establish his own righteousness. He vainly presumed, that by diligent and persevering efforts, he should recommend himself to the favour of God. He was, accordingly, very abundant in his religious services. He not only abandoned those amusements in which he had delighted, and forsook in a great measure the society of those who took no interest in the subject of religion, but he spent much time in retirement, earnestly crying to God for mercy. He would often repair to the fields and forests for this purpose; and he sometimes spent a large part of the night in prayer. In this way he expected to obtain the forgiveness of his sins, and the peace and consolation which God has promised to His people. But after labouring for some time in this manner, he became alarmed at his want of success. God seemed to pay no regard to his prayers; and how to account for this fact, he knew not. At this crisis he was assailed by infidel doubts. The question arose in his mind, whether he had not proved the Bible to be false? It is written: 'Ask, and ye shall receive; seek, and ye shall find.' He said to himself, 'I have asked, but I have not received; I have sought, but I have not found. How, then, can these promises be true? And how can the book which contains them be the Word of God?' He found himself disposed to cherish these doubts, and to seek for further proof that the Bible is not true. He searched the Scriptures on purpose to find contradictions in them; and he even went so far as to begin to doubt the existence of a God. Like the fool, he said in his heart, There is no God: that is, he wished there were none; for he was sensible that, if there was a God, he was not reconciled to his character; and he wished the Bible to be false, because he saw that it condemned him. But his efforts to satisfy himself that religion is not a reality, did not succeed. The thought would sometimes arise, 'What if the Bible should prove to be true! Then I am lost for ever.' This would fill him with inconceivable horror. These struggles in his mind led him to a more just knowledge of his character and condition. He began to see the plague of his own heart. His doubts respecting the truth of the promises which God has made to those who ask and seek, were dispelled by the painful conviction that he never had asked and sought as God requires. The commandment came, sin revived, and he died. He saw that God looks on the heart, and that He requires holy and spiritual service of His creatures; that 'He seeketh such to worship Him, as worship Him in spirit and in truth.' He saw, at the same time, that in all his religious services he had been prompted by selfish motives. He saw that, in all which he had done, he had had no love to God, and no regard to His glory; but that he had been influenced solely by a desire to promote his own personal interest and happiness. He saw that in all the distress which he had experienced on account of his sin, there was no godly sorrow, no true contrition. He had not hated sin because it was committed against God, but had merely dreaded its consequences. During this period, he read President Edwards's narrative of the revival of religion in Northampton, and the memoir of Brainerd. These served very much to deepen the conviction of his utterly lost condition. The preaching which he heard from time to time also greatly distressed him. As he says in his narrative, every sermon condemned him. Nothing gave him any relief. He seemed to be sinking daily deeper and deeper in guilt and wretchedness. One day, while alone in the field, engaged in prayer, his heart rose against God, because He did not hear and answer his prayers. Then the words of the Apostle, 'The carnal mind is in enmity against God,'

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came to his mind with such overwhelming power as to deprive him of strength, and he fell prostrate on the earth. The doctrines of the Gospel—particularly the doctrines of Divine sovereignty and election—were sources of great distress to him. There was much talk respecting these doctrines at that time in North Killingworth. Some disbelieved and openly opposed them. He searched the Scriptures with great diligence, to ascertain whether they are there taught; and although his heart was unreconciled to them, he dared not deny them, for he was convinced that they were taught in the Bible. He would sometimes say to himself, 'If I am not elected, I shall not be saved, even if I do repent.' Then the thought would arise, 'If I am not elected, I never shall repent.' This would cut him to the heart, and dash to the ground all his self-righteous hopes. For a long time he endured these conflicts in his mind. Meanwhile, he became fully convinced that the commands of God are perfectly just—that it was his immediate duty to repent, and that he had no excuse for continuing another moment a rebel against God. At the same time, he saw that such was the wickedness of his heart, that he never should repent, unless God should subdue his heart by an act of sovereign grace. With these views of his condition, his distress was sometimes almost insupportable. At one time he really supposed himself to be dying, and sinking into hell. This was the time of which he speaks in his narrative, when he says, 'An unusual tremor seized all my limbs, and death appeared to have taken hold upon me.' For several hours his horror of mind was inexpressible. Not long after this, there was a change in his feelings. He felt a calmness for which he knew not how to account. He thought at first that he had lost his convictions, and was going back to stupidity. This alarmed him; but still he could not recall his former feelings. A sweet peace pervaded his soul. The objects which had given him so much distress, he now contemplated with delight. He did not, however, for several days, suppose that he had experienced a change of heart; but finding, at length, that his views and feelings accorded with those expressed by others, whom he regarded as the friends of Christ, he began to think it possible that he might have passed from death unto life. The more he examined himself, the more evidence he found that a great change had been wrought in his views and feelings respecting Divine things. Old things had passed away; all things had become new. The character of God now appeared lovely. The Saviour was exceedingly precious; and the doctrines of grace, towards which he had felt such bitter opposition, he contemplated with delight, and had now no doubt of their truth. He saw clearly, that if there was any good thing in him towards the Lord God of Israel, it was not the result of any effort of his own, but of the sovereign and distinguishing will of God. It was about ten months, as has been already intimated, from the time when Mr. Nettleton's attention was first seriously turned to the subject of religion, before he obtained peace in believing. With him, what the old Divines termed the *law-work*, was deep and thorough. This protracted season of conviction gave him a knowledge of the human heart which few possess, and which was doubtless intended by God to prepare him for his peculiar labours as a minister of Christ." (pp. 23—30.)

His father died in 1801; and now the care of the family and the farm devolved upon him. But, while he laboured in the fields, his thoughts often turned to the blessedness of being instrumental to the salvation of souls; and some accounts of missions (then a new subject of interest to Christians,) which came before him in a religious periodical, brought him to a decision that he would devote himself to the service of God, as a missionary to the heathen, if only that gracious Father would open the way for him to do so.

The obstacles to be overcome were considerable. His education was imperfect; it was wholly out of his power to meet

the expenses of residence at a college, and the family could not spare him from the farm, on which their subsistence depended. But he was resolved to do what he could. Whatever time could be spared from the fields was spent in diligent study, excepting so much as was required for keeping the winter school. In the autumn of 1805, when he felt himself at liberty to take a decided step towards the accomplishment of his heart's desire, he was also sufficiently advanced in knowledge to begin to keep terms at Yale College, then under the presidency of Dr. Dwight.

His college life was a time of spiritual progress, but in other things he was not in any measure distinguished above his contemporaries. And as regards his religious experience, he had some seasons of deep trial, such as when he was led to search and examine himself, (while reading Edwards "On the Affections," and some manuscript Sermons of Dwight's,) with an intense earnestness, which brought him into very deep waters. "The all-absorbing question, resting on his mind by day and by night, mingled with many sighs, tears, and groans, was, 'Am I a child of God?'" (p. 40.) Happily that conflict ended in his enjoyment of peace.

He strove to be useful to his fellow-students, and was not without success. But we do not intend to dwell on this part of his life. It must suffice if we further say, that he was eminently consistent in all his conduct, and gave promise of being a useful minister; but that he did not exhibit, as a friend and contemporary considered, "any such traits of intellectual character as led to anticipations in any measure correspondent with the well-known facts of his subsequent history." (p. 41.)

On leaving Yale College, it was his deliberate resolution to hold himself in readiness for missionary employment, if the Lord should seem to open his way; and meanwhile it was his intention to enter the College of Andover, for the further prosecution of theological studies. From this latter purpose, however, he was diverted by his strong desire to discharge a debt, which he had contracted in order to meet the expenses of his education. Soon after this disappointment, he was urged by Dr. Dwight to fill a college office; and in the performance of its duties he remained at Yale College, prosecuting his theological studies as his time allowed.

We extract words which we are not exactly able to construe, so as to explain what denomination is meant (though we believe it to have been the Independent,) when we make the following quotation, as giving the next important stage of Dr. Nettleton's history:—

"Mr. Nettleton was licensed to preach by the West Association of New Haven County, at the house of the Rev. Dr. Trumbull, in North Haven, 28th May, 1811. It was not till the summer of 1817 that he was ordained as an Evangelist, by the South Consociation of Litchfield County."

He at once began to execute the office to which he was licensed; and such results attended his preaching, that he saw

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it to be his duty to continue in the work which appeared to be so distinctly marked out for him by God; and thus, without ever giving up the readiness he had formerly felt to go forth as a missionary, should that seem to be his Master's good pleasure, the time never came for his release from stronger claims, so long as his bodily vigour lasted.

His views and wishes, with regard to his ultimate destination, as a bearer of glad tidings to the heathen, prevented his entertaining the thought of any fixed engagement in his native country. His eye was turned towards places in the State of Connecticut, which were in spiritual destitution, and where some temporary service might be useful. He selected the eastern part of that State, on the borders of Rhode Island; and this circumstance tended to prepare him for the great work in which he was soon to be God's instrument for good. It was the scene of a former "revival," which had left the land a very wilderness. The most unbridled fanaticism had prevailed; sectarian divisions had been rampant; and these together had left a state of things over which a real Christian must needs have bitterly lamented. The volcano had burned out, and left nothing but ashes.

His own spiritual trials had given him an unusual amount of knowledge of what is in man's heart. Here he greatly increased that knowledge, while acquainting himself with the painful history of the preceding half-century. He also could investigate the working of revivals, enquire why and how they failed, what faults were to be shunned in the direction of them, and by what means they might be regulated so as to promote the eternal salvation of the souls of men. He often afterwards regarded this period as one in which he was specially prepared for the work which God was intending him to do.

It is believed that during the year, or somewhat more, which he employed in this way, "some souls were awakened, and hopefully converted to Christ." (p. 63.) Our readers will be able to guess at the meaning of the Americanism "hopefully converted," and therefore we shall not stop to criticise or explain the expression. This remark will hold good with reference to other quotations.

"In the fall of 1812, having received an invitation to preach in South Salem, New York, he stopped, on his way thither, at South Britain, Conn., where his after biographer, Dr. Burnet Tyler, resided. This was the commencement of their acquaintance,—an acquaintance which soon ripened into an endeared friendship, that lasted through life. There was at that time a very interesting revival of religion in South Britain. This induced him to prolong his visit for one week. He preached on the Sabbath, and attended several other religious meetings, besides visiting, with the pastor, from house to house, and conversing with those who were anxious for their souls. His labours were very acceptable to the people; and there is reason to believe that they were blessed to the saving of some souls." (pp. 63, 64.)

Such instances as may serve to give a fair idea of the real nature of these revivals, of which from that time onward he became the promoter, will be best appreciated if preceded by

a more distinct reference to the qualifications by which it pleased God to adapt him to the service he was to undertake; and likewise by some account of the plans which he pursued in the several places in which he did the work of an evangelist. The concluding sketch of his character in this Memoir contains the following passages, which are to our present purpose:—

"That Dr. Nettleton was a man of more than ordinary piety will be evident to all who have attentively perused the foregoing account of his life. His piety was deep, steady, operative, and consistent. Nor was it subject to those alternations of feeling which are sometimes witnessed in eminently good men. Some seem to be always in the possession of great spiritual enjoyment, or else in the mists of darkness. Dr. Nettleton's feelings were more uniform. He seems never to have been greatly elated nor deeply depressed; but to have maintained generally a calm and peaceful frame of mind. His piety was consistent. There was a beautiful symmetry in his Christian character. The various graces of the Spirit were harmoniously blended, and exhibited, each in its proper place, and in its due proportion. It is the nature of false religion to be deformed: and characteristic of all hypocrites, that they strain at a gnat and swallow a camel. But the Christian character of Dr. Nettleton was formed on principles which enter into all the minutiæ of a man's life. His opinions were not formed hastily, nor taken up upon credit, but were the result of deliberate and prayerful examination: and when formed they were rarely changed. He acted, not from passion, or any sudden impulse of the moment, but from principle; and could not be induced to swerve from the path of duty either by flattery, or frowns, or any worldly motive. When entreated by one in whom he reposed great confidence, and whose friendship he highly prized, to give up his opposition to certain doctrines which he believed to be erroneous, and of dangerous tendency, he replied: 'You might as well ask me to cut off my conscience, and throw it away.' He was not influenced by the principles and practices of others, any further than he was satisfied that they were conformed to the Word of God. He thought for himself, and formed his purposes in the fear of God, and with reference to the final judgment. Humility was a striking trait in the character of Dr. Nettleton. When a young man, he read in an old book this maxim: 'Do all the good you can in the world, and make as little noise about it as possible.' This maxim had great influence in the formation of his character. He treasured it up in his memory, and believing it to be in accordance with the precepts of the Gospel, he made it a rule of conduct. Hence everything like ostentation he abhorred. Few men ever had greater temptations to the indulgence of pride. His great popularity as a preacher, and the almost unparalleled success which attended his labours, even while he was but a youth, constituted a source of great danger. Many of his fathers and brethren in the ministry trembled for him, lest he should be lifted up with pride. But he seems to have been remarkably delivered from the power of this temptation. Notwithstanding his great popularity, he seems not to have been elated. He was modest and unassuming, and always sensible that the success which attended his labours was not owing to any goodness in himself, but to the sovereign grace of God. He was aware of his danger. Once, when asked what he considered the best safeguard against spiritual pride, he replied: 'I know of nothing better than to keep my eye on my great sinfulness.' Dr. Shephard of Lenox, says: 'He would not suffer any one to commend his sermons, or any of his public performances, or to speak of the success of his labours, if he could prevent it; and when any one attempted to praise him in view of the good he had done, it seemed directly to fill his heart with grief.' Mr. Cobb, of Taunton, also says: 'He was remarkably free from the love of applause. When any one spoke to him of the good he was doing, he would sometimes reply: 'We have no time to talk about that.' And frequently I have known him to turn pale, and retire from the company, and prostrate himself before God, as a great and unworth sinner." (pp. 419—421.)

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A strongly-marked feature of his character was *meekness*. His biographer says,—

"The success of his labours greatly exasperated the enemies of religion, and awakened in their breasts the most malignant hostility. False reports, intended to destroy his character, were invented and industriously circulated; and in other ways he frequently met with personal abuse. But the malice of his enemies awakened only his pity. So far as is known, he never manifested the least resentment towards those who slandered and abused him. When reviled, he reviled not again; when he suffered, he threatened not, but committed himself to Him who judgeth righteously. He felt himself laid under special obligations to pray for his persecutors; and, to the honour of divine grace let it be recorded, not a few of them were hopefully brought to repentance, and became some of his most ardent friends." (p. 424.)

His history exhibits a remarkable forgetfulness of self. It was evidently acutely painful to him when men magnified him; when his presence, and not the grace of God, was regarded as essential to the work. There are given some remarkable instances in which he withdrew privately, and without notice, when he found that awakening minds were disposed to lean too much upon him, or to forget who it was to whom they ought to have been stedfastly and confidingly directing themselves.

With the foregoing qualifications was united an undaunted courage, rendering him plain and faithful as well as kind and affectionate, and bold to persevere in the course which he saw to be right, though never wantonly hurting the feelings of any living creature.

Withal he was endued with

"A clear, vigorous, and discriminating mind,—a mind adapted to investigation, and well disciplined by study. The course of his life, particularly in the first year of his ministry, was such as to prevent him from cultivating any extensive acquaintance with books. But his mind was ever active, and constantly engaged in search of truth. Amid his abundant labours he found some time for reading; and the books which he read were well selected, and thoroughly studied. He made no pretensions to great scientific attainments, nor to any very extensive acquaintance with general literature; but his mind was well stored with biblical and theological knowledge. Few men ever possessed a more thorough acquaintance with the Bible, or were capable of expounding it in a more interesting manner." (p. 398.)

Such were his mental powers, and such the stores of knowledge which he could call into use, that he was able to reason with great power, even when brought into conflict with the best-furnished opponents.

Having these characteristics, notwithstanding that he made no show in his career at College, it is evident that he was no ordinary man, and that he was qualified in an eminent degree for the work of the ministry.

But for the special work into which he was led, he was fitted in other respects.

He felt an intense interest for the salvation of souls, united with the most genuine pity for those who were heedlessly wandering in the ways of sin and worldliness; and he was actuated by a burning desire to be himself an instrument, by

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any means, and in any sphere, at home or abroad, for bringing about the conversion of his fellow sinners. This was the object for which he thought, toiled, prayed, and lived,—the conversion of souls. All his talents were consecrated to the pursuit of this exalted object of a holy ambition.

His knowledge of human nature was remarkable. He had studied that mysterious subject within himself, as well as by observant intercourse with others. Hence he could see what particular line to take with different assemblages of people, and with various individuals. It was observed that he had not been many days in a place before he had formed a tolerably accurate estimate of what was special in the spiritual state of the inhabitants.

His preaching was solemn and substantial, adapted to arrest the attention, to instruct the mind, and to command the respect of those who look for some intellectual eminence in a preacher.

His conversational powers were considerable, and he manifested a great facility for meeting the various phases of mind with which he was continually brought into contact.

"One thing," says his biographer, "which contributed greatly to Dr. Nettleton's success, was his faithful *private conversation*. Many were, by this means, awakened from their stupidity, and excited to attend to the concerns of their souls. He had a talent which few possess, of introducing religious conversation with individuals of every description. He was rarely abrupt; never harsh, but always kind and affectionate. His first object was to secure the confidence of the individual with whom he was conversing, and to lead him on gradually to a consideration of the importance of religion in general, and then to a more particular consideration of his own spiritual state. When he perceived that an impression had been made, he would follow it up, and watch its progress with intense assiduity. He could easily introduce religious conversation with persons of every grade in society, from the highest to the lowest. To a lawyer he once said, 'I have often thought that persons in your situation—persons of liberal education and high standing in society—are in peculiar danger of losing their souls; and for this among other reasons, that everybody is afraid to converse with them.' This remark opened the way for a perfectly free conversation, in which he was as faithful as he would have been to any individual in the humblest walks of life. In conversing with awakened sinners he exhibited great wisdom. There was no part of the ministerial work in which he excelled more than in this. It was not his custom to converse *much* with awakened sinners. He has often remarked that a great deal of conversation has a tendency to confuse the mind, and to dissipate, rather than deepen, religious impressions. He would converse with them enough to keep the subject before their minds, and to correct any false notions which they might have imbibed. He did not like to have awakened sinners spend their time in running from one individual to another, to seek sympathy and instruction, lest they should 'weep and talk away their impressions.' He was desirous that they should be much alone, engaged in reading the Scriptures, serious meditation, and prayer. Mr. Brace, in his account of the revival in Newington, after describing the solemnity which pervaded the assembly at the close of one of Dr. Nettleton's meetings, says: 'He requested them to retire without making a noise. "I love to talk to you, you are so still. It looks as though the Spirit of God was here. Go away as still as possible. Do not talk by the way, lest you forget your own hearts. Do not ask how you like the preacher; but retire to your closets, bow before God, and give yourselves to Him this night."' He frequently gave such advice.

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"In his conversation with awakened sinners, he was careful never to flatter them, or to say anything suited to allay their fears. He never expressed to them the opinion that their condition was hopeful. On the contrary, he gave them to understand, that, while they remained impenitent, there was an awful uncertainty whether they would be saved. He urged the duty of *immediate repentance*, and showed them that they could do nothing short of repentance which would in the least degree improve their condition. He endeavoured to destroy all their dependence on their own works—to shew them that all their religious services were selfish and sinful, and that God has made no promise of pardon to anything short of faith and repentance.

"Sometimes, instead of entering into particular conversation with individuals who were under concern of mind, he would drop a single remark suited to awaken in their minds profitable trains of thought, such as the following:—'If your heart is so hard that you cannot repent now, what will you do when it becomes a great deal harder?' 'What reason can you assign why you should not love God?' 'Oh! what a hard heart you have!' 'What reason have you to think that you ever shall repent?' It was not uncommon for awakened sinners to feel as if he could give them relief; but when he found that they were relying on him to save them, he would treat them with neglect. This often called into exercise the enmity of their hearts, and thus served to deepen their conviction, by shewing them their utterly lost condition." (pp. 300—303.)

Of the sagacity with which he employed his conversational powers, the following anecdote is an instance:—

"To a man of education, and of a very proud spirit, who, under some seriousness of mind, had a private interview with Dr. Nettleton, and said at its close, 'Mr. Nettleton, I will thank you not to speak of my case to any one, for it is doubtful yet what the result may be;'—he at once replied, 'I agree with you perfectly, that it is best your case should not be known; and I engage to keep it entirely to myself; and if you will do the same, it will not be known. It is, as you say, very doubtful how the case will turn. You may soon give up the subject, and lose your soul.' Under this remark the man was soon so deeply distressed, that he cared not if the whole world knew it; and very soon he found peace." (pp. 415, 16.)

His intercourse with the young was conducted with kindness and affection; he was cheerful, and neither austere nor sanctimonious with them; he interested them by his conversation, and gained their esteem and confidence. These remarks apply to his general treatment of youthful hearts; but it may serve at least to suggest what manner of man he was towards them, in those special interviews which he had with them in the season of a religious awakening.

His methods of proceeding have not been described in this Memoir with any distinctness; and we are left to glean, here and there, in order to ascertain what plans he pursued. This surely is a great defect; as it leaves in some uncertainty the very matter which all would most desire to know, and which might become most useful to those who would desire to gather hints for usefulness, from the experience of one who was so blessed of God in the work of an evangelist.

We think we do not err, in any material point, if we say that:

1. He never began to work in any place to which he was not invited by the minister of a congregation; and that he always

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acted in the closest harmony with such minister, and upheld him amongst the people.

2. He generally commenced by preaching one or more sermons, designed especially to awaken sinners. But in these he did not so much address himself to their fears or other feelings, as to their consciences, which he endeavoured to arouse by convincing them of sin. Usually he grasped some one great and momentous point, setting it forth with clearness and force, and not allowing the thoughts of his hearers to wander off into other subjects. His intense desire for the salvation of souls imparted a genuine eloquence to his preaching. But he studiously guarded against mere excitement; and would often tell his congregations that what he wanted was to lead them to think upon themselves and upon Christ, solemnly and intently, but in stillness and quietness. He would urge them to return to their homes in silence, and there to seek to be alone with God. Sometimes at first, but always at some time, as he judged appropriate, his sermons were occupied with such doctrines as predestination, election, and perseverance, of which he took what is called the Calvinistic view. It will, however, be an entire misconception of him to suppose that his preaching was not eminently practical; setting up the highest standard of Christian holiness, as obligatory on all the followers of Christ; or that he did not enforce upon his hearers their responsibility in the sight of God.

The specimens of his sermons, or selected passages from them, which are to be found in the Memoir, do not serve to explain why his labours should have so greatly prospered. From many a volume published in England and America extracts might be made, from which results at least as great might have been expected. But quotations impart no idea of the emphasis, the countenance, and other external aids; and even when all of these are taken into the account, we can but say, respecting the abundance of fruit granted to his labours, that so it seemed good in God's sight.

His biographer gives the following description of his preaching:—

"Under his ministrations an awful seriousness pervaded the assembly. No one, unless it was some bold blasphemer, presumed to trifle. Such were the manifest tokens of the presence of God, that the minds of the people were filled with awe, and the breathless silence was broken only by the occasional sighs and sobs of anxious souls.

"His enunciation was distinct, and his emphasis natural; the deep bass tones of his voice were sometimes peculiarly solemn and impressive. His eloquence was not that of splendid diction or graceful delivery; it was the eloquence of sight and feeling. It was 'practical reasoning, animated by strong emotion.' 'There was nothing peculiarly captivating in his voice, in his style, or his delivery,' says Dr. Humphrey; 'nothing to make you admire the man, or his writing, or his speaking. His prayers were short, generally, and always fervent, scriptural, and appropriate. When he rose to speak, there was a benignant solemnity in his countenance, which awed the most thoughtless into seriousness; while at the same time it excited an unwonted desire to hear

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what he had to say. He had a voice of more than ordinary compass and power; and though there was nothing harsh or repulsive in its modulation, you sometimes regretted that he had not enjoyed better advantages for training it. He always commenced in a low key, enunciating every word and syllable so distinctly, however, as to be heard without difficulty in the remotest part of the house. So simple were his sentences, so plain and unadorned was his style, and so calm was his delivery, that for a few moments you might have thought him dull, and sometimes even common-place, but for the glance of his piercing eye, and an undefinable something in his whole manner, which insensibly gained and rivetted your attention. As he advanced, and his heart grew warm, and his conception vivid, his voice caught the inspiration; his lips seemed to be touched with a live coal from off the altar; his face shone; every muscle and feature spoke; his tones were deep, and awfully solemn; his gestures, though he never in his life flourished off a prettiness, were natural, and at times exceedingly forcible. But his eye, after all, was the master-power in his delivery; full, and clear, and sharp, its glances, in the most animated parts of his discourses, were quick and penetrating, beyond almost anything I recollect ever to have witnessed. He seemed to look every hearer in the face, or rather to look into his soul, almost at one and the same moment. You felt that you were in the hands of a master, and never stopped to inquire whether he was a good or a bad pulpit orator. Whatever his critics might say, in one thing you could not be mistaken—he arrested your attention, and made you feel, for the time at least, that religion is indeed the one thing needful.

"One who had heard him preach often, remarked, 'He had the art of repeating some short and striking sentence in a manner, and with an effect, that no other could imitate. It was like the repeated strokes of the beetle, in the hand of a giant, upon the head of the wedge, driving it into the very heart of the knotty oak.' But it was not, as we have said, this man's eloquence, or high intellect, nor even his mere fervour, that produced the abundant fruit of so many souls awakened and saved. It was the Holy Ghost, poured out on him and on his hearers." (pp. 228—230.)

The same Dr. Humphrey is quoted in another place, describing his preaching as follows:—

"His revival topics were systematically and admirably arranged. In his discourses, he began at the beginning,—a full belief in the total depravity of the human heart; he arraigned sinners, whether young or old, as rebels against God; and made the threatenings of the law thunder in their ears, as but few preachers have power to do. With him, acting as an ambassador of Christ, there was no such thing as compromise. The rebels must throw down their arms, and submit unconditionally, or he would give them no hope of pardon. Hundreds, if not thousands, can witness what a terrible dissector he was of the joints and the marrow. At the same time that he shewed the impenitent they were lost, he made them feel that they had destroyed themselves. It was difficult to say which he made plainest,—their danger or their guilt; their immediate duty to repent, or the certainty that, without being drawn and renewed by the Spirit of God, they never would repent. It was in vain for them to retreat from one refuge to another. He was sure to strip them of all their vain excuses, and deliver them over to their consciences, to be dealt with according to law and justice. He preached what are called the hard doctrines—such as Divine sovereignty, election, and regeneration—with great plainness, discrimination, and power. His grand aim was to instruct, convince, and persuade; to this end, his appeals were constantly made to the understanding, the conscience, and the heart. The passions he never addressed, nor were his discourses at all calculated to excite them. Any outbreak of mere animal feeling he was always afraid of, as tending to warp the judgment, and beget false hopes. His grand aim was to instruct his hearers so thoroughly, and to point out the difference between true and spurious conversion so clearly, as to make it difficult for them to get hopes at all, without good spiritual evidence on which to found them. Knowing how

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apt persons are to cling to their hopes, whether good or bad, he depended much more upon holding them back till they had good evidence, than upon shaking them from their false foundations." (pp. 376, 7.)

3. Combined with the sermons was a regular system of select meetings. The details of their arrangements probably varied, according to the circumstances of different places; but, generally, we think we may gather that they were of two kinds,—the one consisting of those whose minds had been arrested by what they heard, and brought to desire to be released from a state of danger, and to be guided into the way of peace. Another seems to have been composed of those who had advanced somewhat further, and were decided in their choice, to seek the kingdom of God and His righteousness. In these meetings he appears to have been influenced by a solemn fear of any mere animal excitement, or of whatsoever could not be regarded as a real work of grace. He cherished what appeared to be of God; he dreaded what was only of man. His method of proceeding was, after prayer, to go round the room, and converse singly and privately with those who were present, and then to address them all collectively.

4. He had private interviews with all who declared themselves to be concerned for their souls. These conferences were conducted cautiously, and were often very short; but his remarkable insight into the peculiarities of each case, almost at a glance, enabled him to say the very thing which was required by the mind or heart at the moment. Many had occasion to own, that he had been God's instrument for their salvation, in their private conversations.

All this was carried on for a period varying from five or six weeks to three months, and sometimes more, when he went to another place. But he still had occasional correspondence with the pastor, and sent instructive and edifying messages to the people. Even had he no other calls, he would not have prolonged these efforts in any place; for he regarded them as only to be put forth occasionally, and as more than could be attempted profitably as a regular branch of pastoral work. Soon after the commencement of his labours in any locality, it became so great a strain upon his mind and body, that the wonder is, not that he became unequal to such great exertion, after persevering in it for ten years, but that he had strength to continue in it so long.

A few examples of his work, so far as they may be found in this volume, will be fitly prefaced by the following remarks of his own, on the general subject of these special efforts to awaken slumbering consciences:—

"A powerful religious excitement, badly conducted, has ever been considered by the most experienced ministers, and best friends of revivals, to be a great calamity. Without close discrimination, an attempt to raise the tone of religious feeling will do infinite mischief. This was the manner of false teachers; 'They zealously affect you, but not well.' It will be like that of Saul before his conversion; and like that of the Jews, who were never converted, 'a zeal of God, but not according to knowledge.' The driving will

become like the driving of Jehu; 'Come, see my zeal for the Lord!' The storm, and fire, and earthquake are dreadful; but God is not there." (pp. 366, 367.)

And now for an example or two. The scene of one is Milton, in Connecticut, "a waste place."

"The people were not only without a pastor, but had become so weakened by divisions, and by the loss of their parish fund, that they almost despaired of ever enjoying again the privilege of a preached Gospel." (p. 67.)

Mr. Nettleton, at the urgent request of a friend, went and took lodgings there, on a Friday, in the autumn of 1813.

"The next day, notice was sent to the people that they might expect preaching on the Sabbath. This was entirely unexpected by the people, as they were ignorant of the efforts which had been made in their behalf. On Sabbath morning, Mr. Nettleton repaired to the place, and preached to a very small congregation. There were but few professors of religion in the place, and these were in a lukewarm state, and very great indifference to the subject of religion prevailed among the people at large. At the close of public worship, one of the people, very reluctantly, as he afterwards confessed, invited Mr. Nettleton to his house, because there was no other individual who was disposed to do it. In this house he found a pleasant home; and it proved to be like the house of Obed-edom, which God blessed. Salvation came indeed to this house, and the family were much more unwilling to part with their guest, than they had been to receive him.

"The curiosity of the people was soon excited; they flocked together to hear the stranger who had come so unexpectedly among them. At the close of one of his evening meetings, he informed them, that he had been requested to come and labour with them for a season, and he wished them to pray for a revival of religion; adding, 'Whether you do or not, it is possible there may be one; for Christians in other places have agreed to pray for you.' This produced great solemnity. Several went from that meeting in deep distress. It was soon manifest that God was in the place of a truth. The work increased rapidly, and became very powerful. It was characterized by remarkably clear and distressing convictions of sin. The subjects of it had a vivid sense of the opposition of their hearts to God; and, in some instances, their distress was overwhelming.

"On one evening, two or three individuals were in such horror of mind, that it became necessary to remove them from the meeting to a neighbouring house. This, for a moment, created some confusion, but order was soon restored, when Mr. Nettleton addressed the people in the following manner: 'It may perhaps be new to some of you, that there should be such distress for sin. But there was great distress on the Day of Pentecost, when thousands were pricked in the heart, and cried out, 'Men and brethren, what shall we do?' Some of you may, perhaps, be ready to say, If this is religion, we wish to have nothing to do with it. My friends, this is not religion. Religion does not cause its subjects to feel and act thus. These individuals are thus distressed, not because they have religion, but because they have no religion, and have found this out. It was so on the Day of Pentecost. The thousands who were pricked in their heart had found that they had no religion, and were unprepared to meet their God. They had made the discovery that they were lost sinners, and that their souls were in jeopardy every hour.' These may not be the precise words, but such was the substance of his address. It produced a salutary effect. It served to check what would be the natural result of mere sympathy on such an occasion, and also to stop the mouths of those who might be disposed to cavil. It is worthy of remark, that in most of the revivals under Mr. Nettleton's preaching, there were cases of overwhelming distress. But this distress was not the result of mere sympathy, but of clear conviction of sin; and in almost all cases, it soon terminated in a peaceful and joyful hope of salvation.

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"Mr. Nettleton laboured in Milton three or four months, during which time a large number became hopefully subjects of renewing grace. The wastes of Zion were repaired. The things which were ready to die were strengthened, and there was great joy in that place." (pp. 68—70.)

He made a journal of one, and one only, of these "revivals." It was that of Nassau, which commenced in April, 1820. Want of space alone prevents our introducing it here at full length, but we must content ourselves with extracts :—

"The state of religion in this village and its vicinity has for years been deplorable. The village contains a house for public worship, held in common by two denominations—the Dutch Reformed, and the Presbyterians. The former, during the winter past, have had one sermon every alternate Sabbath; and the latter have had no settled minister, and no regular preaching for years. Indeed, their little church had become nearly extinct. The revival of religion in this place commenced as follows:—'In the month of February, a number of persons from this village visited Malta, during the revival there. One of this number was left at Malta, became a hopeful subject of Divine grace, and shortly after returned to this village. The sacred flame began to kindle in the hearts of a few old professors. The news of distant revivals began to excite inquiry; and some few sinners became more solemn. One, after a season of distress, became joyful. For a moment, hope was cherished that a glorious day had dawned; but the surrounding darkness prevailed, and hope at length expired. For a few weeks I had been absent from Malta. On my return, I received repeated and pressing invitations to visit Nassau. Prompted by this state of things, instead of returning to Schenectady, as was expected, I concluded to defer it for one week, and visit Nassau."

"April 19.—Arrived at Nassau. Attended a meeting in the school-house. About fifty assembled, and nothing particular occurred.

"April 20.—This evening attended a meeting in a large dining-hall in a public-house. The room was crowded. A number stood around the doors and windows, and listened with respectful silence and much solemnity. It afterwards appeared, that not less than twelve or fifteen dated their first serious impressions from that meeting. A Mr. P—— subsequently observed, 'I went to that meeting full of prejudice. You began to tell me the feelings of my heart; and I began to be vexed and angry at one or two of my neighbours, for informing you what I had said. I thought you were a man of great brass. On returning from meeting, I asked Mrs. P—— how she liked it? She burst into tears, and we both wept.'

"Another whose mind was impressed at this meeting, was a young woman who had passed through a revival in the town of Salisbury, Connecticut, five years before. She had been somewhat anxious, and lost her concern, and, as I have since learned, had made light of the subject. She entered the room this evening in company with others, without suspecting that the preacher was a man whom she had ever seen before. She remarked afterwards: 'As soon as I saw the preacher, I felt distressed. I observed it was the same man that preached in Salisbury. I was expecting a revival.' From this time her former feelings returned; and, in addition, she was overwhelmed with a sense of her guilt in having dropped the subject.

"April 21.—This evening met those that were anxious, at Dr. M——'s. About thirty were present. As I commenced speaking to them in general, all were very still and solemn. Suddenly a youth, sitting near the window, as if pricked in the heart, cried out in distress. This produced no diversion of attention, but increased the solemnity; for the cause was perfectly understood. After conversing with each one, we bowed the knee together at the throne of grace, and then, in solemn stillness, retired at an early hour. A number of these anxious souls belonged to one family. They reached home weeping. The father of the family had retired to rest. As the carriage came up to the door, he heard the cry of distress, and started from his bed

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to learn the cause. His daughter-in-law, on entering the house, threw her arms around his neck, and exclaimed, 'My father, what shall I do? what shall I do?' She continued for some time in great distress; but, before morning, was rejoicing in hope.

"April 22, Saturday.—Was in some doubt what course to pursue, as the meeting-house on the next Sabbath was engaged. Rode to Greenbush, and negotiated an exchange with the Rev. Mr. Marselus, of the Dutch Reformed Church.

"April 23, Sabbath.—Mr. Marselus preached at Nassau with power and effect; and at the close of the services, at my request, read a letter from Dr. M'Auley, containing an account of the revival in Union College and Schenectady. This increased the solemnity. I preached at Greenbush in the forenoon; and at three o'clock, p.m., preached again, in a ball-room at a public-house on the road, about two miles from this village. When I arrived, I found the ball-room crowded to overflowing. At the close of the services, a number assembled around me. Some from curiosity, but many in deep distress, weeping aloud. I requested them to suppress their cries, and be as still as possible. At this meeting a number were awakened. This evening, preached in the meeting-house in this village for the first time, to a crowded and solemn audience.

"April 24.—This evening met about sixty, in a meeting for anxious inquirers. Among them were many in deep distress. This I expected would be my last meeting in this place. But I found so many in distress for their souls, and the number increasing, that I announced the appointment of one public meeting more in the meeting-house, on the following evening.

"April 25.—Met in the meeting-house. More crowded than ever, and solemn as eternity. Preached on the *nature* and *reasonableness* of Gospel repentance; and urged the duty of immediate compliance, and the danger of delay. Never more expecting to meet my anxious hearers in this world, I urged them, by all the solemnities of the Judgment, not to pass the threshold of the meeting-house that night, with impenitent hearts. They seemed to hear as for their lives. In the midst of the discourse, one found relief from deep distress, and lifted up a joyful countenance. No sooner had I closed, and stepped from the stage, than she came near; and taking her husband by the hand, urged him to come to Christ. It was like a two-edged sword. It pierced him to the heart. At this moment the anxious ones assembled around me, and took me, some by the hand, some by the arm, and some by the coat, exclaiming, 'Don't leave us! What shall I do? what shall I do?' Nearly the whole congregation tarried. Those who could not come near, stood, some on the seats, and some on the sides of the pews, to hear and see. From the midst of this scene of distress, I addressed the whole congregation for about five minutes. Among other things, I said, 'My hearers, I now no longer hesitate to tell you, what I have hitherto been afraid to speak, that a revival of religion is begun in Nassau. Yes, from what I have seen, I can no longer doubt the fact. I believe you are about to witness a solemn and trying time in this place; and now you must prepare either to be taken, or to be left.' I then told them I would meet them in the morning at sunrise, in the schoolroom, and pray with them before I left, if they chose. I advised them to depart as still as possible, and to be retired through the night.

"April 26.—Met them in the morning before sunrise. Two of those who went away in distress last night, came to me rejoicing this morning. They found relief before they slept. I prayed and conversed with them a few moments, and started for Schenectady before breakfast. Heard of one more rejoicing this morning. I called, and found it so, and found others in distress. The distress in one house led me to another, and that to another, until I visited nine families before I left the place. It was truly affecting to witness these strangers crying for mercy. In this state I left them, and went to Schenectady. During my absence, I felt a deep interest for those in Nassau. The scenes that I had there witnessed were continually before me. It rained, and I tarried two nights."

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"April 28.—Started from Schenectady for Nassau. Arrived at Mr. B.'s, within three miles of the village, late in the evening. In this house, some whom I had left in great distress met me with joyful countenances. Here I was informed that the Baptists had a meeting at the meeting-house this evening. Wishing to embrace the opportunity to make an appointment, I drove on to the meeting-house, and found the house nearly full. All were standing and about to retire, as the meeting had just closed. I made my way through the crowd, as I supposed, unobserved, stepped upon the stage, and announced an appointment for the next Sabbath. The effect of this little circumstance was almost incredible. I can hardly say which was most prominent, the burst of joy or of grief. A number came to me with joyful countenances, while others were borne down with grief. It is, this night, just one week since the first instance of hopeful conversion occurred, and now about thirty appear to be subjects of grace. Many of these, it was afterwards found, obtained relief on the day I left them, and some a few moments after. This was a memorable day; for when they afterwards came together to give a relation of their Christian experience, we found that some on that day retired into the groves and fields, and some into their chambers and closets, to cry for mercy. I have since thought that the effects of my leading them as I did—in the advanced stages of their conviction—was evidently beneficial. It drove them from all human dependence. Distressing as it is, and cruel as it may seem, it is necessary for them to feel that no arm but God's can help them. Similar effects, from like circumstances, have heretofore been witnessed.

"April 30.—Sabbath. The congregation was crowded and solemn. This day an event took place, unknown to me at the time, which was designed by the enemy to check and put a stop to the work; but which, in the hand of God, was made subservient to its advancement." (pp. 114—120.)

We may but add one extract from a letter, in which he gives a summary of the fruits which God had granted to his labours between June, 1822, and the end of November, 1823:—

"The revival of religion in the eastern part of the State of Connecticut has perhaps never been more interesting than within a few weeks past. I propose to give you the outlines of this work, from the commencement down to the present. It has heretofore been a common remark among Christians, that revivals have been much less frequent, and less powerful, in the eastern than in the western part of this State. Most of these churches, in years past, have been favoured with seasons more or less reviving, but never with such a general and powerful refreshing from the presence of the Lord. This work commenced in Somers, June, 1822, and has continued increasing and spreading like fire, from house to house, and from heart to heart, with more or less power and rapidity, until the present moment. The following towns are contiguous, and have shared in one extensive revival. In Somers, 150 have hopefully been made the subjects of Divine grace. In South Wilbraham, 100. In Tolland, 130. In North Coventry, 120. In South Coventry, North Mansfield, and South Mansfield, about 100 in each. In Columbia, 40. In Lebanon, 90. In Goshen, 30. In Bozrah, between 60 and 70. In Montville, 90. In Chaplin, 50. The work has recently commenced, and is advancing with power in Hampton, and within a few weeks 50 or more are rejoicing in hope. Within a few weeks past the Spirit of God has descended with overwhelming power in Millington and Colchester. In the former place about 70, in the latter 60, are already rejoicing in hope. They have never before witnessed the like in rapidity, power, and extent. In the above cluster of towns [we must explain that a town, in America, is a district, such as our own parishes in England,] all contiguous, more than 1300 souls have hopefully experienced a saving change, in the Congregational churches, since the commencement of this revival; and of these, more than 800 have already made a profession of religion.

"In Chatham also the work is interesting; about 70 are rejoicing in hope, and 50, or more, have made a public profession. In Hampton, Colchester, and Millington, many are now anxious for their souls, and enquiring, 'What must we do to be saved?'

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"New instances of conviction, and of hopeful conversion, are daily occurring in these towns. The prospect of the continuance and spread of this work is as favourable now as at any period, if not more so. The Lord hath done great things for Zion, whereof we are glad; and let all her friends humbly 'rejoice, and thank His name together.'" (pp. 172, 173.)

The author of this Memoir speaks of the converts made in these revivals as giving clear evidence that they had experienced a change of heart, and as standing the test of time. They "were not bold, forward, self-confident, and censorious; but humble, meek, gentle, and docile." (p. 331.) He adds,—

"These revivals exerted a most benignant influence upon the churches. They did not divide churches, and dissolve the relations between pastors and their flocks. On the contrary, they built up churches,—healed divisions where they had previously existed,—promoted union and brotherly love among the members,—and greatly strengthened the hands of the pastors." (p. 331.)

We must needs abstain from further quotations. A serious illness in 1822 arrested Mr. Nettleton's labours for a season, and he was never afterwards able to prosecute them with the same vigour. This was a great trial to him, and it was of twenty years' duration. Still, according as his strength permitted, he employed himself in the same kind of work, never undertaking a pastoral charge. In this later and feebler service, he was still blessed of God, and had fruit granted to his labours. During the last ten years of his life, he was equal only to little exertion. But he enjoyed much comfort in his own soul; and he acknowledged that it was good for one who had lived constantly in such stirring scenes, to be drawn out of them for a season, for meditation and the care of his own soul, before entering on the better rest which remaineth for the people of God. He lived to the 16th of May, 1844, when a painful disorder, which had subjected him more than once to the most acute suffering, terminated his singularly useful and hopeful life on earth, and bore his rejoicing spirit into the presence of the Lord.

We mistake our readers if they are not pleased to have been introduced to this remarkable man, and his peculiar work. We should be surprised, also, if they do not feel, with us, that systems dissimilar, or even in some things contrary, to our own, may yet minister to us many valuable suggestions. Though we are not about to recommend the adoption of "Revivals" into our own system, we yet are convinced that much may be learned from the operations of this "great revival preacher."

Devotedness to the cause of Christ, and singleness of aim in our endeavours to promote it, are lessons prominently taught hereby.—The value, also, of prudence, and of a sound judgment, guided by an intimate acquaintance with that precious revelation of the will of God which is given to us in the Bible, are in his case strikingly exhibited, and are worthy of being cultivated and sought from God. But it is from his efforts for the conviction and conversion of men's hearts, so earnest and so successful, that we would wish especially to gather out some hints

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towards the increase of that little flock of the faithful, over the smallness of which so many Christian hearts are mourning bitterly.

Mr. (or, as he became in the last years of his retirement from labour, Dr.) Nettleton was acutely alive to the serious mischief wrought by mismanaged revivals. He saw in many of them the mere workings of sympathy, not the effects of conviction and of the conversion of the heart. While he felt that the leadings of God's providence had made him an instrument of what he believed to be a blessed work, he deprecated the systematic adoption of an agency of evangelists, such as he was. He was often heard to say, "That a few might be very usefully employed as evangelists, if we could be sure of obtaining men of the right character,—men of discretion, who would co-operate with settled pastors, and aid them in putting down irregularities and promoting order." But believing that most who engage in this service would be men of a different character, he discouraged the idea of "bringing forward, and supporting, an order of such labourers." (p. 60.) Hence, in 1820, he strongly opposed the appointment of such a class. "He foresaw the evils that would be likely to grow out of the system, if it were made permanent; and they were the very evils which were afterwards so strikingly realized in some parts of the country." And so, "through his influence, the project was abandoned." (p. 61.)

Fully recognising the dangers attendant upon the institution of a body of men, separate from the parochial clergy and independent of them, for this class of ministrations; and equally conscious of the extreme rarity of the combination of the most essential qualifications in any one man, and therefore deprecating that such an enterprise should be generally taken in hand by the clergy themselves, each in his own parish,—we yet think it would be desirable for those of the clergy who are endued with the requisite gifts, to concentrate their energies, at times, upon the one great object of awakening the sleepers, calling, withal, upon the devout members of the Church to pray that a blessing might attend the word so preached,—and possibly that there should be additional services, and special efforts to follow up particular cases, in which an impression seems to have been made. And whosoever knows a Nettleton, might, at such times, claim his assistance, and perhaps commit the main conduct of the work to his trustworthy hands.

At the present day, when open-air preaching is being tried as a method of reaching those who neglect to use the other public means of grace, (and we thank God that the clergy, in the great towns, are looking about inquiringly, and ready to adopt any hopeful methods of carrying the word of salvation to those parishioners who are ignorant of it,) it might be desirable to combine with that institution some of the measures which Mr. Nettleton called to his aid,—the more select meetings of those

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who are beginning to reflect, their further instruction apart from the multitude, and likewise private conferences for dealing with individual souls.

We think that these suggestions are at least worthy of consideration; while, with much greater confidence, we recommend for imitation the faithful and loving spirit of Mr. Nettleton; and moreover this part of his example, that he depended upon God for all his strength to labour, and ascribed to the same gracious Being all his success.

1. *Life of Marguerite d'Angoulême.* By Martha Walker Freer. Hurst and Blackett. 1854.
2. *Court and Reign of Francis I.* By Miss Pardoe. Bentley.

Before the name of Luther was known in Germany, and some years before the great leader of Reform in France and Switzerland, Calvin, was born in Picardy, a lady of high rank gave birth to a child, in one of the central Provinces of France, who appeared little likely to influence the fortunes of her country, or to affect the course of the religious movement that was at hand. She was of high birth; for her father, Charles Count of Angoulême, descended in direct line from the French kings. Only one generation back, the Count of Angoulême was the younger son of the Duke of Orléans, the brother of Charles VI. At that time, as in later times, the house of Orléans possessed wealth and influence which made them the rivals, and almost the equals, of the reigning house of Valois. In the civil wars which for so long a period had distracted France, both the brothers, Charles Duke of Orléans and John Count of Angoulême, had met with reverses, and had suffered captivity in England. When the Count of Angoulême escaped from his English imprisonment, which in his case had been tedious and severe, he returned to his estate with a character improved by adversity; and when he died among the regrets of his vassals, he left to his son Charles diminished fortune, but a high fame. Warned by his father's example, Charles of Angoulême avoided the intrigues which embroiled the early years of Louis XI.; and when the unrelenting craft of Louis had extricated himself from these, the Count of Angoulême received the reward of his forbearance, in the government of Guienne, while his cousin, the Duke of Orléans, less wary and more ambitious, was first subdued, and then bound to keep the peace, by a compulsory marriage with Louis's sickly daughter, Jane of France. Unhappily for the Count of Angoulême, this forbearance only continued during the lifetime of Louis; and when his death again set free the turbulent elements, there ensued a civil war

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of six years' duration, under the Regency of Louis's eldest daughter Anne, under whose masculine guidance the rights of the young Charles VIII. were maintained against his ambitious nobles. Into these conspiracies the Count of Angoulême was drawn, along with the Duke of Brittany, the Duke of Alençon, the Duke of Bourbon, through the persuasion of the Duke of Orléans; but when the struggle was over, Brittany detached, and its heiress Anne married in 1491 to Charles VIII., the Duke of Orléans, though the more criminal, recovered the Royal favour and his place at Court, while the Count of Angoulême was left under a cloud of Royal displeasure, to live at his castle of Angoulême. There, however, he found, as his father had done, a more healthy interest in promoting the industry of his vassals; and he prevailed on the Duke of Savoy's eldest daughter, Louisa, though twenty years his junior, and of great attractions and high prospects, to unite her fortunes with his. The marriage, while it lasted, was happy; their life of retirement was one of usefulness; and in the spring of 1492, in the castle of Angoulême, Louisa, at the early age of sixteen, gave birth to a daughter, whose history it will be our task to record. The story of her fortunes is not only agreeable, as marking with a streak of light the stormy sky of French politics; but, inasmuch as it reveals in high places, as in humbler walks, characters which, trodden underfoot and lost to view in the crowded movements of history, are yet, when we approach them, well worth notice, and throw over the dusty and often miry highway of politics the beauty and fragrance of private virtue.

The first years of Marguerite, for such was the name given to the child, were spent partly in the castle of Angoulême, and partly in the retired chateau of Cognac, where, two years later, her brother Francis was born. But little more than a year brought a sudden change to the prospects of the monarchy in France, and one no less melancholy to the family of Angoulême. The prospects of Charles VIII. were brilliant—a king in the prime of life, with two sons born to him, and the promise of a successful reign; but the death of his sons darkened his fortunes; though the ambitious hopes which this event might have raised in the Countess of Angoulême were overthrown, almost at the same moment, by the death of her husband in the vigour of his years. Thus the Countess of Angoulême found herself, at the age of twenty, a widow, with two children—a girl of four years old, and a boy in his fifteenth month. But the death of Charles VIII., in the spring of 1498, materially changed her position; and when the Duke of Orléans, childless himself, ascended the throne as Louis XII., the young Francis rose at once to the highest fortunes in Europe, one of the first Princes of the Blood, and the heir presumptive to the throne of France. The cloud which up to this time had hung over the prospects of the family, now cleared away; and when Louis welcomed the Countess at Chinon, and was attracted by the singular beauty

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and promise of her children, it seemed as if the only hazard to be feared for both, was from the dazzling splendour of their destiny. Against this, in her daughter's case, the Countess took wise precautions. She placed Marguerite under the charge of Madame de Chatillon, a lady well fitted for the office, and who seems to have discharged its duties with fidelity as well as gentleness. The divorce of Louis XII. from his unfortunate wife, and his marriage with Anne of Brittany, the widow of Charles VIII., was the first cloud on these prospects; and was the means of driving the Countess of Angoulême from the Court, where her pride placed her in open collision with the Queen. But Louis retained his interest in her children. He provided for Francis a superior education, placed him at Amboise, and surrounded him with companions chosen from the highest families of France, and who rose to eminence in their after-life; the most distinguished being Gaston de Foix, Charles de Montpensier (afterwards the Constable de Bourbon), and Montmorency. Marguerite, who was devotedly attached to her brother, and lived with him on terms of the closest intimacy, thus became, in her earliest youth, the centre of a brilliant circle, of which her singular beauty, no less than her qualities of mind, made her the idol. So much were these qualities marked, that, when Louis entered into an unsuccessful negotiation with Henry VII. of England, for the marriage of Marguerite with his son, the French courtier spoke even thus early in terms of admiration of the beauty and wit of a girl who had only reached the age of ten. Moved by these attractions, the Queen of France relaxed her enmity, and treated Marguerite with fondness; and, under the guidance of her faithful governess, she learned a yet better lesson—to consider acts of relief to the sufferer and deeds of kindness to the poor, among the highest duties of her station. Nor was there wanting in her demeanour that meekness and gentle thoughtfulness which made the bye-standers feel that she was influenced by higher motives, and that thoughts beyond her years were at work in her. Louisa, great as were her faults, gave herself devotedly to the education of her children, and her care was repaid by them with an attachment which never abated, and which Francis's elevation to the throne did not affect. So long as his mother lived, he remained dutifully bound to her, relied on her affection, and placed entire confidence in her counsel. Marguerite's influence over her brother was of a different kind. From their earliest years they had lived together with common tastes and pursuits. It was Marguerite who inspired her brother with admiration for art. She gave him that love of letters which he afterwards displayed on the throne; and in their daily walks, hand in hand through the woods of Amboise, the ardent girl communicated to him lessons of wisdom which, though overborne by the passions to which he abandoned himself, filled him at least with respect for virtue, and gave to his chivalrous character a

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tinge of courtesy which prompted him to many noble acts, and won for him the hearts of his countrymen. Louis unhappily shewed his interest in his young relatives, in a way to which kings were then prone, by providing them with marriages. Francis he betrothed to his daughter Claude—a gentle girl, who became a devoted wife. The hand of his favourite Marguerite Louis bestowed on the Duke of Alençon, who, though suited in age and station, was sullen in temper, unattractive in manners, and unable to sympathize in the tastes of his accomplished wife. Sadly, at the bright age of seventeen, Marguerite left the enchanted circle of Amboise, for the solitude of Argentan in Normandy, and the companionship of an inferior mind. Still, though we find in these circumstances an excuse, we do not present them as a justification. Though her affections were not consulted, her duty was before her; and had it been discharged, it would have brought its recompenses. Her husband was attached to her, and had she cultivated his affections, she would have found in them the elevation of his character and the discipline of her own; besides, as she looked from the castle-terrace, which hung over the Orne, all round her lay fields of duty which invited, and would have repaid her care. Under the kindly rule of the Duke of Alençon the Norman peasantry had prospered, and there was not a yeoman's house or a cottage hearth where the visits of Marguerite would not have been welcome. Unhappily, though courteous to all, and accessible to every sufferer, she could not reconcile herself to the new life on which she had entered. She contrasted her former freedom with her present life of restraint, and that joyous circle with her now joyless retirement. Therefore from duties which surrounded her she turned to seek a selfish pleasure in the excitement of literary pursuits. Her own conduct, indeed, was irreproachable; nor even in that licentious age did the breath of slander throw on her the most passing stain. But the tales of fiction which she then wrote, and by which she sought the sympathies of the circle in which she had moved, distinguished as they were by wit and satire, and on that account rapturously applauded, described scenes with which it is difficult to imagine that a pure mind could be familiar, in colours which she seems to have intended to heighten the contrast with virtue, but which served to give prominence and interest to vice. The Tales of the Heptameron are a singular compound of religious thought and moral reflections, with the licentious portraits of a scandalous society. Whatever be their talent, they have left a blot on Marguerite's name.

The death of Anne of Brittany, followed rapidly by the marriage of Louis XII. with the sister of Henry VIII., and then by the King's death on the 1st of January, 1515, changed the position of Marguerite. These events raised her brother Francis to the throne of France, and restored her to the Court. For the Duke of Alençon could not venture to

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bury in the country attractions which were the admiration of the Court, nor could he withhold from the Royal circle one whom Francis caressed with peculiar affection. Marguerite indeed showed her sense of her husband's kindness, by obtaining for him high appointments; but her affections seem to have been fixed on Francis and her mother, and in their interests her thoughts were absorbed. She now reverted with increased delight to the literary society in which she had always taken an interest. But while literature was thus reviving, and shedding its light around it, the moral character of the Court of Francis I. was thoroughly depraved, and supplied to the nation a fatal example. For then arose those habits of royal splendour and voluptuous indulgence, which marked the French Court from this period, till it plunged, under a hurricane of horrors, into the gulf of the French Revolution.

Francis brought to the throne many generous dispositions, but he had plunged from his early years into the worst dissipations of Paris; and unchecked by his mother—perhaps, indeed, after he reached the throne, encouraged by her—he indulged every passion as it rose, and gilded with graceful manners and chivalrous courtesy the license of an evil life. His mother, who was still young, and of personal attractions, sought admiration and exposed herself to scandal. But ambition was her ruling passion, and her eager desire was to control the conduct of public affairs. Gathering, therefore, into her circle the youth and rank of France, she placed before her son every temptation which female art and beauty could offer; trusting that while he was thus enthralled, she might retain in her hands the reins of power. The only bright spot on which the eye rests with pleasure was the circle in which moved the neglected Queen of Francis. Forsaken by her husband, but unchanging in her affection, she watched anxiously over the conduct of those who surrounded her, and over the innocent years of her children.

Into this dangerous Court circle Marguerite was thrown. Unprotected by her husband's presence; unguarded by the best safeguard, the confidence of wedded affection; and admitted—nay, from her station, compelled to enter the inmost recesses of that labyrinth of evil; and, as though more effectually to mislead her, and veil to her eye the virulence of moral depravity, there was thrown over the circle in which she moved the drapery of art and taste and letters, and the brilliant gilding of the most chivalrous politeness. These had continued down to these times; and Francis was at pains to give them fresh life, in the warlike encounters and pastimes of the age—full of that picturesque chivalry which now blazed for a time before it finally disappeared. The gorgeous equipments of war, the plumed cap and lance and burnished coat of mail, the splendid dresses of the courtiers, the fanciful accoutrements for the chase, suited well the martial gatherings of warriors who met in the castle-yard of Amboise, before they

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swept in brilliant array across the Alps, hurled back the Swiss at Marignano, or plunged through rocks and defiles of the Alps into the valleys of Piedmont. Nor less did they comport with the stately procession, when royal litters bore to the altar princesses in robes of cloth of silver blazing with jewels, and palfreys carried on their sparkling housings courtly dames, in brilliant march from St. Denis to the borders of the Seine; or when on the plain between Guisnes and Ardres, the pomp and chivalry of England and France unrolled their rival splendour; or when the gloomy streets of Moulins were lighted up by the princely wealth of Bourbon; or in the mimic warfare, where the royal hunt filled with note of horn the deep forest of St. Germain, or issued gaily from the grim walls of Chambord across its sandy plain, to lose themselves in the glades of the forest of Bussy.

There had been a commencement of the reviving taste for letters under the reign of Louis XII.; and Francis, following the example of his predecessor, improved upon it. Men of learning were by him eagerly sought out and patronised. To Erasmus he made princely offers, if he would establish himself in Paris, and take the charge of the college which Francis desired to found. He drew from Italy the famous Leonardo da Vinci, and employed his hand in decorating the castle of Chambord. Everywhere, in Blois, and Amboise and in Paris, arose those splendid buildings which still bespeak, by the Salamander, (Francis's device,) his taste; and which supplanted the older castles and introduced the later architecture of France; while the decorations, the tapestry and hangings, jewelry and plate, displayed the power of France in copying the arts which then inaugurated the renaissance of Italy. And with such success was this introduced, that when Lorenzo de Medici, leaving that Architecture and Painting for which his native Florence was then famous, Brunelleschi's dome and Giotto's marble tower, Michael Angelo's cartoon and Raphael's rising fame —even he wondered, as he beheld on the banks of the Loire taste and art, lavished with exquisite skill, under the emblazoned canopy of velvet studded with blue and gold, which filled the court-yard of Amboise; where light, reflected on jewelled vest and diamond head-dress and thrown back from masses of gorgeous plate, revealed to him a circle of far-famed knights and courtly dames, who gathered round him as he held the infant Dauphin at the font in the glittering chapel of Amboise.

Of this gay court Marguerite was the idol. The homage of all was paid to her; enhanced by her high rank, but won by her wit and charms, and rendered warmer by that grace of manner and affability of deportment which charmed all hearts. In this giddy circle, in its day of licence, she composed her Tales. Through it she moved amidst the perils of her splendid beauty. At her feet lay the chivalry and the genius of France, by whom she was addressed, in verse and prose, in accents of humbled devotion; and if through this scene she passed, unaffected we can hardly say, but at least untainted, we shall feel assured that it was by no strength of hers she escaped the

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fiery ordeal; and that the historian can tell of her with truth, that, almost alone among the admired objects of the Court, she kept unbroken her plighted troth, and held in purity her wedded name. The testimony borne to Marguerite in the quaint chronicles of the day, is always the same. Her mother's character inspired fear, whilst her's awakened love. Courteous, of easy access and winning gentleness, she was the resort of all who suffered—the injured to recount their wrongs, the needy to ask relief. Nor was her sympathy ever withheld from poverty and distress. Leading a life which prompted to self-indulgence, she had a heart open to the cry of the oppressed; and she was always ready to relieve the wants of the poor. To her mother and to Francis she was bound by the ties of a close affection, which childhood had formed, and which no change disturbed. This "trinity of affection," as they fancifully termed it, bore unimpaired the wear of life and the shock of events; and on the faults of Francis's character, and the dissipation of his habits, this pure affection exerted a restraining power. Marguerite's submission to her mother is a beautiful feature of her character; and though her influence at Court was great, it was obtained so purely, and so unselfishly exerted, that the jealous Louisa never took umbrage at it; but while grasping in her own hands the reins of power, she left to her daughter that moral sway over the King and Court which she gained and held by her attractions. Over Francis, indeed, the influence of Marguerite was great; and we shall see how beneficially it was exerted. It was, no doubt, cherished and perpetuated by her feelings of dutiful submission. The respect for the Royal office was, in these days, unbounded. Mixed with feelings of pious reverence, it was second, if indeed second, to superstition; and it raised the authority of a king to a position hardly short of Divinity. This should be borne in mind when we judge of the acts of those who surrounded Royalty. In the letters as well as in the life of Marguerite, we strongly trace this feeling; and it explains her actions even where we may think it hardly justifies them. It is impossible to deny that Marguerite yielded to the Royal wishes of her brother a submission which, if not thus explained, would appear humiliating, as it led her to pass uncondemned acts of his which were deeply wrong. On one point the minds of Francis and his sister were in entire unison, the love of learning. Marguerite's mind, indeed, had been more fully cultivated than that of Francis, and was imbued with greater knowledge and a juster appreciation of art. Indeed the female mind of France and England of this period was often more highly educated than that of men of rank. Francis, however, had learned from his sister to admire learning, and his ambition was to be distinguished as the patron of men of genius. For the first time in the Court of France its men of science were received on equal terms with the nobility; and the proudest barons had to give place while Francis and Marguerite lavished their atten-

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tions on Duchatel and the learned Budée, on Lascaris and Du Bellay. Clement Marot, then rising to distinction as a Poet, was taken into the King's service, and transferred by Francis, as his highest reward, to wait upon Marguerite, to whom he henceforth devoted his muse. Erasmus, as I have said, was invited to Paris. Cop, the friend of Erasmus, became the King's physician. Petit, no less learned, was appointed his confessor. Duchatel, eminent as a scholar, he preferred in the Church. The erudite Pellicier he made a Privy Councillor. Danés he employed on important missions. The profound Budée he made his Librarian. And of the three brothers Du Bellay, two, who were warriors but fond of literature, were distinguished by his personal esteem; and the third, Jean Du Bellay, a scholar and literat, he promoted to the Bishopric of Bayonne, and of Paris. He placed eminent Italians in the chairs of the Royal College; he attracted and secured the Greek Lascaris; he patronised Guilio Romano and Andrea del Sarto; and watching with respectful veneration the declining years of Leonardo da Vinci, and in the arms of the proud monarch the aged painter died. Marguerite was enabled to gratify her generous dispositions by the princely revenues of the dukedom of Berri, which Francis gave her; and at Bourges, the capital of the dukedom, where there was a University of some note, a Refuge was opened for men of learning and worth. But the attention of Marguerite was now turned to a subject which henceforth coloured her life, and directed her tastes into a new channel. While she was moving among the circles of the Court, the object of general admiration, and while she answered the repartees or poetry of men of genius, in wit and verse as polished as their own, she had entered on a course of thought which was maturing the better dispositions of her heart, and throwing open to her higher objects of interest. These tendencies, while yet in their infancy, had attracted the notice of the Court; the taste of Francis had introduced devices, adopted as symbols of the chief bias of the individual. It was remarked, that Marguerite selected for herself a sunflower,—as this flower, says the quaint Brantôme, who thus interprets her thoughts, "turns from all parts to where the sun moves,—to signify that the Princess directed all her actions, thoughts, will, and affections, towards that great Sun, which is God." But in truth, in the period of her most thoughtless gaiety, and in the expression of her most questionable wit, she had shewn the feelings which was then working in her heart. For in the Preface of the "Heptameron" she had drawn, under the character of Dame Orsille, her own youthful habits; and the study of Scripture daily on rising, the singing of Psalms, retirement before supper for study and meditation, and the closing the day in retrospect and confession, are sketched as the practice of the youthful Princess. And with these dispositions, Marguerite gathered around her all who, in the Court of Francis, were noted for virtue; and these were not wanting, for

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Francis esteemed goodness, and delighted to see his sister surrounded by ladies of character. One of these she found in her near relative, Philiberta of Savoy. Several were placed by her in her own service; and it is interesting to remember, that for a short time Anne Boleyn was one of her maids of honour. With the pure-minded Queen Marguerite lived in terms of the closest affection; and when, as was soon the case, heavy trials fell upon the royal family, she was always sent for as the comforter and friend. Indeed, these traits of her character which now attract our notice, would deserve a fuller history. They are to be found in the letters of friendship, which passed between her and her venerable friend, Baron Montmorency, which were continued in the years 1522, 1523, and 1524, and which detail to her the news of the Court, at least of such matters as interested both. But we look in vain in these for notices of courtly fêtes, royal progresses, and splendid tournaments. In these, indeed, the Princess bore her part, and was always prominent; but when she writes to her old friend of the things of which her heart was full, it is of those events which interested her affections: of the sick-bed of her mother, by which she was watching, of her long debility and sudden relapse, of the sickness of the Queen, of the symptoms of decline shewing themselves in the elder Princess, and the dangerous illness of the young Duke d'Angoulême, of the then darkening fortunes of the King, and the clouds gathering on the horizon of France, the storm on the Flemish frontier, the shock of Bourbon treason, the tempests falling on the plains of the Milanese. In these intimate notices, and the brief glimpses which they give us of the Court, we learn that, whilst it met in gloom at St. Germain en Laye, when Francis was anxious and perplexed, and the strong mind of his mother was cast down, and sickness broke her health and threatened the favourite children of the King, and the mirth which had been so blithe at Amboise was now silenced; Marguerite moved through the darkened circle as much its light and charm as she had been in its brightest hours. In the year 1524 the domestic sorrows of the Royal family thickened. Philiberta of Savoy, to whom Marguerite was greatly attached, died; the Queen was sinking in a decline; and the eldest Princess sickened. At this time Marguerite was the active minister of comfort; and though her own heart was bleeding, she suppressed her emotions, that she might console others. On the Queen's death, her letters, to which we must content ourselves with referring (see Life, vol. i. p. 231), are full of interest. Perhaps, however, the mingled strength and tenderness of her character were brought out more fully during the illness of the young Princess, which followed the Queen's death, and which happened at the same time with the invasion of Provence, the distracting anxieties of the King, and the severe illness of Madame (her mother), who lay at Herbault incapable of effort. Francis, touched by the death of his uncomplaining Queen, and anxious

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for the safety of his children, was struggling against the combined forces of Bourbon and Pescara. Royal orders, summons for help, missives to his mother, hurried along the road from Provence to Lyons, and from Lyons to Paris.

At this crisis, when the masculine mind of Madame was powerless, Marguerite, while she soothed her sick bed and watched over her niece who was languishing at Blois, superintended the execution of the Royal orders. Not one moment did her energy lose its nerve, or her sympathy abate its tenderness. Constant at Herbault and at Blois, as if she were the only nurse, she concealed from the King these anxieties, and hurrying on the Royal messenger, she sent back to him the supplies which he required; and when the young Princess died, she breaks to him with the utmost tenderness the intelligence, and sustains both the mind of her brother and the spirits of Madame by her strong consolations.

The secret spring of this calm energy is laid open to us, not only in the hymns of sorrow in which she pours forth her regrets, but in the letters which, addressed to the Baron de Montmorency, discover more and more, as they advance, the deep sentiments of piety; and still more fully in the letters which passed between her and the Bishop of Meaux, who became at this period of her life her religious adviser. In these letters, and in the "Miroir de l'Ame Pecheresse," which gives in verse the workings and conflicts of sincere faith, we are struck to find in the heart of a Court in France, in the bosom of the Romish Church, a strength and clearness of piety which any one might admire. These incidents, so anomalous and remarkable, lead us to ask—what were the religious feelings then in progress in France, and what was the current of thought and feeling which issued in such results?

The revival of classical learning, which had followed the capture of Constantinople in 1453, had been felt in France as well as in Italy; in the University of Paris, no less than in that of Padua. The University of Paris rose rapidly to distinction in letters. It became, in 1473, so celebrated for Greek and Hebrew, that Erasmus pursued his studies there, and that the Margrave of Baden, committing his sons to the charge of the learned Reuchlin, sent them for instruction to Paris. Already the heads of the Sorbonne had noticed with alarm the spirit of enquiry which these studies had awakened; and while curiosity and intelligence were thus rising, the Church of Rome, strong, and unconscious of change, was scandalising Europe by that display of Papal licence and crime, which the lives of Innocent VIII., Julius, and Alexander VI. represent and recall. To this were added, in France itself, the lax conduct of the French prelates, as wanton in morals as haughty in their arrogance, offending the inferior clergy and disgusting the people. And before the death of Louis XII. the Pope's Supremacy, re-asserted by Ultra-Montane writers, was by learned men in

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Paris, with the sympathies of France, again openly denied. Thus, before Luther had begun his inquiries, the movement of Reform had commenced within France. In the middle of the fifteenth century, there was born in the town of Etaples in Picardy, a boy of the name of Jacques Lefèvre; of humble birth, but who worked his way by learning and eloquence, till he became Professor of one of the chairs in the University. He was approved by the Church for his austerities, and his ceremonial observances were punctilious. He was beloved by the students, who admired his learning and eloquence, but who were still more taken by his gentle manners and humble kindness. Whenever he delivered Prelections, the hall of the University was crowded. Among his most attentive disciples was a lad who came from the opposite corner of France; born in the same Province, Dauphiné, with the celebrated Bayard. The Province thus sending from its rocks and mountains at once the bravest knight to close the age of French chivalry, and one of the boldest inquirers to inaugurate French Reform. The young Farel attached himself to Lefèvre with great earnestness. He attended his lectures, and participated in his devotions; knelt before him as he elevated the Host, and joined him in his supplication to the Virgin. Never were more fervent prayers offered to her and to the saints, than those which the aged teacher and his disciple poured forth. But these devotions did not satisfy Lefèvre, nor was his conscience appeased. After ransacking the legends of saints, which disappointed and wearied him, he turned with impatience to the Scriptures, which his knowledge of the learned languages threw open to him. There he learned truth; and, with the singleness of a simple mind, he taught it, and proclaimed to his pupils the truths which he discovered in the Bible. The Sorbonne started at the sound of these new doctrines. The young, the curious, the bold crowded to listen; but the old and bigoted were scandalized. Charges of heresy were soon brought, judgment against Lefèvre was given by the Sorbonne, Parliament hastened to prosecute him; but at this crisis another influence interposed, which for a time diverted the storm.

The French Church had early asserted its national independence. More than a century before, one of its leading authorities had boldly asserted its rights. It had denied the supremacy of the Pope, and declared him subject to a Council. It had recorded its own immunities, and rights of independent nomination, in the Pragmatic Sanction,—a Charter which even Louis IX., with all his superstition, had spared. But Francis, anxious on political grounds to conciliate the Pope, and eager to enrich the Crown, had made a compact with Rome, which sacrificed the Charter, and divided the profit of nomination to ecclesiastical benefices between the Pope and the Crown. This Concordat, unpopular in France, was furiously resisted by the Sorbonne and by Parliament; and the struggle which ensued

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at this very time, and which was only closed by the violent registry of the Concordat, produced a deep enmity between the King and the Parliament, and made each eager to thwart and mortify the other. Thus, while the new Reform doctrines were just beginning to spread through France, the disputes between the King and the Parliament had reached a height which made the King peculiarly anxious to depress the Parliament; and when they took it on them to accuse individuals of heresy, it was easy to represent this as a fresh proof of the insolent aggressions of the Parliament, and an evidence of their vulgar hostility to the progress of learning. When Marguerite, therefore, interceded in behalf of Lefèvre, Francis interfered peremptorily and stopped the process against him. Under the shield of this protection, Reformed Truth made its way in the University; but it was obtaining a more remarkable conquest in the Court. The palace of the Tournelles, on the Seine, yielded to Reform a trophy as remarkable as the gloomy courts of the Sorbonne. For truth, though by slow degrees, yet firmly, had taken possession of the mind of Marguerite, who had at length found a resting place for her feelings, and an object worthy to fill her unsatisfied heart. Her knowledge of the learned languages enabled her to study the Scriptures in the original; and in Fontainbleau as well as in Blois, Francis had collected a library worthy of a king. But though Marguerite consulted other books, she returned to the Scriptures; and read them, bewildered at first by doctrines laid down so plainly as to prevent all doubt, yet so little in unison with what she heard in her Church, that she was unable to reconcile them. Happily, while perplexed with this inconsistency, she found help from one who, from his a high position in the Church, had access to the Court. The Bishop of Meaux, Briçonnet, was a man of considerable talents and high connexion. Employed by Louis XII. on embassies of importance, he might have pushed his way to higher fortunes; but having no taste for the pomps and intrigues of the Court, he lived contented in his Diocese, distinguished as a man of worth and a scholar. He was indeed of a very different temper from the celebrated Bossuet, known afterwards as the Eagle of Meaux; for he was humble, and his nature timid, and his resolutions, as he too sadly shewed, were wavering and unstable; but he had a sincere respect for virtue, and a love of truth. He was struck, on his return from Rome, by the stir which the new doctrines preached by Lefèvre were occasioning in the Sorbonne; and having his attention called to the disputes, and desirous to understand their cause, he sent for Lefèvre, and humbly sat down with him to the study of the Bible. In these studies, he discovered his errors; and his humble confession, "I am in darkness, waiting the grace of the Divine goodness, from which I am exiled by my demerits," marks the character of his simple and gentle mind. That this resulted in a change of feeling and conduct

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there is no doubt. He shewed this as a Bishop; he awoke to a sense of his duty, and notwithstanding his timidity, and the violent hostility of his clergy, he instituted searching visitations of his Diocese, denounced and put down the malpractices of his priests, and boldly preached in his cathedral the truths which he had begun to learn and love. With prophetic faithfulness he warned his hearers not to desert the truths which he taught them, even if he should prove a recreant, and if his lips should be brought to disown them. He welcomed the Reformers to his town, and Meaux became a refuge for Lefèvre and Farel, when driven from Paris. Briçonnet, indeed, never seems to have contemplated the idea of separation from the Church of Rome. His hope was to reform her. But as his temper shrunk from collision, he was little fitted to encounter the attacks of leaders who hated him for his piety, and were indignant at the novelties which he sanctioned. Hanging thus between two courses, he fell into the fate of wavering minds, and was driven by firmer and more unscrupulous men to conceal first, and then to desert, his own convictions, and to discountenance in others what he felt to be true; illustrating in his own case what is often noticed in the Church of Rome, that personal devotion, if submissive and unobtrusive, may be suffered, from its obscurity, to live: but if it dares to become ostensible and active, it is resolutely put down. Such a Church offers only the choice of exile or martyrdom; and thus we may understand and pity the weakness of Briçonnet, who read the Bible with Lefèvre, and yet quailed before the ferocious Beda.

But however unstable was his after-course, his early convictions were of infinite use to Marguerite. His position placed him in communication with her, and to him she resorted for advice and for explanation. An active correspondence was carried on between them for several years, marked, on the good Bishop's part, by quaint fancies and mystical conceits, but breathing on both sides a spirit of earnest piety which it is pleasant to trace. From scenes of splendour and distractions of war we turn to these letters, and find the Princess entreating the Bishop's prayers for her brother's arms, and his spiritual aid for herself; calling on him to exhort her to the love of God, that she might rise above earthly cares, and to solicit for her Divine grace, that her wavering steps might be upheld. The Bishop's answers show the lessons which Marguerite valued, and her own letters reveal a piety as humble as it was genuine.*

For her encouragement, the Princess prevailed on the Bishop to allow his Chaplain, Michel d'Arande, to visit the Court; and his preaching and conversation influenced many, and even reached, through Marguerite's intervention, the ambitious mind of her mother. The Tracts also of Lefèvre were at this time widely circulated, and had influence among some of the higher classes. But the mind most swayed by them was that of the

* See the Letters, vol. i., pp. 170—175.

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Princess; for when reverses came, and persecution fell upon the Reformers, she remained firm, and exerted in their behalf the influence which she possessed with the King. In 1521, the Sorbonne tried to drive Lefèvre from his chair. By Marguerite's means, Francis interposed; but as the excitement increased, and Lefèvre, having taken refuge at Meaux, was charged with heresy and his writings condemned, Marguerite hastened to encourage Briçonnet, and interfered to save Lefèvre. She prevailed on the King to issue a Commission to review the procès of the Sorbonne, which ended in acquitting Lefèvre, and clearing his writings from the charge of heresy; and whilst he was thus set free to propagate his views, Marguerite procured his nomination to the post of Royal Librarian at Blois, and to the still more important duty of Preceptor to the King's youngest son.

Briçonnet did not imitate the firmness of Marguerite. He dared not face his vindictive enemies. To propitiate them, he agreed to dismiss the Reformers; and their dispersion through France was at this period useful to Reform. Marguerite took into her own service the faithful Michel d'Arande; and when the Parliament, at the instance of the Sorbonne, imprisoned one of the King's guard, Louis Berquin—whose offence was, that, through the study of the Bible and the Lutheran writings, he had reformed his life—she appealed to Francis and procured his release. During the trials of 1524, Marguerite's correspondence with the Bishop of Meaux continued, and was one of her chief sources of comfort. We find her imploring the Bishop's prayers from her mother's sick-bed, and from the death-bed of her niece; and the strength which enabled her to comfort others, is ascribed throughout her letters to its true source, in terms of thankful praise. But the demands of war and public events soon came to check Marguerite's influence, and to disorder the march of the Reformation in France. It has followed, throughout the French history, a broken course; at times advancing and promising, then sharply and suddenly checked—never suffered altogether to stop, but never long allowed to make progress. At this time its prospects were favourable: the King's sister was attached to it; the Regent tolerant; the King, the patron of letters, discountenanced persecution. But the tide of events brought on a change; and Rome, with steady hand and watchful eye, used the incidents of politics to secure her spiritual dominion.

During the pressure of the Italian war, Louisa, who was then Regent, felt the necessity of conciliating the Parliament of Paris, and of attaching to her that large ecclesiastical Party which was becoming more defined in France. And as the pressure grew, and events threatened, and France, wading into further difficulties, needed foreign alliances, and required in Italy the influence of the Pope, it more and more appeared how unequal was the contest between the Reformers and their opponents. The former could not compromise, or even conceal, their convictions; the latter, indignant and alarmed, hastened to crush them. The

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Reformers were therefore driven from Paris, and expelled from Meaux; but they took shelter, under the protection of Marguerite, in the precincts of the Court. While the Court was at Lyons, Michel d'Arande preached regularly in the church of St. Pauline; and that spirit of inquiry was implanted in that great city which has endured, and been revived with new vigour in our own day. Higher up the Saone, at Maçon, Marguerite's Almoner preached; and at Grénoble a Reformed Church was established. The monks of Grénoble, and the Dominicans of Lyons, combined to rouse the civil authorities, and procured the arrest of the daring preachers; but for the time, Marguerite's influence prevailed. Her mother's disposition was tolerant, and her affection for her daughter was extreme. The preachers were saved; and the Reformed Church of Lyons expressed their grateful joy, saying, "Maigret is taken, but, God be praised, Madame d'Alençon is here." But the sky was soon overcast by the thick clouds which now gathered on the French horizon. The three sovereigns who marked this epoch in Europe, were placed, by the course of events, in close relation with Reform. Henry VIII. of England became, through his passions and the errors of the Papal policy, its friend. Charles V. was drawn by ambition to forbear and to temporize with it; till Reform became too strong for him to eradicate. The position of Francis was different; and if Reform gained time to spread, it was due mainly to Francis's taste for letters, and to his affection for his sister. Had indeed France remained prosperous, there was every prospect of the establishment of Reform. The taste for letters had increased, and the spirit of inquiry was active. The Prelates were discredited by their vices, the Priesthood by their ignorance. The Sorbonne was odious to the Court from its bigotry, and the Parliament from its independence. Francis, of literary taste, and fond of distinction, courted men of letters; and men of letters like Erasmus favoured Reform. Thus in 1516, when Francis, after his victory at Marignano, he had occupied the Milanese; and when, in 1518, by his triumph over his Parliament, he had secured the Concordat, he gave himself up to a life of courtly pleasure, during which he protected and tolerated opinions. But when, after his unsuccessful competition for the Empire, he threw France, in a fit of mortified vanity, into an unequal contest with Spain, with his exchequer drained by luxury, his people disgusted by exactions, some of his nobles offended by his favourites, others estranged by the passions of his mother—he entered upon a contest in which disaster rapidly followed disaster—the loss of the Milanese by Lautrec; the treason of Bourbon; the retreat at Novara, and the death of Bayard, through the blunders of Bonnivet. Thus, in 1524, the invasion of the frontier of Provence by Bourbon and the Italian troops; of the frontier of the Pyrenees by Spain; the assault of the Germans through Franche Compté, and the Duke of Norfolk in full march from Calais on

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Paris — led on to the crowning calamity of the defeat and capture of Francis, and the fall of his best troops, on the fatal field of Pavia. On that field fell the bravest knights and the oldest generals of France—the gallant De la Pole, and the veteran La Palice, and Lescun, and D'Aubigny, and the brave La Trimouille, and the arrogant Bonnivet. Montmorency and the King of Navarre were made prisoners; and Francis, gallantly fighting, wounded, unhorsed and hurled to the ground, was only saved from death by the interposition of one of his revolted subjects. Now sadly from his Italian prison he addressed to his mother his cry of sorrow and despondency. It is at this epoch, in February, 1525, that we resume the fortunes of the French Reformers, and the history of Marguerite. The weight of this tremendous blow almost crushed the firm mind of the Queen-Mother. With prophetic foreboding she had entreated Francis not to cross the Alps, and commit his person to the hazards of war. "Hélas!" she exclaimed, in the depth of her anguish, "il ne m'a voulu croire; ah! que je lui avois tant dit! que ne m'a-t-il cru, car mes craintes me prédisaient toutes ces malheurs."

"It cannot be related," says the chronicler Moreau, "what lamentations were made and tears were shed by that noble lady, the mother of the King, after she heard the piteous news that her very dear and only son, the very Christian king Francis, first of that name, was taken, and subjected to the will of his vassal and greatest enemy. Oh! how numberless were the grievous exclamations made by the said lady, afterwards also by Mad. Marguerite, her only daughter, and by the ladies, demoiselles, princes, dukes, barons, and by all the courtiers likewise. The same mournings were made by the people of Lyons, and the wailing was so great that scarce could it be appeased."

On every side, indeed, the disasters seemed to be overwhelming, —the finest army scattered; its best generals fallen; the ministers of Louisa odious; her own character unpopular, and her past conduct justly censured. Divided, exhausted, and sullen, the country lay helpless, without force or friends.

But whilst the mind of the Regent thus gave way, the buoyant constancy of Marguerite was called into action. She had to rouse and comfort her mother, though she was herself weighed down by private and peculiar sorrows. Her husband, the Duke d'Alençon, had been entrusted with the command of a division in the battle of Pavia. Struck by panic in the crisis of the battle, when he should have advanced to rescue Francis, he sought safety by retreat; and now, dishonoured, and despised by his troops, he was returning by slow marches to Lyons, the object of popular threats and execration, shrinking from the Court, until recalled there by the peremptory commands of the Regent. Broken-hearted and consumed by fever, he hid himself in an obscure lodging, overwhelmed with remorse. This calamity, however, called forth the best affections of the Princess, and proved her sterling worth. Of her sympathy with the King, and her devoted affection to him, it is needless to speak. We can imagine how such distress heightened all these feelings. Her

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letter to Montmorency, which cheered the King in his prison at Pizzighitone, may be taken in evidence of this. But towards her husband, her feelings at first had been bitter and estranged. She had sent him a message of reproach, refused to see him, and said that henceforth they were strangers. But when she heard of his sickness, and found that he was overwhelmed by shame, her better feelings revived, and she hastened to comfort him. From his bed-side she addressed to the King a letter, expressing his deep penitence, and humbly imploring the Royal pardon. This was obtained by her mediation; but the poor Duke was unable to recover from the burning sense of humiliation. During his illness, Marguerite tended him with a constant affection, read to him books of devotion, and cheered with true piety the last hours of the broken-hearted man. From her lips he heard those lessons of Scripture which cheer while they humble the penitent, and which present to the sufferer, however heavily stricken, the tale of the marvellous sympathy and transcendent sufferings of his Redeemer. At her instance, the proud Regent paid the Duke a visit of reconciliation; heard him bear his grateful witness to the conduct of his wife (see p. 274.); and then the dying man, clasping the hand of his wife, listened in his last moments to her words of affection, and died in her arms.

While thus her duty was faithfully discharged to her husband, her thoughts reverted with intense interest to her brother. Her letters respecting him to Montmorency, who shared his captivity, are interesting, and it is pleasant to see her religious feeling breaking through her natural timidity; for, sending to Montmorency her copy of the Scriptures, she begs that the King would read daily, as a prayer, the Epistles of St. Paul:—

"As thus God would give him speedy deliverance; for He has promised, in His Holy Gospel, that those who love the truth, by truth they shall be free. God is powerful and bountiful, and His promises are always true. He has humbled us by this captivity, but He has not abandoned us; on the contrary, God has bestowed upon us patience and trust in His mercy, for the relief of our affliction, which is lightened by the consolation of a more perfect knowledge of Himself." *

While Marguerite's more disciplined mind was thus engaged in administering consolation, the mind of her mother, resuming its vigour, shook the reins of government and rallied the energies of France. In her first moments of prostration, she had called to her assistance the Chancellor Duprat and the Duke de Vendôme; but as soon as she recovered her nerve, she herself gave the impulse to the course of administration. She addressed the Emperor; a strong appeal was made to his generosity; and failing in this, she appealed to his interest. She sent messengers to Henry VIII., reminded him of his former friendship, and painted so vividly the disasters of France and the designs of Charles, that Henry became alarmed, and declared he would

* See also the Letters, p. 294.

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not suffer the partition of France. She poured emissaries through every State of Italy, dwelling on the dangers to Italy from the Emperor's power, rousing their dislike to the Spanish forces, and appealing to their interest and ambition. With such success did she labour, that Venice and Florence were detached from the Confederacy; and the General of the Italian League, Pescara, quarreling with the General of Charles V., seemed ready to unite Italy against the Empire. To the Pope, Clement VII., whose art and influence were great, the Regent addressed more direct persuasions. To propitiate him, she felt that the strongest appeal would be made to his ecclesiastical ambition. Hitherto she had protected the Reformers. Her affection for her daughter, and her own spirit of toleration, had induced this. But when policy demanded it she sacrificed them without remorse. Her government was unpopular, Duprat detested, the Parliament sullen, the Church disaffected. Regardless of this in her days of power, she had parried the demands of the Sorbonne, and had turned a deaf ear to the clamorous petitions of Parliament for justice on the heretics. Now she changed her course; and a rebellion of the peasants in the provinces bordering the Rhone, where the brigands who stirred it covered their brigandage with the name of Reform, gave her a plea. She wrote to the Pope to ask his wishes respecting the suppression of heresy, and she sent the Bishop of Senlis to the Sorbonne to state that the Court had seen with anxiety the general progress of Luther's detestable doctrines, and its numerous adherents; she therefore requested the Sorbonne to advise her how this heresy might be put down. The answers were anticipated. The Sorbonne recommended the faggot; the Pope the Inquisition; and under these high auspices, to the delight of the Pope, the triumph of the Sorbonne, and with the applause of Parliament, the Inquisition was introduced into France. Inquisitors were let loose to scour the provinces and hunt out the Reformers. Some were seized; some sought safety by recantation; Lefèvre, warned by Marguerite, fled to Strasburg; nor could Marguerite stay the storm. Her mother was deaf to her entreaties. Francis, anxious to escape, left everything to his mother; and Marguerite, subdued, powerless and sad, warned the Reformers, through her Chaplain, to conceal their opinions, and not to brave terrors from which she could no longer shelter them. However grieved by the warning, the Reformers did her justice. They saw that her advice was prompted by necessity, and by her concern for them. "God gives her grace," wrote Toussaint to Farel, "to say and to write only what is necessary for poor souls." This persecution was the means of bringing on Marguerite a deep personal mortification. Then it was that Briçonnet finally gave way. The Sorbonne had not forgotten his former sins. They remembered his activity, their attack, and his escape. The hour of their revenge was come. Parliament was set in motion; and a terrible

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Inquisition was directed to inquire into the acts and opinions of the Bishop of Meaux. In vain he appealed to the Chambers to hear him; and implored the intervention of the Court. The Regent left him to his fate; Marguerite was powerless. Briçonnet had to face the ordeal alone, and with a wavering and fearful heart. He was acquitted of heresy by a miserable recantation. He had to publish his shame in his Diocese; to condemn before his Synod the doctrines which he had enforced in his Cathedral; to hunt out and banish his preachers, and to restore to honour the neglected "Saints." Thus dishonoured, the Sorbonne left him, a disgraced victim, to bewail in secret his weakness through a life of bitter remembrances. But this triumph only whetted the bigots, and the fires began to blaze through France. The Place de Grève then commenced the horrors which the French Revolution avenged by the guillotine. Nanci saw its martyr Pell; at Metz the faithful Le Clerc was burned; other cities copied the cruelty; and Louis Berquin, who had escaped once, was again imprisoned.

But these horrors roused the energy of Marguerite. Weak against her affections, she was proof against fear; the greater the danger, the firmer was her courage. She was suspected of heresy; her leanings were known, her name was assailed, but she did not shrink. She had bent for a moment to the storm, but it was because she had felt her influence to be overcast. Now she rose to the rescue. Her affectionate efforts had recovered her brother's regards; he had found her help in his hour of need, and he was then proving its efficacy in his Spanish prison. To him, therefore, she poured out the anguish of her feelings, and the appeal to his sympathy prevailed. He sent a peremptory order for the liberation of Berquin; he enjoined on the Parliament to desist from all processes against heresy, and he desired that sentences already passed should be stayed till confirmed by him. Parliament, furious, appealed to the Regent; but she, having gained her ends, declined to interfere. Thus once more the French Reformers breathed. How fully they recognised their protectress, the refugees in Strasburgh showed. In that city, Lefèvre, Farel, and Roussel had found a refuge under the roofs of Bucer and Capito, and in concert with them they considered how the cause of Reform might be advanced in France. The minutes of their conferences were reported by them to Marguerite. Her name was held in affectionate veneration; to her constancy and devotedness they bore thankful testimony, and for her in their evening meetings they offered up publicly their prayers. Count Hohenlohe, the fearless friend of Luther, addressed to her words of counsel and cheer, and her answers show the predominating piety of her mind. (See p. 308.)

But now a mission opened to Marguerite, one of the strangest and hardiest which a woman ever undertook, requiring a rare combination of calmness, courage, and tact. She was to visit

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Spain as the plenipotentiary of France, and by her personal influence with the Emperor to rescue Francis from his prison. Francis had at first borne his captivity in Italy with chivalrous courage. His gallantry in the fight had been followed by magnanimity under reverse. When unworthy concessions were sought by the Emperor, he had firmly put them aside. Those who held him in prison were moved by the nobility of his conduct: Bourbon wavered, and was again inspired with sentiments of loyalty; the Italian troops of the Imperial army, who had witnessed Francis's gallantry at Pavia, and remembered him as the victor of Marignano, followed him, wherever he could be seen, with their shouts, and gathered round him with undisguised admiration. When, withdrawn from this dangerous popularity, he was shut up at Pizzighitone under the crafty custody of De Lannoy, he was still able from his prison to influence the mind of the Italian general, Pescara, and to extend relations of interest through the Italian States. These feelings, skilfully acted upon by his mother's dexterous negotiations, were beginning to effect a change, and were likely to result in a movement which would have secured his release. In an evil hour of fitful impatience he dashed these prospects to the ground; he yielded to the cunning suggestion of De Lannoy, and allowed himself to be transported into Spain, to close, as he imagined, a tedious treaty by a short personal interview with Charles. To his deep mortification he discovered his mistake. Arriving in Spain, he was not allowed to see the Emperor. Strictly guarded at Valencia, surrounded by soldiers, never out of view of his gaolers, he found no chance of escape; and when Charles finally decided to insist on the exorbitant terms which Francis had already refused, there stretched before him in his Spanish prison the gloomy prospect of an interminable captivity.

In vain did the various States of Europe express in loud tones their indignation and disgust. In vain did the men of letters, to whom Francis was deservedly dear, pour forth, through Erasmus, their sympathy, and their anxiety for his release. In vain did ambassadors, sent expressly from France, expose before the Emperor and his Council the large concessions they were authorized to make, and the limit which they dared not pass. Charles remained immovable: taking counsel with his own cold heart, and with the stern craft of the Duke of Alva, he insisted without abatement on his demands. Some further effort it was, therefore, indispensable to make, and yet there appeared no one in France qualified at once by station and talent to make it. It was then that the Chancellor and the Regent cast their eyes on Marguerite. They felt that she alone could mediate personally with the Emperor: her rank and sex would compel an interview, and they hoped that even Charles would be unable to resist her persuasions. It was long, however, and on the Emperor's part with extreme reluctance, that a five months' truce was obtained, and the promise of a safe-conduct

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for the Princess given. Charles had no mind to make concessions; he would preserve the semblance of courtesy, but he was bent on carrying his terms, and he felt that Marguerite's penetration would detect his designs, and her sex and high station would sorely embarrass him. While Charles was thus bent on preventing Marguerite's journey, she herself, absorbed in her love for her brother, and regardless of personal inconvenience, hailed with rapture the prospect of being united to him, and of being instrumental in his deliverance; nor could she imagine that even the cold inflexibility of Charles would resist her passionate appeals. As the time of separation, however, approached, the Regent began to waver: deeply attached to both her children, she could not bear to hazard both in the power of such a Court as that of Spain. What, she would be likely to ask, was to prevent the Emperor from using some pretext to detain the Princess, and to exact for both her children an enhanced ransom? The safe conduct, when at length it came, was so expressed as to justify her fears, and Charles's subsequent conduct shewed that these were reasonable. It was with much difficulty and only through the persuasions of the Chancellor, that she gave her consent to her daughter's journey; and she left Lyons to accompany her on her way to Aigues-Mortes with reluctant steps. Marguerite, on the other hand, had made all the preparations for her journey before the safe conduct arrived, and prevailed on her mother to set forth. Her journey was hastened by Francis's anxiety. Removed indeed from Valencia, but kept a close prisoner at one of the Emperor's hunting seats, he had begun to pine and sicken; and he had sent Montmorency to express his impatience to his mother, and to hasten Marguerite's preparations. Her first letter to him (see p. 330) is written under the fervour of hope, inspired by the Regent's consent to her journey; her second, written from Lyons, was intended to moderate his impatience, and to assure him that all her preparations were in progress. In order to mark her decision, and to prevent all further doubts on the part of her mother, she prevailed on her to leave Lyons on the second week of August, 1529, and to sail down the Rhone. The sympathy of France was powerfully excited, and the interest of the people accompanied her on this hazardous mission. The only persons who drooped and were downcast were the Reformers, who trembled for the safety of their protectress, on which depended their own. Already, as if to warn them of their insecurity, the Parliament had renewed its processes; and though their hands were kept from burning heretics, they accused and threw them into prison. The poet Marot, a fickle Reformer, taken prisoner at Pavia, but set free, had returned to his mistress. He was now seized on a charge of heresy; and from his prison he poured forth his entreaties to Marguerite, who, in the midst of more important matters, did not forget the poet, but obtained from Francis an order for his release. The Royal cortege had now

reached the small town of Aigues-Mortes in Languedoc, from which St. Louis had sailed in 1270 on his fatal expedition to Africa. There, at last, the safe conduct reached the Princess; and while her mother's heart sank, and the prospect of the future seemed as lowering as the sea-storm which threatened her, from this port, with a small but distinguished retinue, Marguerite sailed for Barcelona. Her feelings are expressed in the two letters which, just before her embarkation, she wrote to Montmorency and to Francis:—

"My Cousin," she says to the Marshal, "the bearer of this letter will detail to you the hindrances I have had, and all the difficulties and objections I have been compelled to encounter, because my safe conduct is not ample enough, nor drawn in suitable terms for me. Besides which, the two couriers have not yet returned, bringing me that which I have been promised by land. Nevertheless I am resolved to take my chance, trusting that at least on my arrival they will suffer me to see the King. The desire I have to behold him makes me disregard all other things, and I am going to embark immediately."

To Francis she writes:—

"Monseigneur, My messenger will relate to you, how Heaven, the sea, and the advice of friends, have combined to retard my journey; but at length He whom all things obey hath vouchsafed to send us such favourable weather that all difficulties are overcome. If I have hitherto delayed my departure on account of the bad weather, you will excuse a tardiness distasteful to me above measure; for I desire to see you with so infinite a desire that I must be silent on this matter until I tell it to you personally. I beseech you, Monseigneur, to observe that my safe conduct is very limited; if you think I need one more ample, send it to me on my arrival at Barcelona. This uncertainty, however, nor the stormy sea, shall not now hinder me from proceeding to the spot where I can meet you. The fear of death, of prison, or of any imaginable evil, no longer daunts me. For I regard every danger incurred in your service as liberty, life, health, glory, and honour, so that I may participate in your fate, which I would willingly bear alone.—Your humble and very obedient subject and sister, MARGUERITE."

[We are sorry to violate our rule of not extending a Review beyond one of our Numbers. But we trust the character of this Review may supply a sufficient apology.—EDITOR.]

The Catechist's Manual; or, Suggestions for Lecturing on St. Mark's Gospel. By SAMUEL HINDS, D.D., Bishop of Norwich. Second Edition, revised. J. W. Parker.

ANY production of the Bishop of Norwich, both from the high position which he occupies and the character of his previous writings, must have a strong claim on our attention. Several of his works, indeed, contain statements which, if the occasion demanded, we might feel it our duty to call in question. But, generally speaking, he is both so able, conscientious, and vigorous a writer, that he must always fill an important place in the eye of a Christian critic. It was with expectations raised

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in proportion to the merits of other previous productions of his Lordship, that we opened the present little volume; and we are sorry to feel compelled to say, that we have experienced considerable disappointment in reading it. One means by which we think the Author has contrived to deepen our disappointment is, by the somewhat high pretensions of the "Preface" to the work. The magnificent propylæum leads to the expectation of a magnificent temple beyond it; but in this case we must say, that the porch is too large for the building. Let us hear the Bishop himself:—"I have been desirous," he says, "of putting into the hands of the younger clergy a book from which they may supply themselves, not with the sermons of another, but with materials which may be readily worked up into sermons of their own; and, what is of more consequence, lead them on to the early practice of depending on themselves." The author also refers to the use which may be made of the work by those laymen who may be called to read in families or to the sick. Now, on the whole, we are compelled to affirm, that the work fails, in some measure, as to its main object, viz., the supplying to any extent the materials of thought to the accredited teacher of religion. That object is not likely to be accomplished except where the thoughts are eminently of a suggestive character—where the solid gold may easily be beat out into thinner sheets—and this can scarcely be predicated of the volume before us. It is simple, intelligent, pious, straightforward; but it is not profound or suggestive; nor does it supply the sort of staple which may be worked, even by ready and skilful hands, into those slighter but still useful vestures, which might be suited to society in general.

The *object*, however, of the Bishop, in the pages before us, as respects the younger clergy, is an eminently important one. It is mainly this—to lead them to resist, from the first, the strong temptation to a diffident or indolent nature, of preaching other men's sermons. What deep and extensive mischief has the saying of Addison—that a modest man will "rather preach sermons which have received the approbation of good judges, than his own crude essays"—inflicted on the Church! Cowper has long ago, in one of those passages of playful and delicate satire in which he has scarcely any rival, rebuked the purchasers of the "zigzag manuscripts" of a Dr. Trusler, who, in the poet's own days, thus ministered to clerical idleness, and whom he calls the "dry nurse and caterer of the Church." But we are led to fear, especially from certain advertisements of "Lithographed Original Sermons," to be seen in the daily journals, that such "caterers" to clerical and ministerial indolence continue to exist, and find purchasers who are satisfied rather to deliver from Sunday to Sunday, to their congregations, the stale discourses of some unknown scribbler, than to dive into their own minds, as well as into good writers, and endeavour, by prayer, study, and earnest labour, to "bring out of their own

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treasures things new and old." This subject is of such importance, that we shall be glad to avail ourselves of the present opportunity to say a few words upon it.

It is no doubt conceivable that there are young clergymen tasked so utterly beyond their strength—so compelled to speak when they have nothing to say—to pour out the streams of pulpit addresses when the vessel is perfectly empty—that we are disposed to make large allowances in their particular case. But the law must legislate, not for extraordinary but for ordinary cases; and, with regard to such cases, we are disposed to remonstrate in the strongest language against any habit which tends to substitute the language and thoughts of others for a man's own, and send the "jay" to church every Sunday dressed up in the "peacock's" feathers plucked from a stranger's wing. After this preface, we enter on our work of delivering a solemn protest against the practice of preaching "original lithographed sermons."

One great and obvious mischief in this practice is that such wholesale adoption of other men's labours has the strongest tendency to destroy, by disuse, any power of thought and composition which may exist in the mind of the incipient preacher. Even the copying out portions of the sermons of other men, and working up the patches into a whole, is less mischievous; inasmuch as in this case the borrower has all the benefit of copying out, arranging and appropriating what is good in another writer; but the mere mouthpiece of lithographed sermons is a sort of *caput mortuum*, and holds about the same position in his Sunday ministrations as a trumpet or pianoforte.

Another evil connected with this practice is that, almost of necessity, such lithographed adoptions must be totally deficient as to all that is individual and characteristic in religion. They are of necessity so constructed as to be suited to the general market—a mere suit of clothes, so loose and easy as to fit everybody. The great object in the writers of such discourses is to produce an essay which men of all parties may deliver to men of all parties without offending the peculiarities or idiosyncracies of any human being. What a prescription for utter inanity and uselessness! Some persons, indeed, may think that this is what a sermon should be; and that a sort of "neutral tint" is the perfection of colouring in a discourse. We must deliver our judgment against so mischievous an imagination. Every honest man of competent understanding must have formed something like a decided opinion as to the doctrines which ought to form the staple of his ministry. And every preacher is bound to maintain from the pulpit, sincerely and distinctly, those views of divine truth which he conscientiously holds. Any other course must seriously obstruct his progress towards the truth, and tend to bring him at last into the stagnant waters of indifferentism.—Besides, it is impossible that any ministry should produce a deep and permanent effect upon others, unless it

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possess some central point—some master-truth—to which continual reference is made, and to which, with whatever digressions, the attention of the hearer is sedulously recalled. And, in our judgment, unless this central point is the Cross of Christ,—the doctrine of the Atonement, together with the grand verities held in connection with it,—the ministry must fail of its object. But who can uphold fairly and faithfully the grand doctrines of the Gospel, that allows himself to preach sermons which, whilst they do not perhaps reject those doctrines, yet recognise them in such a way as virtually to degrade them from their pre-eminence? The minds of those who are under the tuition of addresses such as these, will obtain but vague and imperfect notions of the Gospel. They swamp the salient points of divine truth. They ignore or cast into the shade the peculiar doctrines of Christianity, and consequently convey no such deep and permanent impressions upon those subjects as most conduce to our everlasting well-being.

If these considerations should have the least weight with those of our younger brethren in the ministry, who are imperceptibly gliding into this delusive method of economizing ministerial time and labour, we beg to deepen the impression by a suggestion touching the incomparable dignity of that holy office of the ministry, which makes man his "brother's keeper," and which consequently demands, in those who bear its responsibilities, an earnest endeavour to acquire the needful gifts of utterance and knowledge. And rather than speak for ourselves, we plead the cause in the language of a poet whose prose is almost as distinguished by its "purple grandeur" as his verse:—

> "Certainly," says Milton, "there is no employment more honourable, more worthy to take up a great spirit, more requiring a generous and free nurture, than to be the messenger and herald of heavenly truth from God to man, and, by the faithful work of holy doctrine, to procreate a number of faithful men, making a kind of creation like to God's, by infusing His Spirit and likeness into them, to their salvation, as God did into him; arising to what climate soever he may turn him, like that Sun of Righteousness that sent him, with healing in his wings, and new light to break in upon the chill and gloomy hearts of his hearers, raising out of darksome barrenness a delicious and fragrant spring of saving knowledge and good works."

For such a work no man can be deemed adequately equipped who is not resolutely and laboriously forming himself to the habit of independent composition. And we beg to assure all those whom it may concern, that the difficulties in the way of making this important acquisition, however formidable in the first instance, will gradually vanish before a moderate degree of diligent and persevering labour. It is also important to add that, without such labour, even genius itself can scarcely hope to reach any eminence of success. If any young writer wishes at once to see the truth of this statement established, and is desirous of encouragement in his work, we do not know that we can do him a greater kindness than by directing his attention to

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Sir Joshua Reynolds's Discourses on Painting. We recommend this work, not only because of the beauty of the style, and because the rules for artists admit of application to the composition of a sermon,—the same unity of subject being required in both, and the same subordination of all the parts to the main design—but we make the recommendation, because this writer, more forcibly than almost any other with whom we are acquainted, at once insists upon the absolute necessity of diligent labour in all cases, as the one grand element of success, and teaches us that genius itself will be baffled in its attempts without it; but also that, with it, even moderate talents will not fail to secure a fair reward. So pertinaciously, and with such reiteration, does this great artist dwell upon this important idea, that we regard his work as one of the most encouraging as well as stimulating that can be put into the hands of those who are girding themselves for a conflict with the difficulties of composition, and who are, perhaps, inclined to be too diffident as to the result of their efforts. Take the following specimen of Sir Joshua's observations:—

"There is one precept in which I shall be opposed only by the vain, the ignorant, and the idle. I am not afraid that I shall repeat it too often. You must have no dependence on your own genius. If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well directed labour: nothing is to be obtained without it."

We have not forgotten the work of Bishop Hinds. It was by an important suggestion in his pages that we were led to offer the above observations. The idea, as we have said, is not a little important, of drawing up a manual which shall supply the young clergyman, not with sermons, but with materials to be worked up into them. We must collect materials before we can to any effect exercise invention. Invention is little more than the giving of new forms to the materials which the mind has already gathered and stored up. "Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house." We beg permission to pursue this subject a little further.

So deep is our conviction of the importance of diligence in collecting stores from the thoughts of other men, that, in order to impress it upon the minds of our readers, we are willing to hazard the paradox that no man can be original unless he borrows. What is genius itself but a larger capacity for receiving the varied images which must be gathered from without, and a readier aptitude for throwing those images into new combinations? But genius cannot invent, if it has no materials on which to work; if it has collected no stores, it can produce no combinations. And he who refuses or neglects to borrow from others a succession of new ideas, will speedily be reduced to the most formal and wretched of all imitations—the imitation of himself. Each succeeding production will be but the shadow of the preceding. Look at the most original writers the world has ever

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seen. Homer was obviously the master of all the learning of his time. Virgil was a bold borrower; and used Homer as a quarry from which he dug the marble for his own splendid edifice. Ben Jonson "invaded the ancients like a monarch;" he was not content to lay his hand upon a casket of jewels, he seized whole provinces, and made them an integral part of his own possessions, by his skilful method of appropriation. Milton, Mr. Macaulay tells us, was a great poet in spite of his learning. In our judgment, it was his varied and well-digested learning which gave to Milton's genius, if not its power of combination, at least the materials for those striking combinations which possess all the charms of original inventions. The gem which he found at Athens, or at Rome, or on the banks of "Siloa's brook," becomes his own, from the skill with which he works it into his plan, and acquires a new and unexpected lustre from the tasteful setting which he supplies. To work on a thought is a very different thing from simply stealing it.

If by these observations we have failed to make good our paradox, we have at least established the fact, that those who possess in the highest degree the regal affluence of genius, are nevertheless obliged to raise contributions from the treasures of other minds; and the consequence necessarily follows, that all who would write well and effectively, must make it one main object of their diligence to search the store-houses of other men's thoughts, and to gather and lay up materials for their own work.

And thus far the Bishop has assisted us. If he has not, as we have said, produced much of the rich ore which may be wrought into the useful and ornamental by the hands of others, he has said much which may stimulate men to dig for themselves; and, in so doing, we regard him as having discharged an important duty to society.

It is time, however, that we should let the Right Reverend author of this little work speak for himself, and we give the following passages as specimens of his doctrinal views, and of the style of his practical observations. Speaking upon the perversion of the law by the Jewish traditions, he says:—

"Concerning the effect of the outward piety which tradition allowed to be substituted for inward holiness, it deserves to be noticed, that tradition was thereby not only a cause why the Messiah was not recognized; but presented a strong obstacle to the reception of the Evangelical tenets. Of Christ's preaching, the very foundation doctrine was that of the atonement. Now to men who, like the Pharisees, were accustomed, by laborious and exact external observances, to be in their own eyes, in the eyes of others, and, as they thought, in the sight of God, laying up in store enough, and more than enough, of merit, and advancing, day by day, from superior to supreme holiness, nothing could be more mortifying and unacceptable than the doctrine of the Atonement. To be told that all, even the best, required the sacrifice of the Son of God for the remission of sins; that their pardon was a gift, not a right; that, as sinners, not as righteous men, they were invited into the kingdom of their Messiah; was a view of that glorious period and personage from which they at once averted their eyes. Heavier burthens than those to

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which they already submitted they would have borne: but to be told that these burthens were worse than useless, was intolerable." (pp. 62, 63.)

Have Messrs. Maurice and Jowett sufficient respect for Bishop Hinds, to cast their eye upon this passage? He and they do not agree as to the "atonement."

In speaking upon the case of the Syrophœnician woman, the Bishop makes the following observations upon the necessity of spiritual influences :—

"The faith, however, which was most striking in her case, and which was directed to a truth long hid from the Apostles themselves, was that David's Lord and Son was to be a Saviour, not for the Jews only, but for the Gentiles also. How had she learnt this? How was it that this woman perceived in God's word a meaning which was hidden from the wise and learned? How was it that she was brought to Jesus by those same Scriptures which led others to reject Him? Thus much we know—the opening of the understanding to understand the Scriptures, cometh not by learning, and the mere cultivation of the intellectual powers. It is the gift of God. It is given to those who humble themselves before the Lord. So did this woman. It is given to those who pray and faint not. So prayed she. Affliction prepares us for it; and it was under a heavy dispensation of Providence that she was taught. Many there be, we trust, in every age, who are thus made wise unto salvation." (pp. 64, 65.)

Guided by the light of this passage, we are willing to suppose that the following observations do not exactly mean what certainly they seem to mean—that there is a certain preparation of the heart, for the reception of Divine grace, which man must impart to himself:—

"Judas's case was, perhaps, designed to show, that if, in the recovery of fallen man, the grace of God were more lavishly dispensed—if His Son while on earth, or His Spirit now, required of us no preparatory frame of heart and mind, we should not be the better for the removal of the apparent restriction in the dispensation of Divine mercy. To man in that unprepared state of heart, the grace of God would be the pearl thrown to swine. It is withheld from man until he is, not indeed deserving of it, but capable of using it." (p. 168.)

Of course the Bishop supposes that this "preparatory frame of heart and mind," as well as all subsequent additions of spiritual strength, is the gift of that God "from whom *all* holy desires, all good counsels, and all just works do proceed."

We add a specimen of the writer's practical observations. Upon the passage where it is said, that the disciples "were afraid to ask" Jesus his meaning, when he said, "the Son of Man is delivered into the hands of men, and they shall kill Him," he remarks,—

"Why were they afraid? Conscious of the unworthy motives which made them desire to have his words, not explained, but *explained away*, they durst not put the question to one, to whom, as they had learned by experience, the very secrets of their hearts were known. Is this Scripture no rebuke to any of us? Is there no truth as plainly set forth in God's word, which we are afraid to face and search into, because, unless the words admit of being explained away, it would oblige us, in the strong language of the Lord Jesus, to pluck out the right eye, and cut off the right hand, which are our offence, the stumbling-block in the way of our faith or our obedience." (p. 80.)

Upon the false witnesses who quoted the words of our Lord,

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"I will destroy this temple," and endeavoured to pervert their meaning, he observes:—

"Even so, we Christians—and it is a serious and fearful consideration—may be quoting the words of Divine truth, the very language of our Lord, and yet be guilty of false evidence. When, like the Jewish witnesses, we first frame a position, and then seek for texts of Scripture to support it, and apply these only in reference to the view predetermined on; are we not doing even the same? Nay, did not Satan himself do the like? The arguments by which he sought to shake our Lord's constancy, were texts of Scripture; then—now, in every period, not only 'unto the Jews a stumbling-block, and unto the Greeks foolishness,' but to those too, who, being 'called,' neglect their calling, and by wisdom know not God." (p. 183.)

In the short explanations which he gives of difficult or disputed passages, the writer of the Manual is, for the most part, lucid and successful. We must, however, express our dissent from the view which he has been pleased to take of one, Mark vi. 50, where our Saviour, when walking upon the sea, calms the minds of his disciples with the words, "Be of good cheer: it is I." In the original, the words are, Θαρσεῖτε, ἐγώ εἰμι: this the Bishop renders, "Be of good cheer, I AM;" and then proceeds with the following observation:—

"Now I AM was the title which Jehovah had given to himself when He sent Moses to the Israelites. 'And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.' (Exod. iii. 13, 14.) Accordingly, when Jesus made use of the same expression to the Scribes and Pharisees, and told them, 'Before Abraham was I AM,' they considered it blasphemy, and would have stoned Him forthwith, had He not hid himself." (John viii. 58, 59.)

The judgment of a sensible and learned man is certainly at fault in the application of his learning to this passage. The mere use of the expression, ἐγώ εἰμι, by Christ, will by no means justify us in the conclusion that he intends by it to assert His eternal power and Godhead. If the Bishop had quoted the Septuagint Version of the passage in Exodus, instead of the English translation, his readers would have seen at once some reason to suspect the justness of his criticism. So much of the passage as it is necessary to quote stands thus: Ἐγώ εἰμι ὁ Ὤν· καὶ εἶπεν, Οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ, Ὁ Ὤν ἀπέσταλκέ με πρὸς ὑμᾶς. But let us go a little further into the subject. In John viii. 24, 28, 58, this same expression occurs, as used by our Saviour, in three distinct assertions concerning himself. In the first two passages, though some writers have maintained that He there claims the title of Jehovah, the context clearly proves that He only intends to make the assertion,—I am He, or, I am the Messiah. In the third passage, v. 58, where the remarkable expression occurs, πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι, there can be no doubt that Jesus asserts His own essential Deity. But then it must be observed, that we are here led to this conclusion, not only by the use of the words ἐγώ εἰμι, but also by the peculiar turn of the whole expression, and by the

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evident drift of the entire context. In the passage under review, the words mean no more, in our Saviour's mouth, than they meant in the mouth of the man restored to sight, who, upon being questioned as to his identity with the blind man "who sat and begged," replied, ἐγώ εἰμι. (John ix. 9.) Surely, to summon such weak and doubtful passages to the support of any doctrine of revealed truth, is not more prudent in theology, than it would be in war, to send from the hospitals a company of invalids to the defence of some military position of critical importance.

But we are compelled to conclude. In so doing, however, we are anxious to express our earnest hope that nothing which we have said is calculated to detract from the claims of a work which, if it does not reach to the height of supplying much new matter to the well instructed in theology, may render important help to others not equally furnished for the work. Much in the volume thoroughly commends itself to our own minds; and none, we think, can read without lively interest the following passage from the "Preface:"—

"The religious intercourse which is thus carried on, be it remembered, is not only one mode of discharging a duty which each individual owes to God, but is a bond of domestic union, which divine goodness has added to the ties of nature and of worldly pursuit; and has added, we may hope, for the express purpose of uniting a family *as such* for ever. When the ordinary course of society, not to mention the rude mischances of fortune, has dispersed, after a few years of union, the party which assembled round the father's fire-side, what is the natural fate of early affection, kindred pursuits, and all that mingles in the spell of *home?* If as children of this world only we have been united, the union may be more or less delightful, may be more or less lasting, but it must yield to this world's decaying influence. Do we wish to rivet it for ever? Do we wish to carry it on to a period when we shall be 'as the angels which are in heaven?'—we must begin, in an earthly home, the intercourse of angels; and by exercising together a common faith and a common hope, prepare to enjoy together a common heaven."

We have heard with the deepest regret that the Bishop of Norwich is suffering under the pressure of a lingering and painful illness. If so, what a comfort is it to believe that, should the most serious apprehensions be realized with regard to him, he will not pass into that region "whence no traveller has returned," without himself having formed all the previous acquaintance with it which the light of Scripture supplies, and having earnestly sought a title for himself to that bright inheritance from the free compassion of his Redeeming Lord. Dr. Hinds' course, as a Bishop, has not perhaps realized all the expectations which had been indulged by those who had enjoyed the privilege of his earlier acquaintance. The duties of a Commissioner for University "Reform" were not perhaps entirely compatible with that of superintending an extensive Diocese; and the Bishop might have acted wisely if, when he resolved to accept the one, he had refused the other. To the cause of University improvement, we believe him to have lent the most important assistance; and it is scarcely possible that his Diocese

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should not have suffered, to a certain extent, in proportion. It was the fashion to find much fault with his predecessor, Bishop Stanley. But we are of opinion that no Bishop on the Bench did more for the increased order and discipline of his Diocese, than that most amiable Prelate. He "found it (at least as to outward things) of brick, and left it of marble." We should be sorry to learn that, now, either more partridges were shot by ecclesiastical hands, or fewer sermons delivered by ecclesiastical lips, than when the late Bishop exchanged a life of toil, and sometimes of anxiety, for a happy resting-place in his Father's kingdom.

BRIEF NOTICES OF NEW BOOKS.

The Island of Saints; or Ireland in 1855. *By John Eliot Howard. With Fourteen Illustrations. London: Seeleys.* 1855.

THIS is a second volume, in continuation of the *Protestant in Ireland*, published by Mr. Howard in 1853. It is a simple narrative of inquiries made in various parts of the West of Ireland, in May, June, and July of the present year. A spirit of kindness and truthfulness pervades the whole volume; and we are greatly indebted to Mr. Howard for thus placing us in the midst of the work which is now going on in that distant part of the three kingdoms.

In order to convey to his readers the most lively and accurate impressions of things as they really are, Mr. Howard has availed himself of the photographic process, and has embellished his volume by more than a dozen sun-pictures, taken on the spot. These place before us, the Nunnery of Galway; Long Abbey; Abbey at Inchagoile; Tomb of St. Patrick's nephew; the town of Clifden; a Tomb in Burrishoole Abbey; the Colony of Achill; the village of Dugort Achill; Devonish Abbey and Round Tower; the Round Tower from the East side; the Market Cross at Clores; *Cattle driven to hear Mass;* the Scapular given by the Virgin to Simon Stock; the Wafer of Tuam.

It is one of the recommendations of this little volume that it sets an example which, especially in these hard times, we should be glad to see largely followed, of unusual cheapness.

Creation's Testimony to its God; or, the Accordance of Science, Philosophy, and Revelation. By Thomas Ragg. Longman: 1855.

THIS publication is a second and improved edition of a work of unusual merit and interest. The Author says in his Preface,—"Whether this work will ever repay the writer for the years of untiring labour he has bestowed upon it, and the long and serious illness which resulted from that labour, yet remains to be seen." *We* cannot doubt that it will yield him that harvest of his labours which he will chiefly value—the favourable judgment of the great Author of

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"Creation," the thanks of good men, the approbation of his own conscience, and the surrender of many objections to revealed religion, which are to be traced mainly to that *ignorance* which this Work is so well calculated to disperse. His own apology, though wholly superfluous, for any defects in the work, is such as will fully accomplish its object with any ingenuous and candid mind. "If," he says, "the refined and highly-cultivated intellect should discover some asperities of style, some roughnesses characteristic of our strong but homely Saxon, the Author would merely ask it to be borne in mind that it is the production of one who started in life a homely mechanic; that his means of culture have been those of self-culture only; and that in the course of Providence, to whose arrangements we must bow with becoming reverence, he has hitherto possessed no other opportunities, save in the hours which are usually devoted to relaxation and repose." All we can say is, that no one besides the Author is likely to discover the deficiencies to which he refers; and that, if he speaks, as we have no doubt he does, accurately, his book supplies another striking example of the superiority of natural powers to mere school discipline and instruction.

The argument of the Author is chiefly dedicated to the objects of establishing the Being of a God, and the development of His attributes of love, wisdom, power; and every ordinary reader will find in his book both much that is old, clearly and forcibly stated, and much that is new, which will add important facts and arguments to those he may have already collected. On one subject, and that of the very highest importance, the Author appears to be unusually strong. We mean "the reply to sceptical objections." There is a courage, without impertinence, in his manner of meeting his unbelieving antagonists, which is very valuable. He writes like a man absolutely confident of the truth of his own creed, and yet without the smallest insolence to those who differ from him. We should regard this volume as especially valuable for young persons, especially if they should chance to have an intelligent tutor, who would explain any difficulties which present themselves, and would further illustrate what seemed to be imperfectly done. Nothing can be more evident to us, than that the age demands this style of reading, as the best mode of meeting the swarms of Infidel objections which are rising up from the pools and marshes of literature. Any one who has read the volume before us with real attention will, we think, go forth into the field of life better armed for a fight, which will probably be forced upon him in some stage or other of his own career.

VIEW OF PUBLIC AFFAIRS.

Spain is wading through the difficult sea of "Reform" at a very slow rate. Her Legislators are besieged on all sides by antagonistic petitioners — employers against labourers—landlords against farmers—and *vice versâ*. Every subject as well as object may be looked at from opposite sides; and whenever the mind or the eye is con-

fined only to one, it is obvious that no just conception can be formed. The knight of the white side of the shield will contend for ever with the knight of the black side. It is well for States when those who have the power of making laws, are competent to strike out a middle path which will satisfy both parties, and at the same time promote the public good. This unhappy country has now the scourge of cholera added to her catalogue of evils. Very recently, the once Governor of Cuba, Don Miguel Rosique, has fallen a victim to this mysterious disease. We refer to his death as to that of one of the few Spanish Governors who have not upheld in Cuba that trade in human flesh they were bound by their commission to destroy.

The *Pope*, at the very moment when his influence over the rest of the world would appear to be a vanishing point, has, within the month, received the most signal proof in modern days of the strength of his spiritual influence, by a new Concordat with Austria. That—must we not call it, most intriguing country, has just granted to the Pope larger control in its own domains than almost any of his predecessors would have presumed to ask. It has abolished the Placitum Regium, or co-ordinate authority of the Emperor with the Pope; and has invested the Bishops with powers which, if they are permitted to employ, must go far to extinguish the very semblance of liberty of thought and action throughout the whole community. The Bishops, under the Pope, are to distribute the Church patronage—absolutely to control the press—to exercise irresponsible power over the inferior clergy. The decrees of the Council of Trent are to be received and acted upon. In short, every barrier against ecclesiastical absolutism is cast down. The "Times" of October 26, has a very able article on the subject, and justly, we think, predicts that such ecclesiastical extravagancies can issue only in the ruin of its authors and abettors. It also refers to the singular fact, that the hour of Papal weakness often proves to be the immediate precursor of its strength; inasmuch as no sooner has it sunk to the last gasp, than some child of the Church comes forth, in commiseration, to its support. But this cannot go on for ever. When decrepitude comes to be offensive as well as feeble, the bye-standers are driven to leave it to its fate.

Austria herself is, perhaps, in this case, actuated partly by the feelings of commiseration to which we have referred. We cannot, however, but fear that the present Concordat may be rather an act of policy than of devotion. One of her private objects may be, by an intimate alliance with the Pope, to create, in Rome, a counter influence to that of France. Another may be, to use the Pope's influence in her possible, and even probable, forthcoming conflict with her own Italian Provinces. It is no small thing to go to war with a ban of "excommunication" in our pockets, ready to fulminate whenever it is wanted. And this so faithful a child as Austria may probably be able to command when she wants it.——The merely *political* movements of Austria during the month do not appear to be of any moment. She is said to be pledging herself to more decisive measures in the disputed Provinces, in the Spring. But the probability is, that she will not really move in the war till the happy moment arrives, when the Western Powers no longer want her help.

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To assist to gather up the spoils is one thing; but to fight the battle is quite another.

The King of *Prussia* has had a more hearty welcome than could have been expected from his subjects at Cologne. There is, of course, a party in Prussia disposed, like certain persons here, to purchase peace even at the expense of honour and national security. And it was easy for such persons to get up a cry of "welcome" at Cologne, or anywhere else. But are the thinking and honest men of Prussia satisfied with their present position? The Chevalier Bunsen is said to be elected to one of the seats in the Legislative Assembly. But is he likely to accept the appointment; or, in other words, to place himself in a position in which he must either beard his oldest friend and patron the King, or sacrifice his own conscience?

France is evidently passing through a season of considerable trial from the state of her money market, brought on by the high price of food at home, and the enormous demands for her army abroad. She is borrowing to the right and left, especially in England and at Amsterdam, at a very disadvantageous rate; and must thus, in the end, increase her own difficulties. But both her spirit and her resources are in the highest degree elastic, and she will soon, we believe, surmount all her difficulties.

The little kingdom of *Denmark* is beginning to partake of the wide-spread convulsions of the world. A serious controversy has arisen between herself and the Americans, on the subject of the "Sound" dues. On the one hand, it cannot be denied that the rest of the nations have long allowed Denmark to maintain a sort of turnpike on the narrow passage into the Baltic; but, on the other, it is scarcely reasonable that she should insist on levying a toll on the mighty ocean which she cannot possibly enforce. But this is not her only source of agitation. Her old Government, which was the hearty foe to the Western belligerents, is dismissed, and a new one is formed, less friendly to Russia; which new ministry is intent upon impeaching their predecessors in office for breach of trust as to public money. Lord Palmerston's ministry has not yet come to this.

Sweden must begin to feel, as she contemplates the monthly defeats and humiliations of her giant oppressor, that a season of hope is breaking upon her; and she is, we trust, gathering strength to unite her armies to those of France and England, and win back from Russia the laurels which were wrenched from herself on the field of Pultowa. The descendants of Gustavus Vasa must have blood in them which fits them to fight the battles of freedom and justice against any invader.

Again the Emperor of *Russia* has been made to feel that his Western antagonists are too much for him. A combined squadron of English and French gun and mortar boats, with an accompanying land force, have bombarded and taken possession of Kinburn, a town and fortress at the mouth of the united rivers—the Boug and the Dnieper. The three forts, mounting about 70 guns, with a garrison of 1500 men, well prepared for an ordinary enemy, at once succumbed to the overwhelming force opposed to them. The

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garrison surrendered at discretion, and the English and French flags are now flying on the battered walls. Since this, Russia has herself destroyed the fortress of Oczakoff, on the oppoite side of this embouchure. Thus the fleet has begun to add her quota to the triumphs of the year, and Russia has received another lesson as to the imperative necessity of offering such terms of peace as may guarantee the future security and repose of Europe and Asia. It was with much pain to ourselves, that, at the period of the termination of the negotiations at Vienna, we felt obliged to proclaim ourselves friends to the continuance of the war. It is obvious now how much has been gained by the prosecution of it. Had the war then come to an end, Russia would have been left with untarnished military glory, in possession of Sebastopol and her Black Sea fleet, prepared in a moment to "let loose the dogs of war," and do her work of ambition and blood among the nations. At the present moment her fleet is destroyed—Sebastopol is in ashes—her Crimean army is brought almost within the circle of destruction,—and two highly important fortresses, the gates of approach to Kherson and Nicholaieff, are in the hands of the Allies. Let a little more time be allowed and the probability is, that a large portion of the Russian army will either escape by a path of blood through the Isthmus of Perekop, or surrender at discretion, or purchase by self-sacrifice an honourable extinction. Again, and while standing on a new pinnacle of glory and triumphs, we earnestly implore the Western nations not to prolong this tremendous conflict an hour longer than the rights of justice and the interests of humanity demand.

From *America* we learn little, but that the party of the "Know-Nothings" have put forth a long manifesto, and that they appear to be gaining ground against both the old Whigs and Tories. Their professed general object is "Nationality"—Americans against foreigners—and especially against Irish and Roman Catholic influence. And as far as they are honest in this profession, no one can condemn them; and especially for their avowed antagonism to Popish encroachments. An expatriated Irish Papist must, we think, be reckoned among the worst possible ingredients of a Protestant community; or where light, liberty, and conscience are meant to have full play. We are sorry to advert to one other topic connected with our American relations. The Government, by their avowed inability to check the piratical habits of a part of their population, are driving us and other nations to increase our fleets in the Atlantic. Will they not make stronger efforts to extinguish a spark which may set another half of the world on fire?

There is little important intelligence from our own *Colonies*. Our *East Indian* Provinces have, we believe, much reason to regret the intended departure of Lord Dalhousie; especially if Lord Canning is to be his successor.—The *Canadas* are flourishing under their new Constitution. The *Australians* seem to find in their new Legislative Assemblies, for the present, a sort of fiery steed, which they are unable to bit and bridle. They continue, however, to send us over gold—of which the want appears to be especially felt, at the present moment, in all the countries of Europe. It is curious to consider what the world would have done if the Californian and Australian mines had not been discovered.

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Our *Home Intelligence* is not of a very prominent character. The flourishing state of the home and foreign trade gives work to our manufacturers; so that the districts which usually sound the first note of turbulence are all too busy to be angry at the high price of provisions, and the general pressure arising out of the war. A ridiculous émeute has been got up the few last Sundays in Hyde Park. Let a few naughty boys be whipped, and we believe all will be right. The Government, however, are not unlikely to feel the effect of their inglorious submission to the mob at the time of Lord Robert Grosvenor's Bill.

The pressure for gold at the Bank of England has induced the Directors again to increase the rate of interest upon their loans; but as far as we know, the business of the nation is not materially hampered by this arrangement. The rise of interest has come on gradually, and men of business have been shaping their engagements to these anticipated circumstances.

In *Jersey* the local authorities have been compelled to order off some French refugees, who have not hesitated to point out the assassination of the French Emperor as the ready and lawful road to freedom and happiness. And this amidst the boasted light of the nineteenth century!

Among the events of the month is the death of Sir William Molesworth, the former Editor of Hobbes and the Westminster Review,—the philosophical champion of free government in the Colonies,—the aristocratic Radical,—and the Colonial Secretary of State. Sir William was not conspicuous as a debater, except upon paper; but was a man of undeniable talent and vigour, of great breadth of view, and one from whom the friends of freedom had much to expect. A report has gone forth that his attachment to the infidel philosophy of Hobbes had much abated. Let us hope that he had begun the study of that true philosophy, to be learned only at the foot of the Cross, and which gives the only security to the statesman and the peasant of a safe resting place at the foot of moral throne.

The public journals refer to a report of the severe indisposition of the Bishop of London. Even those who have the most differed from his Lordship on points of Church government, will be ready, we think, to do honour to his great talents, earnestness, assiduity, conscientiousness, unworldliness—to his anxious desire to be right, and to do right. We should be happy to believe that warm-hearted supplications went up from every house, especially in his own Diocese, for one who has covered the most crowded and destitute parts of the metropolis with churches, and who has endeared himself to large numbers by acts of fatherly friendship. His ready and courageous voice will be greatly missed, whenever we are deprived of it, in the House of Lords, especially when fresh aggressions are plotted against the Established Church.

A meeting has been held at Tiverton, with Judge Coleridge in the Chair, to promote "joint" meetings and committees of the "Five Church Societies," including the Church Missionary Society in the catalogue. The result, we believe, would be a deep decay of individual interest in the Societies, and the contraction of the sums now subscribed to each, to little more than the same sum given to all. Judge Coleridge is far from wishing for such a catastrophe.

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THE

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MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

UNITY OF THE PLAN OF SALVATION.

Among the points which most impress the devout student of the scheme of Salvation, is its perfect *unity*. The centre of this unity is Christ, who concentrates in His own single person all the offices, all the gifts, all the graces, necessary to the human soul in every time and under every circumstance of its heavenward race. Strongly contrasted in their variety, and apparently very opposite in their nature, are these qualifications; yet in their union, like the coloured rays of the material sun, they make up the spotless perfection of the Redeemer's character and work. Our fallen nature required that its Saviour should be a man, that He might be identified with its wants; and yet a God, that He might be free from its sins; human, that He might sympathize; Divine, that he might save. It needed a Saviour who should be not too great for love, and yet not too humiliated for worship. It needed One who should be in Heaven to intercede for us, and yet should be on earth to comfort and protect us, and out of whose inexhaustible fulness we might draw the supply of every want, pardon, grace, strength, comfort, peace, hope; or, in the inspired words of the Apostle, "wisdom and righteousness, and sanctification and redemption." Try to conceive every want which even the bitter experience of poor human nature can suggest, and you will find something in Christ to answer to each one of them — to meet all the cravings of the soul either in His work, His history, or His character. If it were otherwise, and the soul was left to seek one gift in one direction, and a different gift in another; in its hopeless distraction it would look in vain for peace. But Christ is all in all. He shines in the firmament of the soul's hope, like the sun in the midst of the heavens, shedding on every side, above, below, around, His beams of grace.

This unity of person is not, however, a more remarkable characteristic of the scheme of salvation, than its unity of de-

sign. It is not alone that Christ is the only hope of man now, but that he ever has been the refuge of man in every period of the world. His work not only reaches every man now, but it stretches likewise backward to the fall and forward to the times of the consummation. Whatever souls have ever been saved, have been saved in and through Him alone. There is no change in God's design, or variety in the mode of his acceptance before Him, from the day when the great plan was first framed in the breast of the Godhead, to the time when the last Saint shall be safely gathered in, and the number of the elect be perfected. Beginning in the Eternity before time, this unity of God's design has linked together, as it were, all the succeeding ages that have rolled over the world since then, with a chain of gold, the last link of which will be joined on to the Eternity after time. All the epochs of the world's religious history have been embraced in this plan. Whether the people of God lived under the traditional light of the patriarchal dispensation; or whether they saw the Messiah dimly through the mystic types and symbols of the Mosaic; or whether they beheld "with open face, as in a glass, the glory of the Lord," under the revealed Gospel; whether they worshipped with Jacob beneath the temple of the skies, or with Aaron served God with sacrifice and incense, or in the solemn simplicity of Christian worship held intercourse with the Unseen, their ground of acceptance, in its beginning, middle, and ending, is still the same. Its originating source is the free love and boundless compassion of the Father; its meritorious cause the atoning merits of the Son; its efficient instrument the quickening influences of the Spirit. In short, the work of salvation is all of grace; grace that contrived, grace that wrought, grace that begins, grace that carries it on, grace that will complete it in heaven.

But "if there has always been this unity of design, whence has arisen that diversity of system by which it has been carried on?" Any attempt to reply to this question is perhaps only to gratify that lawless curiosity, which looks too boldly into the mysteries of the Divine counsels; but it may be lawful to look at the past through the flood of light which the full revelation of the New Testament pours upon it. Even human reason may discover something, by its own powers, of the general defects of the Patriarchal and Mosaic dispensations; though the view is indistinct, like the outlines of a landscape which faintly looms through the morning mist, and which the full day has not yet illumined. But look at the history of man through the glass of the Apostolic Epistles, especially those of the Romans, the Galatians, and the Hebrews, and all becomes clear; not by the doubtful guesses of man, but by the direct interpretation of God Himself. We shall thus see that the outward diversities which separate the Patriarchal and Mosaic dispensations from the Christian, have had reference

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only to the necessities of man, and not to any alteration of design in God. We shall find that the Divine purposes have flowed on from the first, like a stately river, whose outward aspect to the eye may vary according to the nature of the channel along which it flows, and the varying features of its banks by which it is surrounded—now wild and rugged and bare and desolate, now tangled with rock and forest, now bright with blossom and sweet with perfume; and yet the river itself may flow on all the time with the same full stream, the same strength and speed. Or, to use the commonest form of illustration applied to this subject,—Christ is the Sun; the hopes of those who lived before His advent were rays converging to Him; the hopes of those who live since His advent, rays diverging from Him; and He Himself is the centre of them all, "the Sun of righteousness risen with healing on His wings."

An analysis, however brief and imperfect, of the Apostolic teaching on this subject, as contained in the three great Epistles to which we have referred, would greatly exceed the limits to which this Paper is necessarily confined. A glance at the evidence on which the assertion rests, that the old Fathers were saved by grace alone, must therefore be sufficient, before we pass on to look at the varied results which spring from it. There are in the Pauline Epistles two principles assumed as the groundwork on which the Apostle's arguments rest. The first is, that there are only two possible modes in which salvation could be secured, either altogether by grace, or altogether by works. The two modes are so antagonistic to each other, that they cannot stand together, the adoption of the one being *ex necessario* the destruction of the other. "If by grace, then is it no more works: otherwise grace is no more grace. But if it is of works, then is it no more grace: otherwise work is no more work."* The second axiom is, that salvation by faith and salvation by grace are things identical; so that, to prove that the Patriarchs and Prophets were saved by faith, is the same thing as to prove that they were saved by grace.† And this evidently because there is no more merit in faith itself, than there is in the cry with which the drowning man shrieks for help, or in the hands whereby he takes hold of it. He may clutch a straw with the same tenacity of grasp with which he clutches the arm of the friend who saves; but the straw, grasp it how he will, will not draw him out of the water. That which saves is not the merit of belief, but the merit of Him on whom belief is fixed.

Assuming, then, these two principles, the points of the Apostle's argument may be briefly summed up in three truths:— 1. By the deeds of the Law is no flesh justified in God's sight,‡ not from any imperfection in the Law, and therefore fault in the Lawgiver, but because of the weakness of those to whom it was given.§ For the principle of the Law was, "Do this and live;" "Do it not and die."‖ But no child of Adam, since

* Rom. xi. 6. † Rom. iv. 16. ‡ Rom. iii. 20. § Rom. viii. 3. ‖ Gal. iii. 12; v. 3.

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the fall has crippled all the powers of man, has been able perfectly to keep the Law in all its breadth and spirituality of meaning; and, therefore, as no man could keep the Law, so no man could live by it.* 2. The Law was added for the very purpose of teaching this inability. It was added because of transgressions.† In all that could excite and keep alive the sense of sin, the enactments of the Law were full and pregnant with meaning to any thinking man; "for by the law was the knowledge of sin."‡ But in all that it provided as the atonement for sin, it was weak to allay the apprehensions of conscience that the sense of sin excited—the very repetition of the legal sacrifices proving their inadequacy.§ The Law was, therefore, a schoolmaster, which, both by the guilt it taught, and by the full atonement for that guilt which it did not teach, should bring us to Christ.‖—3. Were none, then, ever saved before Christ? Surely yes; when, in the darkest time of Israelitish idolatry, God had still preserved to Himself a remnant according to the election of grace.¶ How were the members of this remnant accepted? By the works of the Law? This has been shewn to be impossible. Then it must have been by faith; that is, by grace, which is the only other alternative. Nay, this is not left to a deduction; it is directly taught. Thus Abraham was saved; thus David.** The Gospel was preached to Abraham beforehand, (προευηγγελίσατο,)†† who thus saw the day of the Son of Man, and rejoiced in it. And, lastly, if a question is raised about the degree and clearness of this faith, it may be replied, that the more imperfect was the knowledge communicated, the more perfect was the faith that rested on it. The object of faith may have differed in degree, and yet the nature of the faith have been the same in kind.‡‡

How clear and consistent is thus seen to be the method of the Divine dealings, and by what harmony and unity of design is it characterized. There is one Saviour, and one alone, to all men, for all things, under all circumstances, throughout all times. Not to dwell now on the radiance thrown upon the Old Testament Scriptures, and the absolute refutation given to the views of some Christians, both of ancient and modern times, who have regarded the Law and the Gospel as antagonistic systems—we would rather touch upon the infinite comfort which the unfolding of this mystery of the Gospel sheds upon the inner experience of the Christian life. The Church of God we see to be one and indivisible; not alone as being gathered into the same rest prepared for the people of God, but by a bond far more intimate and spiritual, namely, a real identity of faith. We are united, not with the saints of God of old times, as they are now in bliss, but as they were before they reached their inheritance—living men like ourselves, agitated by the same

* Gal. iii. 21, 22. † Gal. iii. 19. ‡ Rom. iii. 20. § Heb. ix. 9; x. 2.
‖ Gal. iii. 24. ¶ Rom. xi. 27; xi. 5. ** Rom. iv. 1. 8.
†† Gal. iii. 8. ‡‡ Heb. xi. *passim.*

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hopes and fears, tossed with the same trials, exercised by more than the same doubts, moved by the self-same human life that throbs in our pulses and burns in our hearts. Our Saviour was their Saviour, our hope their hope. The atoning blood that cleanseth us cleansed them; and the Name that is sweetest on our lips in this state of painful warfare, is foremost in their hallelujahs amid their bliss above. They are but the elder brethren, we the younger children of the self-same family. A brotherhood true and real unites us all. Adam, who talked with God; Noah, who saw the deluge; Abraham, the father of the faithful; Moses, the mediator of the Old Covenant; David, the man after God's own heart; Isaiah, and the Prophets, who with more than human sublimity foretold the mysteries of Messiah's death and the glories of his kingdom—all who have lived and loved God, under whatever stage of His dispensations it may have pleased the All-wise to call them, are brethren to us, and we brethren to them. Oh, what will be the bliss when the entire family shall meet together in heaven, and we with them and they with us converse on the deep things of God! "Oh the depth of the riches, both of the wisdom and knowledge of God!"

And there is one further consolation which we are permitted to gather from these views of the unity of the Divine proceedings. If our fathers are one with us in the grace which has alike redeemed us all, then is their experience ours, and their victory shall be ours too. We must not regard them as beings of a loftier mould or more angelical nature than ourselves, thinking how it is possible that we who are but dwarfs should conquer as they conquered who were giants in the Church of God. Rather we must look back to them as being able to do no more of themselves than we are able to do of ourselves; for the loftiest intellect and the mightiest will that ever animated the shape of man, has ever been, without God, weak as helpless infancy. The same Omnipotence that wrought in them is promised to us likewise; and shall it not be sufficient for us to lead us through all our fears and trials safely to our rest? "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

G.

"MEN OF STRAW."

To the Editor of the Christian Observer.

As I sat near my study-window on the morning of November the 5th,—that notorious day, on which sound Protestants delight to celebrate the merciful escape of King, Lords, and Commons from conspirators, and of our Church and kingdom from the

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grasp of Popery,—I was surprised with the sudden appearance of a pack of boys carrying in procession a figure of Guy Fawkes, which it was their firm Protestant intention very soon to cast into the flames on a neighbouring common. I am quite aware that the antipathy of these young incendiaries was not likely to be of a very intelligent character; that perhaps they knew little of the real distinctions between Protestantism and Popery; and that, therefore, their zeal could hardly be described as "according to knowledge." Nor do I very greatly admire this particular mode of testifying our antipathy at once to Papists and assassination; accompanied, as it too often is, by thefts of wood from the neighbouring hedges, and toasts to the "Immortal memory" at the public house—to say nothing of squibs and crackers which set fire to haystacks or burn a boy to death. At the same time, I scarcely know how to wish that even the boys in our streets and fields should be restrained from putting on record once a year, in their rough way, the fact of our national antipathy to systems and persons who are the general antagonists both of truth and of all who receive and love it.

However, it is not my wish, on the present occasion, to expatiate on the good and evil of the festival of November 5th or of the yearly martyrdom of Guy Fawkes. My desire now is to direct the attention of your readers to one particular fact connected with the exhibition to which I have referred. I was struck by the fact, that the particular image or representation of the conspirator, which the boys were thus dragging to execution, could not by any possibility be conceived to bear the smallest resemblance to Guy Faux himself. The hat, coat, and general costume, the face and figure of the creature on the way to his funeral pile, did not pretend to be a copy of anything in the days of James I., and still less of any known picture of the conspirator. It was an image constructed wholly after the boys' taste; and in order to render him at once absurd, monstrous, and ready for conflagration, they had dressed him in rags, given him cheeks of flaming vermilion, and stuffed him with combustibles which would leave him no chance of escape when thrust into the fire. In short, to fit him for the flames, they had constructed "a man of straw," who was the most suitable possible subject for combustion.

This was droll enough. But whilst I was partly laughing and partly moralising on the subject, one thought pressed itself on my mind—that these boys were the precise types of a large body of now fashionable controversialists; and especially, I may say, of that gentleman who stands at the head of the conflagrationists of the day—a distinguished preacher at a Court of Law, and the author, among other things, of a volume of "Theological Essays." Ask him the receipt for dealing with a man or with a party which happens to differ from him in opinion; and if he is honest he will say: "Instead of taking your antagonist's opinion as stated by himself, dress up a 'man of straw' precisely according to your own fancy—make *him* your antagonist—and

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then burn him." In other words, "put opinions into the mouths of those who differ from you; give a caricature of their sentiments; and then, carry off the effigy to the flames." I have just been looking at the "Theological Essays,"—and at some other works proceeding from the same school of writers,—and I find that there is scarcely a single subject of any moment on which they have treated, in which they have not begun by presenting a sketch of the opinions of the Evangelical or other orthodox writers as utterly distorted and unlike the reality as the Guy Fawkes of 1855 to the real conspirator of the days of James I. Take, for example, the subjects of the Fall of man—the consequent depravation of his nature—the character of his general habits; so also the doctrines of the Atonement, of Regeneration, of Redemption, of a Future state,—and we venture to say that one unvarying mode of attack is, first to dress up a Guy Fawkes according to the imagination and convenience of the writers, and then to commit him, as he richly deserves, to the flames.

It is not my intention, unless the charge should be disputed, to draw out the subject into details, and supply examples of what I have stated. Such an operation would be laborious, and, I think, very distasteful to your readers. I am therefore satisfied to state the fact; which, I venture to say, the simplest of your readers, with Mr. Maurice's book, or those of some of his Broad-Church friends, before them, may verify in five minutes. This practice, as I need scarcely say, is anything but fair. It is, nevertheless, very efficient in controversy. Nothing has so much the air of candour as the calm and apparently good-humoured statement of an adversary's case. But nothing is less candid than when, for a picture, we are presented with a caricature, and, for a just statement, with a travesty. So that the man striving at least to base his opinions upon Scripture, and labouring hard to reason honestly upon it, is transformed into a knave or a fool, as best suits the object of the controversialist. What is essential to fair dealing is that a man should allow his antagonist to speak for himself; and, when he quotes his language, not to garble or misrepresent it, by presenting either half sentences or whole sentences separated from their context, or clipped of those qualifications which often reduces apparent extravagance to common sense and give to opinions their proper breadth, form, texture and colouring. All that I venture to ask for is, that, if a poor creature is to be burned as a bigot or an enthusiast, the conflagrationists will take care to catch the right person, and commit to the flames, not a "man of straw," prepared, dressed, and painted according to the taste of his adversaries, but the real and undeniable offender.

H.

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ST. PAUL'S SALUTATIONS.

It has often been objected, that however we may admit the inspiration of other parts of Holy Scripture, the same cannot be affirmed of the "Salutations," and other seemingly minor matters, with which he frequently closes his Epistles. It is said they are too trivial to be the subject of inspiration, not worth the interference of the Holy Spirit either one way or another. There is no harmfulness in them, but it is absurd to apply to them the solemn words—"All Scripture is God-inspired."

We do not purpose to answer this objection in detail by way of argument. We would rather see whether something may not be gleaned from these salutations which shall, on the one hand, show that there is nothing trivial in them, and on the other, lead to the conclusion that there are no exceptions to the rule that St. Paul spake as he "was moved by the Holy Ghost."

And we may mark by the way the internal evidence which such passages afford to the genuineness of St. Paul's Epistles. An impostor who wished to foist on the world a human composition as the revelation and very word of God, would never have endangered his scheme by inserting such passages as that wherein Paul bids Timothy bring his cloak which he had left behind at Troas, or as the salutations and greetings by name of many members of the Church at Rome. There is a naturalness about them which goes far in itself to forbid the thought of imposture. It is just what we should expect St. Paul to write. He is sending a letter to Rome by the hands of Phœbe. As he dictates its final sentences, associations and remembrances of all kinds spring up in his heart. Many were personally known to him. Some had been his companions as he went forth preaching "the Gospel of the blessed God," fellow-labourers in the work that was nearest his heart. Others had been diligent in the varied departments of Christian labour and Christian benevolence. One was affectionately remembered as his first convert in Achaia. Others had known Christ and His Gospel at a time when he himself had been a persecutor and blasphemer. All were the objects of his Christian love, dear to his heart in the bonds of the faith of Jesus Christ.

But let us observe in what way this portion of the Holy Book is profitable for instruction in righteousness. Not to dwell on the example of Christian courtesy which it affords, we may first notice the interesting insight which it gives us into the state of the early Church. By means of it we perceive how the Christians of that day delighted to labour in the service of Christ, sometimes by active effort in spreading the knowledge of the Gospel; sometimes by ministering to the wants of the afflicted, or the necessities of the evangelists and teachers. Several

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benefactors of this kind are mentioned in the last Chapter of the Epistle to the Romans. Various were their positions in life. But one motive animated them all. Phœbe, who carried the Apostle's letter to Rome, is specially commended. Her most Christian kindness had diffused itself like the refreshing stream, carrying sympathy and succour wherever they were needed. Aquila and Priscilla had helped the Apostle much, perilling their lives on his account at some time of personal danger, and thus had laid all the Churches under deep obligation. Others also were worthy of special remembrance, for one cause or another. Shall we say there is nothing profitable in Scriptures like these? Do they not, on the contrary, point out a path of duty and of love untrodden by a large majority of Christians? Do they not teach us that every Christian, however humble, should and may do something for the increase of the Redeemer's kingdom? By this we mean, not the mere attendance at the house of prayer, not the casting of a gift into the treasury of Christian charity, but active personal labour, and diligent painstaking effort. It would show an utter forgetfulness of the lessons of God's truth, it would curtail some of the highest Christian privileges, and dam up many a stream of piety and love, to shut out from these labours and efforts any Christian, however lowly their earthly position, or to say that none but the ordained minister, or the elevated in social position, should labour for the Lord, and be fellow-workers in the kingdom of God. All together make up the body of Christ, and each one is a member in particular. "The eye cannot say to the hand, I have no need of thee; nor the head to the foot, I have no need of thee." All Christians, then, of whatever rank in life, and whatever grade in society—whether moving in the polished circles of refinement and opulence, or in the lowly routine of artisanship and labour—whether tradesmen at the counter, or mechanics in the workshop—whether gaining their bread by the toil of the mind or the sweat of the brow—we would desire to see all enlisted in the ranks of Christian helpers. Would that every heart which has been touched and changed by the Gospel were ambitious to rival and excel in Christian exertion that Phœbe, who was a succourer of many; that Priscilla and Aquila and Urbane, who were the Apostle's helpers in Christ Jesus; that Tryphena and Tryphosa, and the beloved Persis, who laboured much in the Lord! Every walk of life affords a sphere, and every day an opportunity. These, doubtless, neglected no duty which had a prior claim; but combined together the Christian diligence, and the large-hearted sympathy and love, which enabled them to rule their own households well, and at the same time to strengthen the hands of the Apostle, and minister to the wants of the necessitous and the feeble. Who shall say with how mighty an energy, with what increased power, the work of God would progress in the land, nay, in the world, if every Christian felt a personal interest and

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a call to personal effort? Who shall say what a sanctifying influence would pervade every department and relation in life, did each one determine to labour, not merely for his own salvation, but that of others? How many a seed of infidelity would be stifled in the germ, if the Christian labourer and mechanic made his religion a relative as well as a personal thing. Where is the faith that quickened to exertion those helpers of St. Paul of whose labours he had such an affectionate remembrance? Where the love which constrained the Christians, of whom this chapter tells, to gather proselytes from every circle in which they moved? Where the self-denying devotion which prompts to effort wherever there is a call for it and a place for its exercise, wherein a Christian needs sympathy or a sinner is ignorant of the great salvation?

A second thought suggested by these salutations of St. Paul is worthy of special notice. They afford a striking example for Christian women. They prove them to have had an important place in the early Church. Of the names which this chapter gives, the greater part belong to women. This proves, moreover, the high esteem in which their labours were held. Why should it be otherwise? Why should not that high-souled devotion which marks the female character be consecrated to the service of God? What should prevent her deep sympathy, her overflowing tenderness, being exercised on Christ's behalf to the suffering children of humanity? Why may not her powers of winning and persuasion be employed in drawing to the feet of Jesus the outcast and the wanderer? What change is there in the Church, its responsibilities or its duties, that can justify or excuse the neglect of so mighty a power for good as the earnest devotion and piety of Christian women? What should prevent them filling still a high place in the ranks of Christian labourers? It is no narrow field that lies open to them. From the circle of their own home, which, however small, is yet the chief in importance—to the widest range of Christian benevolence, opportunities abound for labouring much and in many ways for the Lord. First at home, and then abroad, how much may be done by the earnest heart and the diligent hand! So long as a child remains ignorant of Jesus Christ; so long as the needs of our youthful population demands the efforts of the Sunday School Teacher; so long as a single dwelling or cottage in our land remains unblessed by the voice of Christian kindness and counsel and sympathy; so long, in truth, as the Church of Christ is militant on earth; so long do the needs of the Gospel and the example of the early Church bid to the work of Christ the Christian woman. Is there no sick neighbour to whom she may minister—at whose bedside she may spend half-an-hour, from time to time, in reading God's Holy Book, or some suitable Tract? Is there no ungodly neighbour or friend whom she might allure, by kindness and persuasion, to the house of God on the Sabbath-day? When

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the hearts of affliction visiting the home of friend, or neighbour, or acquaintance—some calamity, perhaps, which touches the mind rather than the body, and though it rack not the flesh with pain, yet wrings the heart with anguish—who can tell what the voice of kindly sympathy may do for that stricken soul? how through the clefts of the broken heart some words of affectionate counsel may enter, and raise the thoughts to Him who can be touched with the feeling of our infirmities? Is there no young Christian, just starting on the heavenly way, to whom she might give counsel and encouragement—to whom must come many an hour of trial, and many a blast of temptation—whose inexperience needs guidance—whose steps, as yet feeble and unsteady through the weakness of faith, she might uphold by her sympathy and example, and whose perplexities she might resolve by the light of a larger and more mature experience? In these and such like ways, God may be glorified, good be done to others, and the Christian woman herself experience the fulfilment of the promise, "He that watereth others shall be watered himself."

Should this reference to the "Salutations" of St. Paul be the means of stirring up one to be diligent who has been slothful, or of inspiring courage in one who has been diffident, we should hail it as another evidence that even the words of Scripture, often rashly regarded as trivial and unworthy of the Spirit's inspiration, are profitable indeed for "instruction in righteousness," tending to make us perfect, "throughly furnished unto all good works."

R. A.

"SILLY WOMEN."

To the Editor of the Christian Observer.

I GATHER from letters of complaint which I now and then see in the "Christian Observer," that you are not unwilling to receive remonstrances, if the writers have anything of which they can justly complain. Now such appear to me to be my circumstances; and I put my case before you, in the confidence that you will endeavour to do me justice. What, then, I have to complain of is, that our old Rector—a person for whom, as to many points, I feel a sincere respect—has, on several occasions lately, used the expression "silly women." Now I am aware that he has high authority for the expression, as respected certain persons in old days; and I am not able to get rid of the epithet "silly" as easily as some of those clergymen of whom you have lately spoken, and who, whenever the Apostles differ from themselves, are prompt to say that the Apostles were under a delusion. In this they seem to me more "silly" than I can possibly be. But then, Sir, without falling into such

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follies as theirs, I do venture to ask whether this epithet may not perhaps be a false reading of the original passage; and whether some male copyist, who was a hater of women, may not have foisted in the word "silly" when he ought to have put "wise?" Or, supposing that all is right in the translation, I would further ask, whether it is not possible that St. Paul, when he uses this epithet for females, might not have his eye exclusively on the Jewish women, who, for what I know, may have been unusually weak? But let this pass.

What I now wish especially to complain of is, that our Rector, having got hold of this obnoxious phrase, seems to me to make far too liberal, or rather illiberal, use of it. I have heard him more than once apply the epithet in cases where it is impossible to doubt that the women concerned shewed far more than common wisdom. For instance, the Rector seems to think women "silly," when they take up, as they certainly do, very cordially, all those nice young ministers, with very long coats and straight waistcoats, who chaunt so nicely—not always in tune, I confess—and turn about so gracefully, at "Morning and Evening Service;" whereas it is surely right for good Church women to defend the ministers of the Church, and especially those of them whom others are so ready to blame.

In like manner, he plainly thought Lady —— (I will not mention her name) "silly," when she walked up to the Great Altar at St. Peter's, in such a splendid gown, with a long diamond cross hanging at her neck, so that all the congregation were compelled to look at her as she went; whereas I think Lady —— was extremely wise in so doing, inasmuch as every one ought to put on their best clothes when they go to church; and if Lady —— was determined to do penance, it was right she should let all the world see that she was ready to do it.

Then again, he thought Lady —— "silly,"—to say nothing of her husband—when she persuaded him (for he is, as he ought to be, a most obedient husband) to go up to the Altar, for a considerable distance, on his knees; so that he went about afterwards for a fortnight quite a cripple, and was obliged, it was said, to have his knee blistered for a cure. But who does not see how wise it was to shew all Protestant ladies that a conversion—or perversion, as it is ill-naturedly called—to Popery, does not destroy the true allegiance and submission which a husband owes to a wife?

Then the Rector thinks it very "silly" for all the ladies in particular congregations to have all "Service Books" of the same size, shape, colour, Crosses on the back, and little pictures of saints and angels within, with red letters and black carefully intermixed; as though uniformity of this sort were not undeniable marks of Christian sisterhood.

He also thinks that it is exceedingly "silly" for ladies to make such frequent and profound bowings and curtseyings in church, rising and sinking, as he says, like a piston in a steam-engine;

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as though it were possible to bow and curtsey too much in so good a cause.

Then he thinks it "silly" for ladies to ransack all the gardens, and even rob their own faded bouquets used at a ball, of flowers, and bear them off in triumph to their pastors in Belgravia or elsewhere, to be stuck up all over the churches on Saints' Days.

So also he thinks it "silly" for young ladies to put away needle work, which might be of use in their families, and spend evening after evening upon what are called the symbolical communion cloths, where every leaf and little animal, if he did but understand these things, has some hidden significance.

And so he goes on, and says that he thinks everything "silly" which is peculiar without being necessary or useful, which costs more than it is worth, and which occupies the hands without touching the conscience and mending our hearts and tempers—all which appears to me very harsh in spirit and most unsound in doctrine.

Nor is this all; for you will hardly believe that now, when many of us have completely turned round, and have attached ourselves to a new set of teachers—who, although some of them still profess "High Church" opinions, do, in fact, really hold no doctrines or opinions at all—our Rector is just as ready with his favourite phrase.

For instance, I myself, having got a little tired of Miss Sewell's, and other tales and novels, have lately taken to Coleridge's "Thoughts" and "Table-Talk;" and when I now and then hint a doubt about the plenary inspiration of Scripture, he is ready with his old comment. So when I express my admiration of the beautiful style of Carlyle, so full of spirited jumps and jerks, breaks and dashes, instead of those nasty old-fashioned copulative conjunctions and auxiliary verbs, which used to pester me so at school, but which I now see to be entirely superfluous,—all that he says is, even if he condescends to omit the hateful phrase is, "What next, I wonder?" So also, if I go into ecstacies about Mr. Maurice—whom, though I do not profess quite to understand him, yet, believing, as I do, that great men must write mysteriously, I admire all the more for my not discovering his meaning; and when I speak of the charming way in which he teaches us that there is no such thing as sin; that no one ought to be troubled about any action to which our nature prompts us; that there is but little punishment. if any, in another world; and that, at the worst, after a few years of trouble, we shall be sure to have an eternity of happiness, although many of us may have made little or no efforts to secure the smallest degree of fitness for such a world—our Rector does nothing but laugh at me, and does in his heart, I really think, believe that I am just as silly now as when I was exactly at the other end of the pendulum. Now, Sir, what am I to do? It is plain that nothing will please him. Though I go, as you see,

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to the opposite Poles in search of truth, he equally condemns me, talks of what he calls the "juste milieu," insists upon it that truth and wisdom abhor extremes, and love the middle point which lies between them.—Now I am free to say, that of all things in the world I do abhor that nasty middle point, because it is only another word for what is dull and stupid. Who would travel on the tram of a railroad, if he could soar upon wings? Who loves the valley as well as the mountain tops? So, Sir, if you have nothing better to prescribe than this odious middle point—the real "via media," not that of the Oxford Tracts, to which I do not object, because it is as far from the real middle way as anything well can be—I am obliged at once to say, that I cannot take your prescription, and can only bid you adieu.

CLARISSA.

[NOTE.—This is a case which must be submitted to more subtle casuists than ourselves. Will it be any comfort to our correspondent to know, that, in our judgment, as to several of the points to which she refers, there are quite as many silly men as women, and with less excuse, inasmuch as the former are the natural, and often the appointed, guides of the latter?—EDIT.]

REVIEW OF NEW PUBLICATIONS.

Dawnings of Light in the East; with Biblical, Historical, and Statistical Notices of Persons and Places visited during a Mission to the Jews, in Persia, Coordistan, and Mesopotamia. By the Rev. HENRY A. STERN. London: C. H. Purday; and Wertheim and Macintosh. 1854. 8vo.

THIS book is chiefly interesting from the views it affords of openings for the introduction of Scriptural Christianity to the Jews, and in some measure to the Mahometans, in the countries visited by the Author. Its literary merits are not great; but we are indisposed to criticise the composition of a work which was written partly in the oppressive heat of Bagdad, and partly amidst the interruptions of life in a tent, by one who for eight years had spoken no language but Hebrew, Arabic, and Persian, and who had not the privilege, enjoyed by authors in England, of correcting his own proof-sheets.

We shall pass over, with very little notice, the trials he had to encounter as a traveller, as they are all of a kind with which readers of books on the East are sufficiently familiar. The noise of the caravan, the quarrels of the attendants, exactions and frauds, the burning heat, the exhaustion of mind and body, the general monotony of the journey, the short intervals of welcome repose and variety, the filthiness of the towns, the

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lodgings, and the people—these are subjects which occupy many pages, and they are pages not devoid of interest for those who have yet to make acquaintance with the peculiarities of travelling in deserts, and of Oriental life.

But Mr. Stern lives at Bagdad, and has penetrated into the heart of Persia, with one great object in view, and it is to his experience in the prosecution of those labours that we intend to direct almost exclusively our attention.

It is depressing beyond measure to contemplate the degraded condition in which man is found, according to his descriptions, throughout Persia. The Jews are cruelly oppressed and demoralized; the Mahometans live in perfect contempt even of such restraints as their religion imposes on them, and appear, by the Author's representations, a vile and degraded people. But the lower their state, the greater objects of compassion they are; and Mr. Stern would awaken the sympathies of Christians, and would encourage them to exertion, by the production of many instances in which a spirit of enquiry has been awakened, and hearts have melted under the powerful influences of the Gospel.

He puts in a word for the Arabs, who accompanied the caravan with which he travelled from Damascus to Bagdad, when he first entered upon that mission, in 1844.

He was on his route, and at the village of Rubeiza. Many of the inhabitants visited him.

"The last who came was a Mullah, a demure, filthy-looking personage, in whose countenance was legibly depicted every vice of his people. This exalted individual was received with a loud salaam, and from his lofty mien, I at once recognised that he combined the secular with the sacerdotal functions. When he was seated on his rural couch, he took out of his dirty pockets a handful of dates, and presented me with half, and Abdallah with the rest. He then endeavoured to display his superiority, by asking various questions about *Franghestan*, and more particularly about the *Ingreese* (English,) the only people known in his geography. .... Our religion now formed the principal topic of conversation, and the Mullah was not a little astonished when the interpreter told him that we did not believe in Mahomet or the Koran. 'La illah ill Allah,' (there is no god but God,) exclaimed he; 'not believe in the Koran! the Ingreese not believe in the Koran!' Abdallah gave him an epitome of our creed: 'By Allah, your religion is good,' added he. Poor simple people, they know nothing of their own religion, and consider every one in error who does not acknowledge their delusion. Is there no one in Christian Europe who yearns with anxious compassion for the welfare of the benighted Arabs? Is there no one whose bosom burns with zeal for their perishing souls? Shall the black tents of Arabia for ever remain excluded from the general sympathy of Christians; and will the unfading brilliancy of the immortal crown not animate some to sacrifice ease, life, wealth, and comfort, in this noble achievement?" (pp. 28, 29.)

He crossed the Euphrates at Hit, where he found a community of Karaite Jews. Their peculiarity is an adherence to the letter of the Mosaic Law, and a rejection of the oral traditions of the Rabbinical Jews. He visited Rabbi Isaac, the reader of the synagogue:—

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"The worthy teacher of this isolated and despised Karaite community received us with the greatest cordiality, and seemed quite delighted to see persons from distant Europe [the several members of the Mission] who knew the sacred language, and whose creed, according to his idea, had so much of the purity of their own system of belief. After pipes and coffee, we proceeded to the synagogue, a sable dusky room, consisting simply of four smoked mud walls. The floor was covered with a tattered piece of carpet, and a small stool stood in one corner. I took my seat on the ground, and, surrounded by the whole Jewish population, entered into a friendly discussion. They were evidently struck with the doctrines we preached, and did not evince the least hatred, violence, or opposition against the blessed truths which we proclaimed. The Rabbi escorted us to the ferry, and several times enquired after the *Ketab Saheer*, (meaning the New Testament,) which he was anxious to possess, yet too timid to ask for. In the afternoon, he and several other Jews returned our visit, and at the same time brought a present of bread, eggs, and dates; they remained upwards of two hours in my tent, and attentively listened to the passages of Scripture which I expounded. They acquiesced in all that was said, and dilated with delight on a subject so important and momentous. We sold them four Bibles, and five New Testaments, for which they willingly paid. They told me that their number had formerly been very considerable, but tyranny and oppression had extended their withering curses to all classes, and visibly diminished the population of every hamlet, village, and town." (p. 33.)

During a stay of several days at Hit, the Missionaries held constant intercourse with this Jewish brotherhood.

Bagdad, the future home of the Missionary party, exhibited to them indisputable marks of declension, which afterwards found a counterpart in every city and village to which their steps were directed. According to eastern writers, he says, it is styled,—

"The mother of the world, the lady of cities, the paradise of the universe, the metropolis of peace, the tower of saints, the assemblage of nobles, the mine of beauty, and the origin of learning and wisdom. The climate excellent, the water pure, the soil fertile, and the air balmy." (p. 35.)

A real acquaintance with the place leaves no doubt upon the mind and senses that it is odious in the extreme.

"In threading my way," says our author, "through its labyrinth of lanes and alleys, my eye met everywhere the disgusting and repugnant sight of naked, squalid children, and lazy, idle men; the former gamboling and rolling in the dust of the unpaved streets, and the latter indolently smoking or sleeping, under a thatched shed, which constitutes the coffee-shops." (pp. 35, 36.)

As for the splendour of the city, he describes it as having vanished away; the "magnificent mosques" and "sumptuous palaces" are "all levelled and buried in the clotted soil; and nothing but heaps of rubbish, and mounds of shivered bricks and pottery, mark the traces of [the grandeur of] this celebrated city." (p. 38.)

"The principal buildings within its shattered and broken walls, are, the mosques of Sheik Abd-el Kader, Sheik Shehab udeen, the Jamah el-Vizier, (on the banks or the Tigris,) and the Jamah of the Maidau; and even these few, except the first, are out of repair: the other 28 on the eastern, and 10 on the western side of the river, are dilapidated and rotten, and will ere long tumble into ruin, or prove convenient gutters for all the offscouring and filth of the city. The *medresseks*, or colleges, also bear the impress and stamp

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of religious stagnation. There is not a single school where students receive a regular training; the whole system of education consists in reading the Koran by rote, and in storing the memory with a few of the sayings of the Prophets and Imams. Physic, geometry, astronomy, and mathematics, which formerly were cultivated with great care and diligence, are, among the rising generation, mystical names; even history, which has ever been a theme on which the Arab dilates with delight, as it records the exploits and conquests of the founders of the Saracenian Empire, is neglected, or the books are so scarce that the student is prevented from following the bent of his inclination." (p. 40.)

How remarkable, that everywhere the religion of the false prophet has lost its vigour, and is fast sinking into a state of decrepitude as to everything except its intense hatred of truth!

The population of Bagdad comprises 40,000 Mahomedans, 1500 Christians, and 16,000 Jews. The position occupied by the latter illustrates, in a striking manner, the "decay of Moslem power, wealth, and industry," for they constitute practically "the governing element of the place."

"They have their stored booths in every bazaar, occupy all the principal caravansaries with their merchandise, and entirely control the business of bankerage and monopolies. They are all strictly rabbinical Jews, superstitious, bigoted, and intolerant: full of zeal for the Talmud and the traditions of the elders; scrupulous in the performance of all external rites of religion; ostentatious in their charity, piety, and devotion; tinctured with all the vices of their Mahomedan oppressors, and the errors of their pharisaical forefathers. They have three large and six small synagogues; the former capable of holding 2000, the latter from 100 to 600 individuals. Their rabbies are proud, haughty, vain, and capricious men; neither distinguished for their abilities, nor admired for their wisdom." (p. 46.)

Some of these Rabbies are invested with judicial powers for their own community, but intrigue and bribery constantly influence their administration of the laws.

Mr. Stern describes these Jews as knowing nothing whatsoever of the Christian system. Their amazement therefore was great,—

"When they saw three followers of the despised and rejected Nazarene, in their place of exile, with the avowed purpose of teaching them a religion which they had hitherto regarded as a system of gross idolatry and palpable errors. Curiosity, however, led many to our house; the Rabbies themselves, attracted by the novelty, thronged our courts and rooms; the judicious discourses and pious exhortations aroused some, and shook the settled belief of others, and a feeble light was gradually rising, which threatened to disperse the impenetrable darkness that had enshrouded the plain of Shinar; a few came for instruction, and others to attend the daily Hebrew services." (p. 51.)

The Rabbies were alarmed at this, and resolved to take the first opportunity of putting an end to that intercourse which they now judged it most imprudent to have ever permitted. Nor had they long to wait. Two Jews declared their belief in the truth of Christianity, and expressed a strong desire to receive instruction from the Missionaries. One of these was an intelligent man, and related to a high Rabbi; the other an ignorant man, but candid and sincere.

The story of what followed is told thus:—

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"Their wives and friends, and the Chachamim, endeavoured to dissuade them from their purpose; and as all efforts to shake their firmness and adherence to the truth failed, bastinado and imprisonment, on false and flimsy pretexts, were submitted to their option, and the struggle and conflict in their hearts was, indeed, hard before they decided. The Rabbies themselves were amazed at their constancy, and openly declared that wicked spirits abetted our cause, and infatuated those who came in contact with us. They were now determined to arrest the progress of the Gospel, both by open violence and secret cunning. Every avenue leading to our house was closely watched, and every street guarded by vigilant spies; menaces and threats were used to intimidate the weak and poor, and excommunications to frighten and terrify the rich and potent. Our trials were great, and our discouragements many; but faith, the sovereign remedy and solace for all the calamities that cast a cloud and throw a dark shadow around our existence, supported and sustained us in our troubles, and urged us to prosecute our work with greater energy and redoubled vigour." (p. 52.)

The result was the promulgation of a sentence of excommunication against the Missionaries and all who should hold intercourse with them, which was published with the blowing of a horn and the unrolling of the books of the Law; and the common places of resort for Jews, whither Mr. Stern and his friends had learned to repair, for the purpose of preaching and of distributing tracts, were now forbidden ground to all Israelites. All this happened so long ago as 1845. We should like to have heard what steps were next taken by the Missionaries, but the Author passes on to his visit to the site of ancient Babylon, a perfect desolation and gloomy solitude.

We shall not linger with him there, but shall join his colleague, Mr. Sternschuss and himself, in the end of December 1846, setting forth to visit Persia and Kurdistan, at the request of the "London Society for the Promotion of Christianity among the Jews," whose agents they were. For this purpose they embarked on board one of the boats which trade between Bagdad and Bussorah, and suffered their full share of that which appears to be a necessary accompaniment of all public travelling in those countries—vociferation, pressure, and confusion. The following passage shows the character of Mussulman devotions, as exhibited towards the close of the first day's journey on the Tigris:—

"We rowed and sailed till evening prayers, or sunset; at which important time of the day a *seyid* (descendant of the Prophet), with a low voice called the followers of the Arabian enthusiast to perform the stated prayers. Most of them immediately commenced the various prescribed ablutions, a ceremony disgusting and repulsive even to the refined Turk and the educated Persian. Their devotions were devoid of all solemnity and seriousness; some would ask for a pipe, and between every *Fathat* [the *Fathat* is the first chapter of the Koran,] take a few whiffs; others cursed and swore at their neighbours for pouring ashes on the carpet on which they were saying their *namos* (prayers); three only, out of thirty-four, went through the varied evolutions with apparent seriousness and sincerity." (p. 73.)

So there are nominal Mahomedans as well as nominal Christians!

Bussorah presented a most forlorn appearance to our travellers,

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in its "deserted streets, ruined houses, and general loathsome aspect." Ninety years before, it held a prosperous population of 60,000; now, through the neglect of sanitary measures, it was the prey of fever, the population was reduced to 8,000, and trade was almost extinct. The rapacity of pashas, and their entire disregard of all other interests but their own, are charged with the decay of this and many other Eastern cities. Amidst the wreck of the population were found about thirty Jewish families, besides some Persian Jews whom oppression had driven to seek shelter in this place. The Missionaries visited the synagogue:—

"The Rabbi, a bigoted Jew, who only knew Christianity from the deformed rites of Popery, seemed very much disinclined to enter into any discussion with people whom he considered worshippers of silver crosses and old rags. Our knowledge of Hebrew, however, allayed his rising passion; and, as if touched by a magical wand, the sounds of the sacred tongue restrained the storm of invectives with which he intended to overwhelm us. Our conversation, or discussion, which at first threatened to be warm and stormy, was temperate and mild; and both the Rabbi, and all the rest of the Jews, who had followed at our heels, heard for the first time the glorious tidings of a crucified Saviour." (p. 82.)

The travellers again embarked in a ship, which was to bear them across the Persian Gulf to Bushire, the great port of Persia, which has a small mixed population of about 2000 souls. The Missionaries were not inactive; and while some hearers were indifferent to the message of salvation, and others repudiated it with contempt, there were a few who listened to it with serious attention.

"Among the latter," writes Mr. Stern, "I noticed several Jews, to whom the doctrines of life and immortality proclaimed in the Gospel were indeed 'glad tidings of great joy.' On one occasion I went, accompanied by Dr. Campbell, to the synagogue, and, after prayers, addressed the assembly. They were, like most Jews in the East, exceedingly ignorant; all they knew was that they belonged to the family of Israel, and that all Israelites would finally go to heaven. Of a Messiah, who by his own vicarious sacrifice was to atone for sin, and bring in an everlasting righteousness, they had never heard; even the exalted nature and character of the great Redeemer, though typified in the glorious manifestation of the Divinity on Sinai, and other numerous occasions, and so plainly delineated and shadowed forth by the prophets, was a sealed and incomprehensible subject among them. My discourse, however, astonished their minds, and roused their consciences; and many went to their homes convinced that Rabbinical Judaism is not the most perfect and unalloyed system of belief. One individual, in particular, was struck with the beauty and glory of the new covenant; the scales as it were fell from his eyes, a new light beamed on a darkened mind, and through the curses of the law were unveiled to his heart the tidings of life and immortality. This person was the teacher and rabbi of the Jewish community; a man of some learning, and highly respected by the people over whose spiritual welfare he watched. The enlivening spark which the grace of God once kindles in the heart is not so easily extinguished; and though Mullah Eliyahu endeavoured to lull his conscience asleep by the opiate of Rabbinism, the voice of truth roused him from this dreadful self-delusion. Now, no longer undecided which path to tread, he eagerly reads the sacred oracles; the Divine plan of salvation, in its consummate perfection, is unfolded to his understanding; no longer silence seals his lips,—'I have found the Messias,' is his rapturous

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exclamation; and neither contemptuous incredulity, scorning ridicule, or the virulent violence of his relations and friends, can chill his hope, or cause the tide of heavenly joy which animates his heart to flow backward. Two years after he requested me to baptize him." (pp. 86, 87.)

This, after some difficulties, was effected during a temporary sojourn at Bagdad, whence he "returned again to his native place; where his consistent walk and Christian life reconciled his family, and removed many of the prejudices which the Jews had imbibed against our holy religion." (p. 87.)

A year after this, Mr. Stern, after his labours in Persia, which we shall presently notice, returned to the Gulf, and was taken by Commodore Hawkins, of the Company's Service, on a cruise for the recovery of his health. In several places where he landed, he had very interesting conversations with Jews, who are to be found everywhere in these parts, as well as with some Mahomedans; and he expresses in the following terms his conviction that there is an important field for missionary effort, which is as yet untrodden by the feet of any messengers of the Gospel:—

"From what I have personally observed and experienced, and from the reports and information I obtained from the natives, I am led to suppose that Arabia must be a vast and promising field for missionary enterprise. There are, it is true, mighty dangers to be encountered, and innumerable trials to overcome, before the missionary can gain access to a people scattered over a formidable country; but the hope and prospects of success amongst the multitude of Jews, both on the coast and inland, and the glory and sublimity of proclaiming the great truths of Christianity amongst the descendants of the false prophet, ought to enhance the object in the eyes of the faithful servant of our Lord, and preponderate against the fear of the most insuperable difficulty." (p. 94.)

Returning to Mr. Stern's first visit to Bushire, on his journey into the interior of Persia, we leave that place with him on the 2nd of January, 1847. The miseries of caravan travelling are again experienced; but there is still energy left for embracing every opportunity of doing the work of the Lord. Thus, at Boraz-goon, he and his brother Missionary visited the Jews:—

"Nearly the whole community accompanied us to the synagogue, a dark miserable hut, consisting of four bare walls, and a broken, uneven clay floor; there was not a book, except a few parts of the Old Testament Scriptures, with which Dr. Wolff, many years ago, presented them. Their Mullah, a venerable old man, gave us a touching and artless description of their miseries and woes; and the affecting picture of indigence, poverty, and degradation which we witnessed here, and in other cities of Fars, where once proud rulers courted their friendship and protected their rights, was sufficient to suffuse with tears eyes less accustomed to such sights than our own. We made a short address, in which we assured them of our sympathy with their hapless position, explained to them the cause of their present captivity, and pointed them to Him who alone could loosen their chains and burst their prison bands. The words of pity and commiseration from the mouths of strangers, had a thrilling effect upon this fallen community, and with eagerness they drank in the words of life and peace as they fell from our lips. We gave them several Bibles and New Testaments, which they clasped to their bosoms with gratitude and joy. The number of Jews in Boraz-goon is very limited, being only ten families; but like all their co-religionists in this unhappy land, they are subject to great sufferings, and severe oppressions; their houses,

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or rather hovels, which are within a mud enclosure, afford neither sufficient shelter from the keen frost of winter, nor the scorching heat of summer; the furniture corresponds with everything around,—a parcel of old carpets, some ragged coverlets, and two or three cracked earthen jars, are all the moveable property of these sombre and melancholy abodes, where happiness is seldom known, and security never felt." (p. 109, 110.)

At Kangeroon, another halting place, the impoverished condition of the Jews drew from their blind Mullah the exclamation,—"Alas! desolation and destruction are come upon us, and all our hope is now centred on the advent of Messiah our righteousness!" This gave occasion to the Missionaries to preach Christ to those who were present, and to declare that to "them that look for Him will He appear the second time without sin unto salvation." This man made many earnest enquiries respecting the faith of Christians, and after some silent musings he said, with deep emotion,—"I believe you are right." "During the whole of the afternoon, Jews and Mahomedans thronged our lodging, to whom, without distinction, we proclaimed the unsearchable riches of Christ's Gospel." (p. 115.)

On the 12th of January they entered the gates of Sheeraz, which in winter presented "a dreary and repulsive appearance," but which in summer, "notwithstanding its ruined houses and deserted streets, offers many attractions to Asiatics," of which the Author particularizes the gardens, and a profusion of fruits. The condition of the streets of these cities appears to be more offensive than it is easy to conceive. In rainy weather especially,—

"Whole mountains of filth and dirt, accumulated in every quarter, are swept away in the turgid torrent which is formed by the heavy showers. The danger of creeping through such narrow, irregular, swamped thoroughfares, is aggravated by numerous holes, the receptacles of all that is disgusting and repulsive to the senses, and which abound in every city, notwithstanding the pretended abhorrence of material pollution." (p. 123.)

Through such obstacles the Missionaries, on their very first day in Sheeraz, made their way to the Jewish quarter. Here,—

"The houses looked gloomy and decaying, the entrances narrow and low, and the doors were either of hard stone, or thick strong wood, as if the owners of the miserable hovels were afraid that their wretched dwellings should be invaded by robbers, or other dangerous intruders.... We inquired after the synagogue, but all the Jews we met, out of fear or suspicion, answered evasively and passed on; a Jew, who understood Hebrew, and guessed that we were not natives, pointed us to a low building, which he said was the synagogue. The house to which we were directed was, however, not the place of worship, and we had to crouch, with our wet and heavy clothing, through several low, narrow, and dark passages, before we came to the court where the humble house of prayer (no doubt for security and safety) stood, in a retired and secluded corner." (p. 123.)

What a picture of the condition of that injured and oppressed people! As we proceed with this book, we learn that almost every city and town has its counterpart to present. A messenger was sent to inform the Mullahs that two strangers from the

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land of Edom were in the synagogue. It appears that the rabbinical Jews account all Christians to be descendants of Esau:—

"In an astonishingly short time, young and old, men and women, came running to see the wonders from the far West. The Mullahs were extremely affable and polite, particularly Rabbi Isaac, the most learned and intelligent among them. He asked many pertinent and important questions, and seemed deeply interested in the object of our Mission. We had a long discussion on the subject of Christianity, and before we left, addressed them alternately from the oratory, on the subject which had brought us amongst them. Whilst we spoke, there was not a sound to be heard in this large assemblage; every one listened with intense attention, as if they felt that life and death were pending on the words we uttered. At the conclusion of our discourse, the great questions of repentance and salvation through faith in the blood of the Lamb, were discussed with much solemnity and earnestness; and it was evident, from the half-smothered sighs of some, and the tear-bedewed eyes of others, that a serious and deep impression had been made on the minds of many." (p. 124.)

Next day the Missionaries received, in their "own damp and desolate room," more than twenty Jewish visitors, who made particular enquiries respecting the doctrines of Christianity. They were struck by the evidence produced to shew that the vital truths of the Gospel were all contained in Moses and the Prophets. Some of them raised the question,—"If Jesus is indeed the Redeemer, (and we cannot controvert your assertions, which are all founded on the inspired volume,) then tell us why are the chains of our bondage still riveted upon us, and why are the gates of our captivity still closed?"

"We referred them," says Mr. Stern, "to those passages which point out the conditions of their deliverance, and the means of their emancipation; with deep emotions and agitated feelings, they acquiesced in all we said; and I hope that in many hearts our words will have an abiding place, and produce the hallowed and glorious fruits of repentance towards God, and faith in our Lord Jesus Christ." (p. 125.)

The resort of so many Jews to the house of these strangers did not fail to attract the notice of the Mahomedans, and they too applied for New Testaments; and all heard, most of them with patience, expositions of Christian doctrine. Upon this, Mr. Stern remarks:—

"Our intercourse with these adherents of the Koran has convinced me that an intelligent, pious, and prudent Missionary might do incalculable good amongst the Mussulmans of Persia; his work would, of course, be entirely preparatory, and would frequently test his faith and patience. But I have not the least doubt, although many withered hopes and disappointed expectations may attend his efforts, yet, if he perseveres, the happy influence of social and religious intercourse will ultimately mitigate bigotry, soften prejudice, and remove many of the obstacles which at present impede the successful introduction of the Gospel into this sinful and polluted country." (p. 126.)

As to the Jews, he declares his confidence that he might have laboured amongst them with the best results, if the representative of Britain, Col. Sheil, a Roman Catholic, had not refused to him the protection which he felt that he had a right to claim. He says,—

"From our own reception amongst them, in every part of that extensive

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land, I am quite convinced that the field is ripening for the harvest; and had I only enjoyed a nominal protection, which the Protestant representatives of Great Britain always kindly extended to the unoffending missionary, the land of my prayers and trials would at present be my home, and the scene of my labours and usefulness." (p. 127.)

He proceeds,—

"Most of the Jews manifested great solicitude to know and understand the truth which we proclaimed. Sometimes we were obliged to place two Israelites, as a kind of guard, at our door, in order to prevent any accident or disturbance, as the multitude occasionally became very animated in their arguments, and in no measured terms, demanding of their Mullahs to tell them the reason why they had not communicated to them such important knowledge, since they were paid for their work. The poor Mullahs were quite paralyzed when they heard such startling questions, and we had frequently to use persuasions and entreaties to smoothe their ruffled tempers, and to calm their excited feelings. At the request of almost all, we continually visited the synagogues, and invariably met with a kind and cordial reception. The Mullahs themselves, with the greatest urbanity, usually offered us seats on the oratory, and, without any demonstration of bigotry or hostility against our creed, allowed us for hours together to address publicly their respective congregations. Such sermons excited many discussions amongst the Jews, and caused a great demand for Bibles and Gospels. Even the women, whose ignorance is most deplorable, manifested great interest in our message, and readily offered, in the absence of money, old coins, valueless ornaments, and even cooking utensils, in barter for our books. A great spirit of enquiry was awakened in that celebrated town, where this miserable remnant of a forlorn race have for so many ages been groaning under the iron yoke of Mahomedanism. What amount of good we effected, and how many we persuaded to be almost or altogether Christians, the day of judgment will alone disclose. Numbers of those who heard us professed their conviction and belief in the truth of Christianity; and though no one seceded openly from the synagogue, and avowed himself a disciple of Jesus, we must remember the extremities to which such a step would expose the convert, and what cruel punishment, [he would encounter,] either judicially, or that [which] an infuriated mob might inflict upon a despised Jew, who has the temerity to prefer the Gospel of Christ to the Koran of Mahomed." (pp. 127, 128.)

After remaining eighteen days in Sheeraz, the Missionaries travelled by way of Persepolis, where they lingered awhile to contemplate the relics of its former grandeur, to Ispahan, where they took lodgings in the Armenian quarter. This community, once forming 20,000 of the population, now numbers scarcely 2000, and is still on the decline. In religion they are still more depressed. The priests are ignorant of the old Armenian language, in which their liturgy is composed; sermons, or other expositions of Scripture, are utterly unknown. The Author tells an amusing story of his conversation with the ex-archbishop Karapeh, who was more than incredulous of the existence in the Bible of any such history as that of Joseph. (p. 154.)

With regard to the Jews in that city, tradition relates, that since the Babylonish captivity, they have dwelt in successive generations in that very place. The condition of their quarter appears to be miserable in the extreme.

"Frequently, in going from one family to another, I traversed a labyrinth of streets and lanes pent up, with decayed synagogues and ruined houses,

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without meeting with any living being, except troops of savage dogs, who were banqueting on the carcase of a camel, mule, or horse, which a pious Persian had thrown there to annoy the Jews, and to feed the starving, famished brutes. The air of misery and wretchedness which distinguishes this quarter, accords too well with the touching picture of sorrow, grief, and hopelessness which characterizes its inhabitants." (p. 156.)

He depicts the condition of these Jews as wretched in the extreme. They are hated, despoiled, destitute, compelled to resort to degrading pursuits in order to procure the means of existence; their habitations are dreary and impoverished, their children squalid, themselves haggard and careworn. It is a heartrending picture of their state which he draws.

The powerful Governor of the Province heard of the communications which were held between the Missionaries and the Jews, and desired to see them. Two interviews followed; the result of which was a promise to give redress to some of the grievances of the Jews, and an invitation to their benevolent visitors to make Ispahan their abode. These considerations, combined with the readiness of the Jews to listen to the doctrine of Christ, and the favourable position of the city as a central station for Missionary operations amongst the Jews in Persia, induced Mr. Stern and his companions to recommend to the Committee at home to select this city as one of their Stations. This recommendation was in due time adopted, and carried into effect; but was soon frustrated by the refusal of her Britannic Majesty's Minister at the Court of Persia to grant protection to the Missionaries under circumstances in which it became necessary to the security of their lives.

Their removal was the more distressing, because they met with very much to encourage them in their labours, and much to stir up their deepest sympathies.

"O, how often," writes Mr. Stern, "did I grieve at seeing these children of Zion, and descendants of Abraham, trembling at the frown and trying to laugh with the smile of a Mahometan. I have frequently, at great personal risk, lifted up my unwilling hand to avert the blow intended for an innocent Jew." (p. 165.)

At the same time,—

"Wherever the messenger of the Cross now goes to this wonderful and ill-treated people, he needs only to follow the example of the Apostle of old, and, with his Bible in his hand, proceed to the synagogue, and whether on week or Sabbath days, an audience will soon congregate around him, to hear the new doctrines which he may have to propound." (p. 165.)

In making these latter quotations and remarks, we digress, with the Author, from the proper course of the narrative of the first tour of observation. We now return to that earlier and more hopeful period.

After nearly a month spent at Ispahan, the Missionaries again set forth to seek out the Jews in other places. At Koshan they found that people free from the oppression which their brethren have to endure almost everywhere else in Persia:—

"There was nothing of that cringing and fawning spirit, which submits to

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every insult, and stoops to the vilest servitude; nor did their dress show the faded and tattered rag, the distinctive mark of confirmed misery and suffering." (p. 179.)

They found the Jews entertaining strange notions of Christianity, and explained to them, to their amazement, the plan of salvation, showing how it was taught by the types and prophecies of the Old Testament, and fully developed by the New.

"The few who were acquainted with the Talmud, and staunch defenders of tradition, made several sarcastic and insidious reflections on the doctrine of the blessed Trinity; but a few quotations from the writings of their admired sages, and some incontrovertible passages of Scripture, which plainly declare this Divine truth, changed their smiles into seriousness, and their ire into admiration. We distributed several tracts and New Testaments; and, thankful to God for having permitted us to proclaim to these perishing souls the truth as it is in Jesus, returned wearied in body, but refreshed in spirit, to our noisy lodging in the caravanserai." (p. 180.)

The dissolute habits of the people in this large town gives occasion for the remark that—

"The missionary in every village and city which he traverses, witnesses such gross scenes of human depravity and corruption, that the character of this nation is best described in the words of the Apostle, Eph. iv. 19, '*Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.*'" (p. 182.)

At Koom were many Jews who longed for the advent of the Redeemer, to avenge the wrongs they suffered from the Gentiles; and one there was, Hakim Aaron, whom the Author describes as "the best-informed and most respectable Jew we had met in Persia;" and who, he adds, "spoke to us a considerable time on the subject of Christianity, and from his conversation we could see that the scales had fallen from his eyes, and that he had read with profit the books we sent him from Hamadan." (p. 184.)

At Teheran, the royal city, the native Jews appeared to be impenetrable; but a small community, whom previous persecution had driven thither from another place, listened with interest to the message of the ambassadors of Christ. It is, however, a strange sort of shelter which any Jew finds in that city; it is his lot to be the victim of rapine and cruelty and bitter contempt.

"In passing through the streets, bazaars, lanes or alleys, where you meet with people of all ranks, and in every eastern garb,—amongst this motley variety which parade the thoroughfares of this large town, it is impossible not to distinguish the ground-down Jew. His ragged and filthy dress, his cadaverous and haggard look, are unmistakeable characteristics. The curse, which has pursued him for ages, is still legible in his bended gait and tattered apparel." (p. 193.)

We have not space to pursue this subject further; but the last-quoted passage is followed by some pages, in which the lot of the Jews in Persia is described, in a way which leaves us without doubt that there are few of humankind more deeply injured, or more wantonly afflicted; while, at the same time, they are described as having hearts that are quickly susceptible

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of gratitude, where they are treated with kindness and sympathy. Moreover, degraded as they are, their vices are as nothing compared with the profligacy, dissoluteness, and intemperance of their oppressors, in which Teheran has attained to an infamous celebrity.

This exploratory tour appears to have ended with Teheran, the capital. It was soon followed by that temporary residence in Ispahan, to which reference has already been made, as having been terminated by Col. Sheil's unwarrantable refusal of protection to the Missionaries; after which they returned to Bagdad, which became thenceforward the centre of their operations.

The book contains a short outline of two other expeditions undertaken with a view to preaching Christ among the Jews. The one took the missionary Stern by Kifri, Touz Khormatou, Kerkouk, Arbela, and other places, to Mosul; thence to Zakho and Amadia, and other places in the mountain region of Kurdistan; whence they returned once more to Mosul. He sought out the Jews in every place; and had interesting and hopeful conversations with many of them, as well as opportunities of addressing assemblies of them in the synagogues. In some instances his preaching was heard with a degree of favour which cheered his heart, and called up feelings of deep gratitude to Him who directed his path, and blessed his progress in it.

To the date of that tour there is no clue, except that it was in the autumnal season. The other expedition was in the year 1852. Mr. Stern was again alone. His route was from Bagdad to Hamadan (Ecbatana), and as far as to Balfroosh, on the shores of the Caspian, returning again by way of Hamadan; and still the persecuted and stigmatised remnant of Israel, in the land of Elam, were the objects of his lively interest. It must suffice to say, that generally he found in them willing listeners to a story wholly strange to them,—that of Messiah having come and suffered for man's sins, and of His being yet to come a second time, for the salvation of them that look for Him, believing in His name. To this tour he had been invited by the willingness with which the Jews in Persia had received the message of the Gospel, the earnest desire which they evinced to obtain Bibles, New Testaments, and various Christian books; and (what was indeed encouraging) the constant visits which he received from those whom business, persecution, or pilgrimage to a holy shrine, brought to Bagdad. (p. 232.) This tour appears to us to have been altogether of a more encouraging character than either of the former, as it sometimes placed him in the midst of Jews who, having read and thought on the subject of Christianity, were favourably disposed towards it, and sometimes with those to whom indeed it was altogether a new doctrine, but such as commended itself to their judgments, and in many instances touched their hearts.

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We close this volume under an impression that it remarkably confirms the testimony which has reached us already from so many other lands, that false systems of religion are wearing out, and falling to decay. British India, China, Persia, tell the uniform tale, that it is not the strength of their religious systems that presents the chief hinderance to the progress of the Gospel. In Persia, for instance, we learn, from this book, that the Mahomedan has lost his enthusiasm; he has no heart in his creed. The Jew is ignorant and despairing; his prejudices are not strong, and he listens with patience—probably with respect, often with a readiness to be influenced—to the preacher of Christian truths and Christian principles. Who will say that the day is distant in which the Elamite Jew and Gentile, shall not only hear the Gospel, in his own tongue and in his own land, and contemplate with adoring love the wonderful works of God's grace in Christ Jesus the Lord?

After what we have said so lately on the importance of concentrating our energies upon particular and hopeful portions of the mission-field, it would be inconsistent in us to urge the case of Persia, pressing though its spiritual necessities are, upon the Church Missionary Society. But we must express our deep regret that the Church at large is so ill-prepared to avail itself of the openings, which are constantly presenting themselves, for the introduction of the pure Gospel of Christ, where it is now almost or altogether unknown. We may also ask the prayers of those who believe that all hearts are within the reach of God's grace, that He may be pleased to diffuse and to deepen the interest felt in that blessed pause. To ourselves it has afforded no small satisfaction to hear of Jews in Persia being "greatly pleased" with our Liturgy, "and particularly the Litany, which they read twice over." (p. 256.) We wish the more that the zeal of members of the Church of England may be especially quickened. But for the present our desire is, that under such protection as the British Resident can afford, the Mission to the Elamite Jews may be revived; and a ray of hope seems even to fall upon the present oppressors of those Jews, that the holy influences of the Gospel of Christ may be felt by them also; and what if the receiving of the Persian Jew should be, to the Persian Gentile, "life from the dead?"

Lettres de Marguerite d'Angoulême. Publiées d'après les Manuscrits de la Bibliothèque du Roi. F. Génin. Paris. 1841.

MARGUERITE landed at Palamos, on the coast of Catalonia, and there met the messenger who was conveying to France the ratification of the truce. The news he brought to the Princess

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of Francis's health was anything but satisfactory. Defeat, and the weariness of prison, had at length broken his elastic spirit, and brought on a low fever; and the Emperor was alarmed to find, that while he was building a long train of ambitious hopes on the captivity of his prisoner, the prisoner was likely to find release by death. Charles, therefore, when he removed Francis to Madrid, hastened to send him reassuring letters; and finding that, notwithstanding these, the wearied captive was still drooping, he resolved to try the resource of a personal visit, long promised, but hitherto withheld. While he was meditating this, he received the news of the Princess's arrival, and he despatched the Viceroy of Naples to meet her at Barcelona, and to welcome her with imperial magnificence. But the news of her brother's illness made her anxious and impatient, and hardly halting in her route, but, sending on, first Montmorency, and then repeated messengers, to cheer Francis and assure him of her approach, she hurried on with her suite, in litters, accomplishing her journey from Barcelona in about ten days.

The coaches, which, in some of the best roads of France near the capital, were used at that period by royalty, and considered as wonderful inventions, were, in appearance, not unlike the waggons of the Rouliers, which may be seen now on the roads of France, with the addition of large leather curtains, falling from the clumsy top of the vehicle to cover the sides. But the usual mode of conveyance, and that which Marguerite adopted, was a litter which held two persons. Marguerite's companion was her maid of honour, the Sénéchale of Poitou, who acted, as her grandson Brantôme tells us, as her Secretary, and wrote in the litter to her dictation. For it was on her journeys that she wrote a part of her voluminous correspondence, of her poems, and of those stories which she composed in imitation of the Decameron of Boccaccio, and in which she recorded the incidents of her own life and the adventures of the day. In this way she poured forth, as indeed did Francis, a quantity of verses, in which we cannot say that there was much of the poetical spirit, and which are only interesting as they record the feelings of the individual. The verses which she produced on this occasion, composed under intense anxiety and with bitter tears, are more poetical than usual. Her prose writing is easy and spirited, and, especially when she is addressing her brother, is terse, and full of animation. (p. 350.)

While Marguerite thus relieved with her pen the weary hours of her journey, Francis seemed to be rapidly passing from the scene of his earthly sufferings. When Montmorency returned, he was shocked to observe the change in his appearance. Both appetite and sleep had left him. "In vain had they removed him from the Tower in which he was first placed, to the Palace del Arco, and then to the Imperial Palace in the Alcazar. Francis, unable to leave his couch, seemed to be sinking; and when, on the 18th of September, the Emperor

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visited him, and tried to animate him by assurances of his sympathy, he found him in the last stage of weakness. During the interview, indeed, he retained that dignified and courteous manner which had fascinated Henry VIII., and which had so long delighted his own subjects. On this occasion it greatly impressed Charles. On the following day, the Emperor, surrounded by a brilliant Court, received Marguerite, as she descended from her litter, on the flight of steps in front of the Imperial Palace. There the proud Charles made his lowly obeisance; kissed her on the forehead, and welcomed her with princely courtesy to Madrid. The black velvet robe which she wore as a widow, without a single ornament, a long white veil thrown over her head, set off well the fair beauty for which she was remarkable. But the admiration of the Emperor, and of his Court, made no impression on Marguerite, who hurried, in extreme agitation, to her brother's sick-room. It was a picture for a painter's hand. The room where Francis was confined was small, admitting only, on one side, a narrow window in a deep embrasure; on the other side, a recess which held a bed, a table, a few chairs, and coffers. It was situated about a hundred feet above the bank of the small stream Marçanaris, which murmured below, while on the platform half-way in the descent two battalions of soldiers kept constant guard. The chamber was hung with tapestry, wrought with the arms of France, on which the Salamander and Fleur-de-Lys appeared. The light which came through the narrow and ill-glazed casement fell upon a singular group. Francis lay on the couch almost insensible, with his features sunk through long illness, his physicians and the Bishop of Senlis being beside the bed. Marguerite stood in intense agitation, and fixed her eyes on her brother, and the Emperor, who had entered the room and stood silent for some minutes, with his eyes riveted on the King; and then, feeling his hopes all blasted by the approaching end of his captive, he, with a profound bow to the Princess, left the room. Francis himself was convinced that his end was come, and received the last sacraments of the Church. The French ambassadors were sent for from Toledo, to take leave of their master.

The Spaniards, of all classes, were deeply touched; masses were celebrated in the principal towns of Spain for the restoration of his health, and nobles and people crowded to the churches.

The 22nd of November was the crisis of his illness. On that day Marguerite had assembled her household in her private apartment, where the Communion was administered by one of her chaplains, probably after the simple ritual of the Reformers, and earnest prayer was offered for the King's recovery.

The mass was then celebrated in the King's room by the Archbishop of Embrun; and it was during this, while Francis

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was attempting to swallow the water, that the rally took place, and from that time he began to amend. But the long hours and weeks of convalescence were cheered by Marguerite's presence. She hardly ever quitted her brother's side, and that gloomy room was lighted up by the mingled light of affection and wit. Lavishing upon him the tenderest care, Marguerite soothed the irritation of weakness and ennui; and whenever recollection brought despondency, she dispelled it by her conversation: sometimes reciting a sonnet of her own, at other times relating a story—now inventing an emblem, and now composing a *jeu d'esprit*.

Soon letters came to cheer them from France. The news of Francis's danger had spread throughout France the greatest consternation; and though the Regent was not aware of the full extent of his danger, the anxiety nearly crushed her. The tidings of the King's recovery diffused a general joy. But his release seemed as distant as ever. The Emperor's letter of congratulation was chilling, and it was clear that the only hope of moving him rested with Marguerite. She therefore set out for Toledo. Nothing could exceed the courtesy of her reception, or the inflexible decision of Charles. At her public audiences he would not consent to enter upon business. As his words then had witnesses, he insisted that they should confer together alone; and now began the unequal contest between the great Emperor and the French Princess. He at the age of twenty-five, in all the confidence of his acknowledged genius, assisted by a council composed of the ablest men of Spain;—Marguerite, accompanied indeed by five of the French Deputies, but compelled to rely on her own tact and judgment as the occasion arose. She exhibited the great resources of her mind from the moment when she met the Emperor and his Court—a brilliant cavalcade—three miles from Toledo. She displayed that grace of manner and perfect address by which she used to enchant the French courtiers. Her dignity and beauty prepossessed the Spanish grandees—her vivacity and wit completed the charm. The impression upon Charles was evident, for he treated her with a distinction that he had never bestowed on any one. Alive to everything that could influence her mission, she writes on the 3rd and the 4th of October to Francis, first to encourage him with the hopes of success which she then indulged, and with a confidence in God which never failed her. She hints to him the necessity of making the most of his weakness whilst in the presence of his Spanish governor: "As your weakness will hasten my negotiation; for I long more than I can tell you to see you free (which you soon will be, by the grace of God), and to return and try whether your little hand [that is, herself] can do nothing more to serve you." Marguerite's tact was not only used to win over the Spanish courtiers, but to enlist on her side the sister of Charles—Eleanor, the Dowager Queen of Portugal, whose hand the Emperor had promised to Bourbon,

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and which Marguerite was instructed to ask for Francis. Her visits to Eleanor were successful, and she seems thoroughly to have engaged her on her side. The pride of the Dowager Queen revolted at the idea of being married to a French traitor, and she was easily induced to believe in the protestations of Francis; and was flattered at once by the prospect of the French crown and by the attentions of Marguerite. But neither the influence of his sister, nor the arguments of a section of his courtiers, had any power over Charles. He sought only how to extract the most advantage from the good fortune which had placed Francis in his hands. He listened to Marguerite's offers, and drew her, by his flattering assurances, to explain the concessions which she was empowered to make; but he remained fixed in his own object, to secure the aggrandisement of Spain and the dismemberment of France.

On Wednesday, October 4th, was the first interview of Marguerite with the Emperor, in his private Cabinet, where she laid before him the terms she was instructed to propose.

"Yesterday," she wrote to her brother, "I went to visit the Emperor. I found him very guarded and cold in his demeanour. He took me apart into his room, with one lady to await me; but when there, his discourse was not worth so great a ceremony, for he put me off in order to confer with the Council, and will give me an answer to-day."

In the afternoon the Princess received a despatch from the Viceroy of Naples to say that the Emperor was dissatisfied with her proposals, and that she must make further concessions. She therefore instructed the French Deputies to wait upon the Viceroy, and to add to her former proposals the cession of two districts in France, and a further sum of money. She herself visited the Queen of Portugal on that day, and again on the following morning, with a view to engage her influence. Charles, however, remained immovable; and finding that the Princess was obtaining influence over the Queen, he removed the latter abruptly, by peremptory order, from Toledo to Talavera. He then requested an interview with Marguerite, and begged her to reduce to writing the terms which she proposed. On these terms the French ambassadors met in conference, with members deputed from the Imperial Council; but when the counter-propositions of Charles were stated, it was found that he had made no abatement in his former demands; and that he still insisted on the possession of Burgundy, and on the restoration of Bourbon to his estates. He did not indeed declare his intention of marrying his sister to the Duke of Bourbon, but neither would he agree to her being given in marriage to Francis. While Charles thus endeavoured to carry his ends by dogged tenacity, he found his match in Marguerite's decision. When the Viceroy of Naples came to inform her of the terms of the Emperor,—

"I spoke to him," she says to her brother, "in language of sorrow and contempt of their proceedings, expressing my indignation at the letter which

I received from the Queen, and at the Emperor, who has not sought me for these two days past, so far as to tell him my opinion that they all displayed little honour and a great deal of bad will."

At her next interview with the Emperor she told him her mind,—

"Reproached him for the hardness of his heart, to be so little merciful towards so great and good a King; and that to demean himself after such fashion was not the way to gain a noble and royal heart, like that of the King her brother. She spoke so bravely, and yet so courteously, to the Emperor, upon his bad treatment of the King, that he was quite overpowered."

On Saturday, October 7th, the terms were finally declared; and as Marguerite refused to entertain them, they were forwarded by her, through two of the French Deputies, to Madrid, for the King's decision. But, whilst this was pending, to mark her just displeasure, she left the Palace assigned her by the Emperor, and retired into a convent. It was in vain that the Emperor tried to withdraw her from this, and to induce her to request an interview with him. The ambassadors from England, Italy, and Germany were all collected at Toledo, watching with intense anxiety the struggle between the Emperor and his captive. The retirement of Marguerite was a public mark of her dissatisfaction, and it exposed to general observation the exorbitant demands of Charles. He was anxious to avoid this, to give the appearance of a continued negotiation, and to be able to pacify the Princess by these artful assurances, "that he would yet do things which would astonish her and give her repose." But Marguerite acted with her usual tact. She would not quit the nunnery; she would not ask an interview with the Emperor; she refused to confer with his Ministers.

"I sent word," she says to the King, "to the Viceroy, that I did this on purpose to give notable evidence to every one, that if I confer not with the Emperor, my rank is too exalted to permit me to court or to tamper with the servants of a master who promised you that I should speak with himself alone on your affairs."

To the Viceroy's suggestion, that she should ask an interview with the Emperor, she answered, that she had never yet quitted her lodging unsolicited, therefore, when the Emperor chose to send and request her presence, she would be found at the convent. The reply of Francis to the Emperor's proposals, when conveyed to him at Madrid, was equally firm. In a letter, admirable for its high-minded and yet courteous tone, he stated to Charles that it was out of his power to grant what was required, and that he must interpret the Emperor's terms as a courteous mode of intimation that he was to remain for ever his prisoner. With this answer he despatched his ambassadors to Toledo; and he desired Marguerite to return to Madrid, and to cut short a negotiation which was insincere and useless. Marguerite therefore demanded an interview with the Emperor; and after a firm expostulation with him on the treatment to which he subjected her brother, she quitted Toledo. It was

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after great doubt and perplexity that the Emperor had come to the selfish resolution of insisting upon these exorbitant terms. The more generous of his Council opposed them, as unworthy of a great prince: the more wary disliked them, as sure to be evaded. Meanwhile, the sympathies of Europe were enlisted on the side of Francis. Henry VIII., when his remonstrances were slighted, concluded a treaty with France; and almost all the States of Italy were now united in a league, offensive and defensive, with the Regent. The discontent of the Parliament of Paris, excited by the weakness of the French Government and the unpopularity of the Chancellor Duprat, was overborne by the burst of national feeling. For such was the popularity of Francis and the feeling of loyalty evoked by his sufferings, that even the Emperor's ambassador wrote that divisions in France were over, and that any ransom, however enormous, would be willingly paid by the French people for the release of their king.

These news greeted Marguerite at Madrid, on her return, after her severe disappointment; and along with these came letters, containing a still stronger tribute of admiration and esteem, from Erasmus and Count Hohenlohe. The answer of Marguerite to the latter is full of the most touching expressions of piety; and it is an extraordinary proof of her energy, that, absorbed as she was at this time in efforts for her brother's release, she received and answered, through daily couriers from France to Madrid, numberless letters from the Regent, the Ministers of State, and petitioners who asked her intervention with the Regent or the Chancellor in their public or private affairs. At this time, she devised a plan for the King's escape, which was not unlikely to succeed, by winning over a black slave who entered Francis's apartment every night to supply the fire with wood, with whom he was to exchange his dress. After completing the preparations, providing for the exchange of dress, and the relays of horses, her plan was defeated by the treachery of the French Secretary, who, in a fit of resentment and spite, revealed the design to Charles. The resentment of Charles was marked by his characteristic reserve. He did not divulge his discovery, but he took ample precautions against the scheme; and he brooded over the means of revenging himself upon Marguerite, who had contrived it. Defeated in this plan, Marguerite's inventive mind suggested another. She induced Francis to execute a deed of abdication of the French crown in favour of his son; and this deed, conferring the Regency upon her mother, and on her demise on Marguerite herself, was calculated to prevent the evils of the King's absence, and to lessen them, if Charles continued to retain him, to the detention of a private person. Francis at this time dismissed those who had acted as his ambassadors, and made no secret of the act by which he had abdicated his power. The tidings of this act alarmed the Emperor's Council; and as it

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and the firmness of Francis were attributed to his sister, Charles was anxious to find a plea for removing her from Madrid. It transpired, too, that it had been discussed in the Emperor's Council, whether Marguerite might not be apprehended as having forfeited her safe conduct by planning her brother's escape; and it was known that those who suggested this were the Emperor's intimates, who spoke his mind. Such a blow was indeed in keeping with Charles's policy. It would have disorganized France. The Regent's health was failing; and if both her children were in a Spanish prison, it would have sunk. France would then be defenceless, and would lie at the mercy of the Emperor. The odium of this act, however, deterred even Charles. But the knowledge of these discussions made Francis resolve to send Marguerite back into France. As, however, it was then the month of November, and the roads at such a season were almost impassable, he instructed his ambassadors to request from the Emperor that Marguerite's safe conduct might be prolonged, and that she might be permitted, instead of following the longer route through Castille and Arragon, to take the shorter road by Roussillon, through Navarre. Both requests were harshly refused. Charles, spiteful and indignant, refused to the Princess this indulgence, and stated with a significant warning that her safe conduct was good only till the 1st of January, and only valid if she set out at once on her return. Francis discovered, before Marguerite reached France, that it was the Emperor's intention to take advantage of any delay, and to apprehend the Princess if she were found in Spain after the period fixed for her safe conduct.

It was, however, the 19th of November before Marguerite could be prevailed upon to leave her brother, and then she tore herself away with undisguised reluctance. Nothing indeed but Francis's resolution induced her to part from him. For, seeing him weak in health and depressed in spirits, she could not bear the separation; and she would have preferred to share his prison, for, as she says, "The fear of death, a prison or any other evil, are now so natural to me, that I hold them as liberty, life, health, glory, and honour, if by this means I could partake of your fortune, who truly would wish singly to bear it."

Her first stages were short, hoping always to be recalled, waiting for her daily letter from the King, or from Montmorency with an account of the King's health, and sending off dispatches every evening both to the King and to her mother. "Mon cousin," she writes to Montmorency on the second morning of her journey, "I received your letter at my lever, and you will easily believe what pleasure it afforded me to hear tidings of the King. As for intelligence concerning myself, which you ask for, my bodily health is well enough, but my mind pines for that which it has just left. All night long I dreamt that I held the King by the hand; and I would not wake to have no longer that delightful illusion." And to her

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brother she writes on the same morning:—"Monseigneur, the further I journey from you the more I feel my absence from your presence, which would be too grievous to bear, if the desire to obey you, and to render you still greater service than I could by my continued residence at Madrid, did not inspire me with strength to submit."

The first stage was Alcalà; thence she went to Guadalaxara, where the Duc de Infantado and family received her in his Palace; though the Duc and Duchesse were compelled to quit it by the spiteful order of the Emperor: but the family overwhelmed Marguerite with their attentions, and expressed the deepest interest in the King. From this she travelled to Siguenza, receiving and transmitting couriers from France, and entreating her brother to remember that she was as yet only twenty hours' distance from him, and ready to bring back for his use the litter and beautiful mules which the family of the Duke had given her, which might carry him back, if he were released, "to your friends asleep on the road from Madrid to Lyons." Marguerite lingered thus, before entering the wild province of Arragon, in the hopes that the negotiations, which had been resumed between her brother and the Emperor, would lead to an agreement. The Emperor, too, was anxious to induce Marguerite to return to Madrid, in order that, involved in these negotiations, which he could spin out to any length, the time of her safe conduct might expire, and she might remain in his power. But Francis had many friends in the Spanish Court, who made him aware of the Emperor's plans. Instead, therefore, of recalling his sister, he sent a positive order to her to expedite her journey, and to reach the French frontier before the 1st of January. Marguerite submitted to this order with her usual docility, though the reasons for it were not explained to her. She says that she will travel as rapidly as her train of attendants can bear, and hopes to reach Narbonne by Christmas Day. From Siguenza to Medina Céli, where the Duke received her, she travelled to Montréal; and there quitting her litter, she hurried over the mountainous districts by roads then almost impassable from snow, sometimes accomplishing only six leagues a-day, though travelling from six in the morning till nightfall. Thus, resting for a night at Babierca in Arragon, she reached Saragossa, accomplishing sixty miles on horseback in two days; and traversing the valleys and chain of Catalonia—places afterwards remarkable in the Peninsular War—she reached Barcelona on the 17th of December. There she observed circumstances which betrayed the Emperor's designs, and served to quicken her apprehensions; so that in four days she crossed the distance to the frontier, and found herself, on the 21st, at Salses, on French soil. Yet notwithstanding this hurried journey on horseback, as she says (Génin v. i. p. 208), from six o'clock in a winter's morning till night, when she reached her lodging, she continues

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to receive couriers both from Madrid and France — to transmit to Madrid the French news after she had examined and answered them — to write nightly dispatches to her brother or Montmorency, and to discuss with them the important questions which were at the time pending between the Emperor and Francis, and on which her brother's release depended.

And yet, at this time—whilst she is writing now to cheer her brother, now to bid him agree to any treaty which would restore him to his country, now, when the negociations seemed likely to succeed, conjuring him to listen to the petition of a heart devoted to him, and "restore to me the happiness which I lost when you commanded me, against your will and my own, to leave you, by now revoking your orders"—she still finds thought for the distressed: writing from Siguenza to the Viceroy to entreat the release of a poor courier, thrown into prison at Pampeluna; entreating her brother to interpose to save Bertin from his doom; and yet with all this energy, which neither felt fatigue nor thought of danger, her tenderness and humility constantly manifest themselves:—

"Madame," she writes to Montmorency, "has been very ill; but you may assure the King that she is now in good health. But, mon cousin, on my arrival at this place, I was in anxiety as much respecting the King as for Madame, fearing to hear even from both; but God has relieved me from apprehension respecting the one, as I beseech Him to do speedily as regards the other: for without the certainty that they both continue well, my own health would not long sustain this anxiety."

From Beziers she writes to her brother:—

"The time is arrived for this mercy to be needful, for He knows that unless you are soon restored to us, the love we bear you is so great, that we cannot survive your continued absence. But principally your mother suffers, who lives only for you, as she has this day sent me word; and also she who is born but to serve you both," &c.

Her humility is shewn in one of her letters to Montmorency:—

"You know I neither can nor will think of anything but that which relates to the service of the King and Madame, though I begin to perceive now, that I am not worthy to render the one or the other service except by obeying their will."

She beseeches the King, after saying to him, "if you desire me to live, send me speedy intelligence of your state of health," to be allowed to retrace her toilsome way from Barcelona to Madrid, that she might accompany and tend him; "do not refuse me the place of a lackey, if nothing more, in your own litter."

Marguerite kept her Christmas at Narbonne, where she was surrounded by crowds who came to express their sympathy, and to listen to her news of the King; tears flowing from persons of every rank, who poured forth their loyal prayers for his release. At Narbonne her troubles were over; and in place of the wild Arragon and the snowy mountains of Catalonia, she passed

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along the sunny coast of the Mediterranean, among a people deeply attached to her. From Montpellier, where she halted, she hurried up the Rhone, after an accident which detained her below Montelimart, and reached the village of Rousillon, in the department of the Isère, where Madame had been detained by illness. Here, however, the Princess only enjoyed five days' rest with her mother, before she was summoned to fresh efforts of kindness, by travelling to Blois, where the King's children were ill of the measles: from thence we find her sending minute details to her brother of the convalescence of his children, mingling these with traits of their habits and character, very attractive to an absent father.

But now at length the weary captivity of Francis drew to a close. Much against his own inclination, overborne by advice and by the difficulties of his position, he resolved to agree to the Emperor's terms, after a solemn protest, made in secret before his own ambassadors, that such a compact was invalid. On the 14th of January, he signed the treaty of Madrid. But after it was signed, Charles was on the point of revoking it. He then began to feel that a treaty so injurious to France was not likely to be executed, and the more unscrupulous of his advisers urged him to detain Francis in prison. A month elapsed during these doubts: but in the meanwhile Francis's health again gave way under the pressure of anxiety. The skill of Montmorency had enabled him to escape from Spain with the precious deed on his person which declared the Dauphin King. Henry VIII. insisted vehemently on the release of Francis; the Italian League was assuming a formidable appearance; and in Italy men were deserting the Imperial side. Charles, after a thousand selfish doubts, decided. In January, he gave his sister, by proxy, in marriage to Francis. In the middle of February he went to Madrid, and escorted Francis, still closely guarded and vigilantly watched, on his road to the frontier. Francis had some compensation for the Emperor's ungenerous harshness in the sympathy of the Spanish people, and the interest of the nobility. The Duc del Infantado received him with enthusiastic hospitality. All along the road to Burgos the people crowded round him. At St. Sebastian he made a short halt; then at Fuentarrabia; and on the Bidassoa, which separates France from Spain, appeared the Marshal De Lautrec and Francis's two sons, who were to be given up as hostages. The exchange was made in a barge, moored in the centre of the stream. Not a moment was allowed to Francis to embrace his children. On the bank a horse was waiting for him, on which the King mounted, and waving his hat, with the words "Once more a King," he galloped off to St. Jean de Luz, from which he hastened to Bayonne, where he was welcomed by Madame, his sister, and the Court, and by the tears and joy of his people.

From thence the Court adjourned to Mont de Marsan in Upper

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Gascony. But even before this, Francis had shown how the treaty was to be observed, by declining to ratify it until it was submitted to his States of Burgundy. His sense of his mother's devoted exertions he showed by placing her in the highest seat of his Council, and by committing to her an almost absolute influence over public affairs. To Marguerite he gave the Duchy of Alençon for her life; so that she now enjoyed the revenues and appointed the functionaries of the dukedoms of Alençon and Berri, and the County of Armagnac. But a question soon arose about the disposal of her hand. Henry VIII. had shown a steady regard for Francis during his captivity, and sent him cordial congratulations on his release. A negociation had been in progress for the marriage of Mary, then his only child, with the Dauphin; but as at this time the news transpired, that Henry was anxious for a divorce from his queen, Francis was desirous to give up, if he could without offence, that marriage, and induce Henry to ask the hand of his sister Marguerite. She, however, though submissive to her brother's will,—and saying, "Since, Sire, I am not worthy to serve you in weightier matters, since the thought of you is in all, I will devote life and energy to smaller ones,"—deeply felt her disappointment: for her affections were already engaged, and she had received from her mother every encouragement to believe that they would have been ratified by the King's consent. Henri d'Albret, King of Navarre, had shared with Francis the battle of Pavia, and the imprisonment which followed. He was a prisoner only second in value to Francis. Inheriting dominions in France, he was heir to the kingdom of Navarre in Spain; and though this had been taken from his ancestors, his claims remained, and were supported by the French Crown. The Emperor was therefore determined not to release him until he had made him surrender his claim on Spanish Navarre. He was therefore kept a close prisoner in the castle of Pavia; but, by bribing two of his guards and exchanging his dress with a page, who took his place in his bed, he was able to effect his escape. Letting himself down from the window of his chamber and passing through the courtyard, he mounted a horse prepared for him, and fled to Piedmont; nor did he stop his flight until he reached Lyons, where he joined the Regent at Christmas, 1525.

His high rank, abilities and interest in the Royal fortunes, gave him a high place in the confidence of the Regent; and on the return of the Princess, he shared the regards of both in the difficult negociations then in progress for the release of Francis.

The King of Navarre had every quality fitted to captivate an accomplished woman. He was handsome, conspicuous for grace of manner, for manly exercises, of fearless spirit and buoyant energy, and with tastes and accomplishments rare at that time. Of him it was that the Emperor, when he afterwards visited the French Court, and observed with his keen

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eye the various courtiers conspicuous there, said, that the King of Navarre alone was the model of a gallant gentleman.

His attachment to Francis recommended him to the affections of the Princess, and her attractions soon produced their natural impression on his heart. There was, indeed, disparity of age, as Marguerite was then thirty-three, and Henry of Navarre had just completed his twenty-second year. But the Regent saw the importance of providing for Marguerite a protector, in case of her own demise; as, should the King remain a prisoner, the safety of the kingdom, and the guardianship of the Royal children, would devolve on her daughter. The preparations for this union were, however, interrupted by the release of Francis; and this, with other important questions, were now deferred by the Regent for her son's decision.

As his policy led him to endeavour to attach England, by the offer of his sister's hand to Henry VIII., all idea of Marguerite's marriage with the King of Navarre was abruptly closed. The secret negociation of Francis with Wolsey continued through the summer of 1526; and it was only in the autumn of that year that Francis, convinced that if Henry accomplished his divorce he would marry Anne Boleyn, abandoned his hope of raising his sister to the English throne. He gave, however, a reluctant consent to the betrothal of Marguerite to the King of Navarre, and it was not till the end of January, 1527, that her marriage took place in the Chapel of St. Germain. The marriage was a happy one. There was great similarity of tastes; both lovers of literature and of art; and if Henry's religious feelings were not as deep as those of Marguerite, he respected the views of Reformers, and was anxious to secure their toleration. They were not able, however, to indulge a taste for retirement. Francis availed himself of Henry's enterprising spirit, and employed him on various public matters.

Marguerite herself remained with her mother, either at St. Germain or at Fontainebleau; and as her own condition of health required rest, she was prevented from following the Court, and continued for the most part in that Palace of Fontainebleau which her brother now loved the best, and on which he had lavished every improvement;—"walking in those delicious gardens which," she says, "my illness does not prevent me from visiting twice a-day," and in those avenues which connect with the palace the extensive forest.

But even in her solitary state, and in the illness which preceded the birth of her daughter, we trace the same active interest in others, and the same deep affection. "Madame has left me here," she writes to Montmorency, "in charge of certain of her effects, that is to say, of her parrot and her jester, which I like, because they contribute to her amusement." But her pen was always busy interceding for the poor or those in distress. Now she writes to Francis on behalf of Anne d'Alençon,

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begging him to prevent the confiscation of her lands situated in Italy: "I beseech you, Monseigneur, to take pity upon a mother and her children. Monseigneur, seeing that you ever vouchsafe pardon to your enemies, it is impossible that you can refuse to befriend those who are of your own blood, and who have served you to the best of their power. My poor sister places her sole hope in you." Then she pleads on behalf of the Duc de Vendôme, that the King would secure a favourable issue to his law-suit. Another time it is the son of a governess for whom she is labouring, or a dependent of the household whom she recommends to Montmorency. Or graver cares engage her: she attempts, though this time in vain, to rescue poor Berquin from the fangs of his persecutors; or she interposes successfully to procure the release of Roussel from the dungeon of the Chatelet; or she tries ineffectually to arrange the visit of Count Hohenlohe to Paris; or she interferes to vindicate the character and protect the fame of Erasmus. Nor does sickness abate her energy, when her brother's interests are at stake. The nobles of the Duchy of Berri had refused to pay the new tax, imposed in order to pay the ransom of the King's children. Marguerite sends her husband to overcome their contumacy; and when she succeeded, she writes to implore their pardon of the King, and to shelter them from the further exactions of the remorseless Duprat.

Meanwhile the affection between her brother, her mother, and herself continued unbroken. When Madame was absent from her and ill, she writes to Montmorency: "Never was woman in greater distress than I, on learning that the illness of Madame has been more severe than I was told. I praise God that you can send me news of her amendment, and I thank you for the trouble you take to afford me the consolation I prize most, which is, often to send me tidings!" She droops even amongst the enjoyments of Fontainebleau, when separated from those she loves. In her letters, in verse, she speaks to Francis of her solitude; and it is pleasant to read the lines which he sends to her amidst the distractions which then engaged him in Paris, in which he chides her tenderly for her forebodings, and assures her of his affection. It is pleasant, also, at a season of peculiar bustle and care, to find Madame requesting Francis, who himself had been ill, to visit Fontainebleau as soon as his health allowed; and meanwhile "I entreat you, Monseigneur, write such a letter to your sister, which, while it gives her present comfort, may strengthen her to bear her impending trial more courageously, in the event of your absence from her at that time." And when he complied with this, and wrote a long letter of affection, Madame writes again: "The long letter which you sent to your sister so comforted her heart and composed her mind, that it seems to me as if she had suddenly acquired double courage. She read your letter twice through in my presence, with tears in her eyes."

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In January, 1528, Marguerite's sufferings were removed by the birth of a daughter, who was destined afterwards to play an important part in history as Queen of Navarre and mother of Henry IV. The difficulties of Francis, and the results of the defeat at Pavia, were at length removed, in July, 1529, by the treaty of Cambray,—called, from its being negotiated between Marguerite of Austria, Regent of the Low Countries, and Made. d'Angoulême, "La Paix des Dames." Marguerite accompanied her mother to this conference of Cambray, and sat with her in the litter, which, preceded by four hundred gentlemen-at-arms in gorgeous dresses, and a cavalcade of the chief nobles of France, riding two and two, and accompanied by the Swiss guards, bareheaded, in full armour, and wearing rich chains of gold—followed by the ladies of the Court, mounted on palfreys with crimson velvet housings, and by a large detachment of guards and archers—swept with the pomp of France through the narrow streets of Cambray. This treaty secured Burgundy to France, and restored to it the Dauphin and his brother. But it brought upon Francis, in addition to the pain of having broken his word at Madrid, the scandal of now abandoning his Italian allies; and from this time, or rather from the battle of Pavia, we may regard the successes of his reign to have closed, and that the remainder of it passed in vain efforts to recover his ascendancy among the nations of Europe.

The summer of 1530 restored to France the Royal children, and brought from Spain Francis's Spanish Queen. Nothing could exceed the magnificence of her reception. However indifferent Francis was to his wife, it suited his greatness to give her a splendid welcome, and the taste and loyalty of his people agreed with his own. At Bayonne and Bordeaux, the reception of the Queen by the municipalities was gratifying. From Bordeaux to Blois, from Blois to Fontainebleau, from that to St. Germain, and from that Palace to the Louvre, it was a march of high festival. Everything which taste could collect was presented to the eyes of the Queen. Tournaments followed in the great square before the Palais des Tournelles. The Queen's coronation, on the 5th of March, 1531, was of unrivalled splendour; and the masquerade and banquet given by the citizens of Paris in the Great Hall of the Hotel de Ville, realized the magnificence which we have seen displayed in our own day.

In some of these stately ceremonies the Queen of Navarre could take no part. During the preparations for Queen Eleanor's arrival, she was within four months of her accouchement; and though the event of the Queen's arrival was so long delayed that the month of July, 1530, which brought her to France, saw Marguerite safely delivered of a prince at Blois, she was not sufficiently recovered to join the Court in the south of France. Francis therefore despatched a courier to Blois to delight his sister with the first news of the safe arrival of his sons, whom he calls her children, and bids her rejoice at the

prospect of soon meeting them. In her reply she says, "As it has pleased you, Monseigneur, to call your children mine, I will not disavow so signal an honour, for I feel a certainty that I can never love my own children, whom you term yours, so well."

The joy of Francis on the birth of a son to his beloved sister was extreme. He brought his Queen to visit her at Blois; and Marguerite, though imperfectly recovered, took part in the ceremonial of the coronation, and in some of the festivals which followed it. She was received by the multitude with enthusiastic acclamations, as her popularity, founded on her virtues, never abated. But to her this year was one of sorrow. Her infant son, from whom she hoped so much, after languishing for a few months, died at Christmas; and her Palace at Alençon, and the gardens which she had embellished, became scenes of sadness. Yet her piety sustained her. "Dieu l'avoit donné, Dieu l'a osté," was the notice by which she communicated the event to her subjects at Alençon, and her letter to the King is marked by uncomplaining sorrow. Her health, however, gave way; and her brother, anxious about her, and failing to persuade her to join the Court, even though he sent the Bishop of Bayonne an especial messenger for the purpose, became seriously alarmed. But her mother's declining health effected what the King's persuasions could not; and to nurse her mother Marguerite returned to St. Germain. From thence she went, in the month of May, to St. Cloud, which had not then the splendour it acquired under Napoleon, but was a village celebrated for its pure air, where the Bishop of Paris had a summer residence. A misunderstanding of some casual words of Marguerite, which excited the resentment of Francis, served to mark the keenness as well as jealousy of his affection. She indeed was the only one, with the exception of his mother, in whom he reposed entire confidence through his life. His favourites shared his hours of gaity, but he turned to his sister in seasons of anxiety or depression. To her alone his feelings were unreserved, and from her alone he bore advice. The library at Fontainebleau, which had been selected by her assistance, was the place where he delighted to confer with her on matters of mutual interest or taste. Her knowledge of languages was used by him in his diplomatic transactions; her quickness of judgment was resorted to in times of difficulty. His delight was, in seasons of leisure, to receive the learned Bude, or the Bishop of Senlis, the friend of Erasmus; or to look at some new work of Benvenuto Cellini, or admire a portrait of the aged Leonardo da Vinci, with his sister seated by his side; while her invention and skill originated patterns used to improve the silks and fancy of Lyons.

Marguerite was at Fontainebleau in Midsummer, 1531, watching over the declining health of her mother, whose intervals of slight improvement Marguerite reports carefully to the King, but whose increasing weakness and danger, also, she is

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careful not to conceal from him. She thus labours on for several months. But notwithstanding her own trials, she continued to take a keen interest in the safety of the Reformers. The German Protestants of the League of Smalcalde visited her, to secure her favourable recommendation before they went to the King at Blois. At this time she ordered the publication of her poem, "Le Miroir de l'Ame Pêcheresse," and arranged with the Bishop of Senlis that a Book of Devotions should be prepared for her, in which were omitted the Prayers to the Virgin and the Saints. Surrounded by the plague, which was then raging at Fontainebleau, she omitted neither private nor public duties; broke gently, but without disguise, to her mother, the reality of her danger; and when she set out, in the hope of reaching Berri, Marguerite was her faithful attendant and ministered to her comfort; and when death overtook her at the village of Grès, this devout daughter poured into her ear the religious consolation alone suited to that hour, and received the last words of a mother's grateful love. Francis hastened to Fontainebleau, to which his sister had returned, in order to console her; and after seeing every honour paid to her mother's remains, Marguerite joined her husband on his journey to Béarn. The jealousy of Francis would not permit them to carry their daughter with them. He was aware that overtures had been made for an alliance between the young girl and one of the Spanish princes—an alliance which Francis felt would be injurious to France. He did not feel assured that Henry might not yield to this temptation, and he therefore decided that Jeanne should remain a close prisoner at Plessis-les-Tours. The reception of the King and Queen of Navarre in their own dominions was gratifying. There were now gathered many of the fugitive Reformers,—Roussel and Lefèvre, Marot, Farel, and Calvin. Roussel had received from Marguerite an abbaye, and as one of her chaplains he used the expurgated Liturgy. Lefèvre enjoyed a pension, and was admitted frequently to the Royal table.

The capital of French Navarre had formerly been at Orthez, where a castle had been built, the tower of which still remains, and which had been the residence of Count de Foix. But the kings of Navarre had now fixed their seat on the high ridge which overhangs the river Gave, where a castle was built, of considerable size, commanding an extensive view of the Pyrenees, which stretched on the west from the high Pié du Midi de Pau, to the Pié du Midi de Bigorre. The serrated outline of these magnificent mountains formed the southern horizon of this view. Round the castle grew up by degrees the town of Pau, now the resort of many of our countrymen, while the old towers of the castle still recall to the traveller the days of danger and war.

Marguerite persuaded her husband to construct a palace more suited to her tastes and habits; and the vaulted rooms and

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ample staircase, with the rich carvings in its roof, and the initials of H. and M., still remain to remind us of the days of Henry and Marguerite, while the tradition that it was the birth-place of Henry IV. adds to its interest. But they left on the rude country around them better traces of a more lasting influence. The wild Béarnois despised at that time the arts of tillage, and delighted in the chase of the bear and the chamois, with which their mountains abounded. For their instruction the King of Navarre transported industrious agriculturists from the north, settled them as colonists, encouraged them by grants of land, and planted them on the Royal demesne. Such a step might have irritated the rude mountaineers. But Marguerite's kindness effectually prevented this. When she came among them she was ignorant of their rude pâtois; but she soon made herself acquainted with it, admitted them freely to her presence, and talked to them in their own tongue. She received every petitioner herself, and read their petitions; and supported numbers of the indigent by alms, through her chaplain; often visiting the cottages of the sufferers, sending her own physician to attend them, while reading by their bedsides the words of Scripture, which had been for years her comfort and daily study. She taught them first what Divine consolations lie hid for the sufferer in those words of hope and peace. The loyalty of the people, strong by nature, deepened under such nourishment. And when Henry reformed the Criminal Code, and improved the administration of justice, established a police, regulated the finances, and lightened the taxes, Béarn became bound to its sovereigns by every tie of interest and regard. The gardens which Marguerite formed round the castle of Pau, and the park which she laid out, were an emblem of the altered state of the principality, reclaimed from licence into beauty and order. The defence of the country was secured by the erection of the strong fort of Navarreins, which lay between the castle of Pau and Tierac, to which Jeanne d'Albret used often to resort, and where Henry and Marguerite often held their Court. That Court was remarkable for its purity as well as its pursuits. It was unstained by the dissipation which characterized the French Court. The venerable Lefèvre was a courtier of a different sort from those who crowded Fontainebleau. Marguerite's pursuits were strange to mere courtiers. She studied the Bible earnestly, with the help of Gerard, and Arnaud Roussel. A Confession of Faith was drawn up for her, called "La Messe à Sept Points;" as in seven points it differed from the Service of Rome; and so well did Marguerite conceal her opinions, that, when a venerable theologian visited her, and the conversation turned upon religion, she urged him never to allow a day to pass without the study of the Bible — "the only sure preservative," she said, "against temptation and evil." Her own writings at that time mark her opinions. The Miroir de l'Ame Pêcheresse" had revealed the conflict of her

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mind. In a poem entitled "L'Inquisiteur," she satirized the intolerance of the Sorbonne; and during the summer of 1531, spent in Béarn, she wrote a drama, which was performed in the Great Hall of the Castle, in which the frauds and vices of the monks were held up to ridicule and abhorrence.

Béarn, however, was the only sure refuge for Reform. Everywhere else it was exposed to alternate seasons of indifference and persecution. Already, in 1525, dire offence had been given at Meaux by the destruction of several figures of saints through the hot zeal of Jean du Clerc; but the excitement became extreme when, in 1528, it was discovered that an image of the Virgin had been torn from its niche in the street of Paris, and dragged through the mud. This outrage was a defiance of the Royal authority, which Francis always resented. To satisfy his own feelings, and to appease the people, he had an image of silver made, and watched, with his whole Court, to see it placed in the empty niche. He made every effort to discover the author of the outrage; and failing in this, he turned his wrath against the whole body of Reformers. Louis de Berquin, twice arrested and twice liberated, had continued his bold course; he had assailed the Sorbonne, and presented memorials to the King, praying for justice against them. Unhappily, his offence and appeal occurred, on this occasion, at the same time with the outrage on the image of the Virgin—the anger of Francis was kindled, and, estranged from De Berquin, he abandoned him to his persecutors. In vain did Marguerite, who was then absent, intercede for him in a touching letter. Her intercession failed. His books and writings were burned before his face, his tongue pierced, his forehead branded, and on his public abjuration he was to be imprisoned for life. But Berquin refused to abjure, he held his faith dearer than life; and he was therefore condemned to be burnt. Again Marguerite interceded, but she was again unsuccessful. De Berquin was carried to the Place de Grève, where, in the presence of an immense concourse, he suffered a cruel death,—a death which the guillotine, erected in the same place long afterwards, retaliated on the best blood of France.

This execution was followed by a general persecution in the year 1529, and the authorities of the Church were let loose on the Reformers. The persecution broke out again, though more partially, in 1532. The Parliament of Toulouse then arrested several Lutherans, burned one, and banished the others. At Rouen a curé was condemned to the flames. But the encouragement which the persecutors received carried them too far; and they now directed their attacks on a quarter where they roused the haughty jealousy of the King. In the end of 1531 Francis had become impatient for the return of Marguerite to the Court. But Marguerite's feelings and duties were now divided. She had no longer her duty to her mother to perform; her affection for Francis was indeed unabated, but

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she owed attention to the wishes of her husband, and these were strongly against removal.

He was not a favourite with the King. Francis feared his spirit of independence. He was jealous also of the deference which Marguerite paid him. Thus the position of Henry at Court was anything but agreeable; for while Francis expected his sister to devote to him her whole time and energies, he made no scruple in sending Henry from the Court on various purposes, which he could not decline. It was, therefore, the winter of 1532 before Marguerite returned to the Court. Her presence there had now become indispensable to her own safety. Her opinions had been vehemently denounced as heretical, in a public sermon delivered that winter in one of the churches at Paris, by a Doctor of the Sorbonne.

This attack was indeed disavowed by Cop, the Rector of the University, but it was followed by a still bolder step. Copies of every book published in France were sent to the library of the Sorbonne, and it was usual for the University to appoint commissioners yearly to inspect them. The "Miroir de l'Ame Pêcheresse" had thus been examined, and was formally pronounced heretical. Beda, rejoicing in the conviction that either Marguerite must submit to the stigma, or, if she disavowed the work, would henceforth be at their mercy, triumphed in the blow. This step, however, roused the indignation of Francis. However indifferent to truth, he was keenly alive to the dignity of the Crown. As soon as he heard of this daring insolence, he sent for the Rector, and demanded the names of those who had condemned the work. He desired the Bishop of Senlis to undertake its defence, and he commanded the University to revoke its sentence. The Bishop of Senlis cordially accepted a task congenial to him. The Sorbonne was alarmed; Beda was silenced, and the censure withdrawn.

But though the King was thus propitiated, another outrage rekindled his indignation. This has been described to us in the graphic letter of Calvin,* then a student in Paris, addressed to Francis Daniel, his friend, at Orleans. The College of Navarre, which boasted of its faculty of Theology, had prepared an allegorical play, which the Professors and Scholars acted in their College Hall, in the presence of the Principal. In this the Queen of Navarre was represented as a woman dropping her spindle in order to take from a demon a copy of the Scriptures: amidst roars of laughter and shouts of applause this buffoonery was acted. When the King heard of it, he sent the Provost, with the archers of his guard, who, after a fight, in which both Scholars and Professors took part, the ring-leaders were seized and shut up in the Conciergerie. It was only on the earnest entreaty of Marguerite that they were released. Beda, however, whose mischievous temper fired the train, was made to suffer. His exile for two years from France

* See Letters of Calvin, Vol. i. p. 13.

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was a wholesome lesson to the turbulent Sorbonne. Still, though the bigots in the capital were silenced, the priests throughout the kingdom were clamorous; and, above all, the monks, on whose laziness and vice Marguerite's satires had fallen most severe. In one town, the Superior of the Franciscans declared that the Queen of Navarre ought to be tied up in a sack, and drowned in the Seine. Francis, in great wrath, commanded the authorities to treat the monk as he would have treated the Princess. The Order excited an insurrection: the populace flew to arms, and the delinquent was seized. The officer who executed the warrant was murdered, and his body dragged through the streets. It was with difficulty that Marguerite's intercessions saved the life of the culprit. But, degraded from his dignity, he was sent for two years to the galleys.

Francis's affection remained constant to his sister. As his health declined and his spirits failed, and the adulation of courtiers became hollow and vain, he turned the more eagerly to her gentle and disinterested love. Solitary, broken and sad, he found her presence his only remaining consolation. No wonder that he sought it with such earnestness, and became impatient when it was withheld. But even that pleasure was not always within his reach. Marguerite was now compelled frequently to be absent in Béarn, to watch over the duties which pressed upon her there. Her husband was constantly engaged in the King's service; and there was none but herself to overlook the duties of her kingdom. In 1548, also, her own health began to give way. A premature confinement undermined it, and the severe winter in Béarn proved trying to a constitution not robust. Nor was it possible that so many exertions, made for a number of years, on her brother's behalf, so many rapid journeys to assist his affairs, or comfort his feelings, or cheer the members of his family, could be undertaken with impunity. The mind, indeed, was as vigorous, the spirit as buoyant, and the energy of affection as strong, but the powers began to fail; nor could she see without intense suffering the declining health of her brother, and the reverses which overtook his arms. Intense indeed was her delight when a gleam of prosperity shone upon France by the capture of Luxembourg in 1542. Her letter to him expressive of her thankfulness and joy has all the life of her earlier years (see vol. II. p. 431); and she pours forth in verse as well as in prose, her congratulations. But this was a temporary gleam. In 1545 Marguerite was called to Paris by the dangers of France, and had to cheer her brother while the armies of the Empire were at Meaux, and panic filled the capital. In 1546 a peace rescued France, but a pestilence, which desolated the kingdom, swept away among its victims the favourite son of the King. The cruel persecution of that year saddened Marguerite's heart, and her sorrow became more poignant when she heard of

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the cruelties inflicted on the Vaudois. The state of her brother's health filled her with alarm; and it was in sadness that they met, for the last time, within the gloomy walls of Plessis-les-Tours. In 1547 the news of her brother's death struck a blow to a constitution long undermined. It was impossible to suppose that a woman's strength could long bear the wear and tear of such constant excitement. So many enterprises in the cause of those she loved—such deep anxiety—such alternations of hope and fear—were sure to tell at last on the eager spirit, the buoyant but delicate frame. She had always predicted that her brother's death would not long precede her own; and from the time that the news reached her, her health gave way. She appeared at Court once more, for the marriage of her daughter: but in 1549 her decline was evident, and neither the care lavished on her by her husband, nor change of place, nor resort to warmer climates, could arrest it. It was then she found the full consolation of that Holy Volume, which she had read with tears and prayers, and which, though the intensity of her sisterly affections sometimes checked the bold avowal of her conviction, supplied the governing principles of her life. The last work which occupied her pen shows the bias of her thoughts, and "Le Miroir de Jésus Christ Crucifié" was a subject worthy of her dying hours.

In the autumn of 1549 she resorted to the mineral waters of Bagnères, and as they produced no effect, she was carried to the milder air of Tarbes. There a sharp attack of pleurisy seized her, and after a few days of suffering she expired, grasping a cross which lay beside her, and murmuring with her last breath the name of her Saviour.

From the castle of Odos, where she died, she was carried to the cathedral church of Lesca, and though the Prelates of the Romish Church had not courage to eulogize one whose estrangement from their Church was notorious, the tears and regrets of her husband and her people bore witness to the gentle virtues and humble piety which had characterized her through life.

Short Sketches of some Remarkable Lives. By John Campbell Colquhoun. Seeley, Jackson, and Halliday. 1855.

The fact that the three first of the historical sketches in the volume before us first appeared in the pages of our own work, cannot, we think, be regarded as a reason why we should not notice the remaining Essay, which occupies a large proportion of the volume, and appears to us the most important of the whole. Indeed, it would scarcely be out of season if we were to criticize even the first four of the Essays, inasmuch as we

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perceive that they have been subjected to various changes, and are certainly improved by the considerable additions made to them since we had the honour of receiving and transmitting them to the public. However, it may be safest to leave them to their fate, hoping that our readers may have already come to as favourable a judgment upon them as we ourselves have done.

The last biographical sketch is that of the founders of "English Methodism." And here our readers will at once be struck with the courage of the Author in undertaking such a story. The lives of Whitefield and Wesley have been recorded by men of all classes—bishops and field-preachers, friends and enemies, profound thinkers and wild enthusiasts—so that little, as it might seem, would remain to be said. But the one fact, that at least the bulk of the narratives hitherto have been drawn up either by warm friends or bitter enemies, obviously leaves a space open to such a writer as Mr. Colquhoun; who, it cannot be denied, approaches the subject with the utmost impartiality.

Another advantage of this work is, that it is the production of a layman, and who therefore looks at these remarkable men from a different point of view from most of the preceding writers, who have been Ministers of some class or other. And to this may be added the further recommendation that the Author himself is a public man, and is intimately acquainted with the House of Commons and other fields of "oratory," and therefore is the better able to expatiate upon this part of his subject, to which he has thought it right to give much importance, viz., the "character of that eloquence" by which Wesley and Whitefield were enabled to command the attention and work on the minds of a larger body of men than perhaps any other persons in the whole history of the Church of Christ. —Another, and a highly important work, more especially on the subject of Wesleyanism, from the hands of Mr. Taylor, has appeared within no long time. Instead of regretting that another layman should thus have occupied the field, hitherto, as we have said, mainly trodden by ecclesiastical and ministerial feet, this fact is in a high degree satisfactory to us. It is well that the ministers of religion should know what the laity think about them, and receive any suggestions they may be able to offer as to the defects which now weaken the influence of their ministrations, and as to the remedies to be supplied for them. Mr. Colquhoun is by no means niggardly of lessons on this effect; and if his book is honestly and humbly studied, we cannot but believe that the publication of it may constitute a sort of æra in the history of pulpit improvement.

It is our intention, in order to secure a large part also of this fourth Essay for our own pages, to extract largely from them.

Mr. Colquhoun thus opens his subject:—

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"Any view of the religious movements, which have affected the condition and Church of England, would be incomplete, which did not include some sketch of the Methodists. That body has now been organized for above a century, and, if we put together the various sections into which it is divided, it will be found to number in England at least a million of members; to supply accommodation in its Chapels for two millions and a quarter of the population; and to be served by 1800 ministers, and 28,000 local preachers. In America it has 1,200,000 members, and 9000 ministers and preachers. It is vigorous in the West Indies, in British North America, and Australia. It has branches in the Channel Islands, and in France. It has sent forth missions to the Heathen, where it occupies above 200 stations; employs nearly 500 missionaries, and its missions are sustained by an income of upwards of £100,000 a year. In Great Britain, it possesses numerous schools, well frequented; a Training School for 100 Teachers, with a practising school of 1000 children, and two Colleges for the education of its ministers. It presents this feature, that, though separated from the Church of England, and not, as it seems, likely to be reunited, it maintains, towards the Church, the friendly attitude which at first distinguished it." (pp. 191, 192.)

The Author refers, in order, to some of the conflicting facts in the history of the Wesleyan body; for example, to their strongly avowed adherence to the Established Church, and their bitter private conflicts with many of its Ministers. The true solution of this is, we suppose, that they regard with more respect, whether justly or not, the Constitution of the Church itself, than the character of its Clergy.

Chapter II. opens with an account of the birth-place, parentage, and early education of John Wesley—the churchmanship of his father—the strong influence of his mother on his general character—his early training at the Charter House—his removal at the age of sixteen to Christ Church, Oxford—his ordination by the Bishop of Oxford, afterwards Archbishop Potter, in 1725—his migration to Lincoln College, where he was appointed Greek Lecturer—his removal for a short time to assist as a curate in his father's parish at Epworth—and his return to his College, where he presided as Moderator in the disputations of the students. Wesley himself, we remember, in one of his journals, when he refers to his power over his followers, says something like this in his pungent way,—"The reason I am able to manage them is because I understand *Logic*, and they do not; and I understand it because I gave the Logic Lectures for several years in College." Most certainly he had managed to sharpen his logical weapons to a very fine edge at some anvil or other.

The Author proceeds to give an account of the religious impressions produced on Wesley's mind in 1729, by reading Thomas à Kempis and Bishop Jeremy Taylor—of his father's caution to him when tempted to plunge into a course of asceticism—of his general counsel, "Fast, watch, pray, love, endure, and be happy"—of his uniting himself, with his brother Charles and George Whitefield, into a religious Society at Oxford. He also touches on the early history of Whitefield, the son of a "drawer in the Bell Inn, Gloucester."

The following passage gives a slight but masterly sketch of the early character of Whitefield:—

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"His mother's affection had discovered the boy's capacity, to which his own careless habits had made him indifferent; for the character of Whitefield was very distinct from that of Wesley. His passions were strong; he had desires for good, but a keen appetite for evil; and, as these tendencies alternately swayed him, he vacillated between plans of virtue and the indulgence of vice. At times he studied Thomas à Kempis, and attended assiduously his church. At times he associated with rakish companions, joined in their sports, and plunged in their debaucheries. Yet, during this season of passion and remorse, the mind shewed its bent. Already, as a boy at school, he displayed a taste for oratory and dramatic representation; and his composition of sermons, during that period, proved that to the ministry of the Church his tastes were even then directed. But, before he went to Oxford, the lad of seventeen underwent a change. He threw off his associates, broke through his worst habits, and set himself, with firm purpose, to practise virtue. His attendance on public worship was regular, his prayers fervent, his study of Scripture sincere. On his arrival at Oxford, he looked with sympathy to the small band, who were now attracting the notice and ridicule of the undergraduates.

"To this band he joined himself, followed their doctrine, adopted their practice, and vied with them in the severe asceticism of their early habits. We are reminded, when reading the narrative of their practices, of those of the Tractarian school; abstinence from food, pushed to the injury of health, long fasts, protracted vigils, bodily mortification, painful postures, wearying observances, were used by them, as by all men of earnest superstition, to subdue the senses and tame the will; and in all cases with a like result, a harassing sentiment of utter failure. During this stage of Methodism there was sincerity, but exaggeration; zeal and superstition. Never indeed did men set themselves to work out their salvation with a more desperate resolution, than did those, whose errors it is our duty to censure, but who present to us a spectacle of fortitude and fervency, which it is impossible not to admire." (pp. 200, 201.)

Of the company thus gathering at Oxford, and which now began to be known by the opprobrious name of "Methodists," John Wesley was confessedly the leader. More of a gentleman and scholar than Whitefield, and with a strength of will which did not exist in his own brother Charles, it was not unnatural that he should rule over them both.

In the third Chapter, Mr. Colquhoun treats of what he calls "the day of asceticism," and the dawn of truth. In 1735 both the Wesleys, under what they believed to be a call of duty, went to America, where they fell in with the Moravians, and from them learned much to raise a doubt in their own minds as to the really Christian character of an ascetic life, and as to the particular views they had themselves conceived of the Gospel of Christ.

Wesley's Journals supply an interesting account of the unsatisfactory nature of the influence of ascetic doctrines on his own soul.

"Then he tried the mystics, who recommended mental prayer, as the mode of union with God—but 'I had no heart, no vigour, no zeal in obeying; continually doubting whether I was right or wrong.'

"'I was indeed fighting continually without conquering. I fell and rose, and fell again.'

"He set himself to root out of his heart each of the evils he found there, pride, anger, self-will; but found, after a hard trial, that his enemy retained the hold, nay, was even increased in strength.

"'On my return to England, Jan. 1738, being in imminent danger of death, and very uneasy on that account, I was strongly convinced that the

cause of that uneasiness was unbelief; and that the gaining a true, living faith, was the one thing needful for me. But still I know not that I am wholly void of it.'

"These pages of Wesley's Journal, which reflect the perplexities of his mind, form a striking contrast with the cheerful character of its later chapters, and lead us to ask, what were the views of Divine truth which he, after his return from America, adopted, and in which he found both peace and purity?" (p. 205.)

Wesley had much communication at Oxford with Peter Boehler, a Moravian; and he was convinced by him, as he says, that "he must renounce all dependence, in whole and in part, on his own works and righteousness, and place a full reliance on the blood of Jesus Christ shed for him." The impressions received from Boehler led him to pay a visit to the Moravian settlements at Hernhutt, in Saxony, whence he returned in full vigour of Christian faith and love to enter upon his great mission.

In Chapter IV. of this Section, the Author goes on to show the need in which his country stood of such a mission. All classes of religionists, in common with the Church of England, seemed to have fallen into the lowest possible condition. The churches of the Establishment were, for the most part, little better than dormitories; and the chapels of Henry, Baxter, Owen, were chiefly in the hands of Socinians.

The following sketch, however few the outlines, conveys a just conception of the state of things:—

"If, however, the Dissenters had lapsed into heresy, the Church had fallen also—not quite so low, but the fall was great, and from it neither her endowments, nor her Articles, nor her Convocation had preserved her. She had obtained from the State all that she had asked. She was preserved from all that she had feared. Her liturgy was unaltered. Her pale was not extended. She was great in political power in the reign of Charles II. Her influence in the nation was deeply felt by James II. She was strong in the legislature in the reign of William III.; still stronger in that of Anne. The cry of 'the Church in danger,' was sufficient to turn an election and upset a ministry: bills against Dissenters,—tests imposed—penalties upheld—distinguished or disgraced the Parliaments of William, Anne, and George I. Even Walpole, a Whig, conciliatory, moderate, and powerful, though he courted the Dissenters, and used them, dared not relieve them. The Church, thus strong in England, was supreme in Ireland. The Irish Primate was the chief of one of the great parties in the Irish Parliament, managed elections, and ruled Lord-Lieutenants. But with all this apparent power, had come real weakness; with this outward show of strength, the Church was decaying. In her Convocation disputes were rife. Her writings marked her division and decline. Those who rose to her posts of authority were denounced as a disgrace to her; and the recriminations of the lower clergy against the Bishops were so fierce when they met in Convocation, that the State could only stop the scandal by closing the Synod.

"Yet, while we dislike the passions which disgraced one of her parties, we are no less shocked by the errors which characterised the other. Atterbury and Sacheverell are odious for their coarse ambition, but not less deplorable was the theology of the favourites of the Court. It was painful to hear Sacheverell pollute the pulpits of Holborn, but it was no less scandalous to find Clarke distilling Arianism in the Church of St. James. But while those who governed the Church and adhered to it could not be praised, as little could be said of those who from intolerance had left it. Attempts have been made of late to revive admiration for the Nonjurors. There were among

them, as in Bishop Ken, virtues beyond all praise. But there was in the Church piety quite as eminent, with a spirit of larger wisdom. There were Tillotson, Benson, Wilson, Secker, and Hervey; among the laity, Boyle, Evelyn, and Addison. These men gave brighter examples of religion than we find in the sour capticusness of the Nonjurors. The undisguised Romanism of their sacramental teaching was accompanied by a narrow bigotry, which influenced and disgraced them. They would tolerate no one who was not as intolerant as themselves. Among such internal divisions, is it wonderful that the Church became weak? The sordidness and low motives of the parochial clergy destroyed their influence. Men looked down on those who had no respect for themselves. They clung to the skirts of a patron, and hung as dependants in his ante-chamber. With the people they had no weight. When a large body of the clergy sought to be relieved from subscription to Articles, which they had long disavowed, they only made the public admission of a fact, then notorious, that they sought freedom, because they loved licence. Yet this must be said; it was not episcopacy which caused the decline of the Church of England. Presbytery had fallen quite as low. The Church of Scotland could not lift up her heel against her neighbour. The fact is, that neither articles nor forms can keep a clergy from declension. The Church of Scotland proves this. She too had seemed to triumph, and after a sharp struggle, had crushed her Episcopalian rival; but Presbytery came back to power, shorn of strength. The spirit of her founders had disappeared; the virtues of Knox and Henderson were gone: the torpor of indifference paralyzed her frame. She cast out from her communion the virtues which disturbed her, and, having exiled the Seceders, delivered herself over to a sleep, which held her for a hundred years." (pp. 209—212,)

The general condition of the nation was, to say the least of it, as low as that of the religious bodies. The corrupt state of things in the reigns of Charles II. and James II. is universally recognised; but we believe that political and parliamentary corruption never reigned in such force as in those of George I. and George II. "Among the people, vices abounded, —drinking to excess, riot, ignorance, violence, cruelty, the neglect of the poor, the oppression of the weak; our madhouses a scandal, our prisons a horror; hardly a sign of earnestness and humanity."

It is, however, not to be forgotten, that some bright stars lingered in the horizon of the Established Church—Butler, Sherlock, Benson, Bishop Wilson of the Isle of Man, were no common persons; and, moreover, the new Reform originated with Churchmen, and long borrowed the formularies of the Established Church as the chief instruments of its warfare.

After these preliminary chapters, the Author opens on a new course of chapters, under the head of "Section Second;" and Chapter I. of this Series refers to "George Whitefield and his Work."

This distinguished person earlier escaped from the trammels of the ascetic system than Wesley. His Greek Testament, the Commentary of Henry, and Bishop Hall, were his main instructors; and he sought with tears and supplications the teachings and influence of the Holy Ghost upon what he devoutly and earnestly studied. He was ordained at an unusually early age, and at once went forth as a preacher. We give the following extract:—

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"Whitefield was under twenty-one years of age, and the Bishop's rule was, to ordain only at the age of twenty-three. In June, 1736, after earnest thought in a spirit of great devotion, Whitefield was ordained at Gloucester, in the church of St. Mary de Crypt, where he had been baptized; and he preached his first sermon to a congregation which had traced and noted his wayward path. His success in the pulpit was beyond precedent. From Gloucester he was summoned to preach in Bristol, and thence to serve the church of one of his friends in London. At Bristol, all classes crowded to hear him. His warnings aroused thousands. The churches were as full on week-days, as on Sundays. Unprecedented collections answered his appeals. A second visit to Bristol only deepened the impression. Then might be seen crowds besetting the church-doors, filling it to suffocation, climbing on the leads, hanging on the rails of the organ-loft, while the steam, from their breath, fell from the pillars, like drops of rain. He resolved to depart, as a Missionary, to Georgia; when he announced his purpose, and bade the people farewell, all, high and low, burst into tears. The same effects followed him to London. With marvellous energy, the lad of twenty-two officiated in the Tower chapel, on Sundays; every evening at Wapping, every Tuesday in the prison of Ludgate; overwhelmed with requests for charity sermons, and obtaining everywhere enormous collections. On his second visit to London, he preached on Wednesday evenings in Bow Church, and administered the sacrament, in one of the city churches, at an early hour on the Sunday morning. He preached often ten times in a week, on one day four times. Then might be seen, long before day-light, streets filled with people, going to church with lanterns in their hands, conversing on religion; while the crowd and solemnity at the communion attested the power of his ministry. When Whitefield gave his farewell at St. Dunstan's, in a church crowded to excess, the audience melted into tears, while sobs and groans attested the hold which the stripling had obtained over the hearts of the London citizens. His own sincerity was proved, by his tearing himself from a popularity so intoxicating, in order to take the rough hard work of a Missionary. He went to America in December, 1737, and returned at the end of 1738, leaving behind him impressions in America as general and deep as he had produced in England. The necessity for his taking priest's orders, and the need of collecting for the Orphan House, which he had founded in the Savannah, compelled his return." (pp. 220—222.)

His departure from America was the counterpart of St. Paul's departure from Miletus. Multitudes of awakened souls watched his embarkation with tears and prayers. On his return, he immediately resumed his preaching labours in his own land; and wherever he went, the hearts of the masses bowed before him as the heart of one man.

We subjoin Southey's short account of Whitefield:—

"Whitefield had many natural advantages. He was something above the middle stature, well-proportioned, though at that time slender, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, his eyes small and lively, of a dark blue colour, and, on recovering from the measles, he had contracted a squint with one of them; but the peculiarity rather rendered the expression of his countenance more remarkable, than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass, and its fine modulations were happily accompanied by that grace of action which he possessed in an unusual degree. An ignorant man described his eloquence, boldly but strikingly, when he said that Mr. Whitefield preached like a lion. So strange a comparison conveyed no unapt notion of the force and vehemence and passion of that oratory which aroused the hearers and made them tremble like Felix before the Apostle. Yet in all his discourses there was a fervent and melting charity, an earnestness of persuasion, an outpouring of redundant love, partaking the

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virtue of that faith from which it flowed, inasmuch as it served to enter the heart when he pierced, and to heal it as with a balm." (pp. 223, 224.)

And with all these qualifications was coupled a spirit of untiring energy. He rushes like a flash of lightning through various parts of England and Wales; then returns to America, and proclaims the simple Gospel of his Redeemer to a large population throughout both its Northern and Southern Provinces; then returns to England, goes through Scotland, "where all the natural prejudices of a Presbyterian people against an Episcopal ministry melted away in his presence, and hardy Scotchmen wept and trembled before him as abundantly as the softer Southerns. One hundred ministers of the Scotch Church are stated to have attended his summons on one visit, and thirty of them, with the Lord Commissioner in the chair, welcomed him to a public dinner." Nor "did Ireland escape the contagion. Bishops threw open their cathedrals to his ministry, and all classes of religionists, but one, their respective places of worship. A preacher to all, but linked in communion to none, he pursued his independent course as a catholic apostle of the Truth." As he says, "with the earth for his pulpit, and the heavens for his canopy," he proclaimed to all what all were meant to hear.

Chapter II., in this Second Section, goes on to treat of "The Sources of Whitefield's Influence." The fact is undeniable, that his printed sermons exhibit little which can account for his extraordinary power over the understanding, conscience and passions of the enormous multitudes who listened to him. But Mr. Colquhoun brings forward some striking statements to shew that great orators are perhaps never fully represented by the reproduction of any of those efforts which perhaps convulsed their hearers at the time of delivery. "Something of the oracle may be transmitted—his words; but who can transmit his manner of address—the voice, the action, the countenance, the inner workings of passion, sympathy, intensity of feeling, developing themselves by a thousand fleeting looks and tones which it is impossible to convey by dead words and sentences?" How far are the speeches of Demosthenes, or those of the two Pitts, or the sermons of Dr. Chalmers, from conveying a due impression of the power by which the first held in chains the assemblies of Greece, the two English ministers the Houses of Parliament, and the last, audiences of all ranks and tastes—the cold, dry burgher of Scotland, the wild men of the mountain and bog in Ireland, and the senators, lawyers, the fine ladies and gentlemen of our polished metropolis! "To us, now, the speeches of Dr. Duigenan [here we doubt] appear better than those of Grattan, and the words of Pelham seem as weighty as those of Pitt; but the flashing eye, the kindling look, the swelling voice, the varied tone, the impassioned gesture, these are gone, and these were the instruments and symbols of the orator's power." We do not hesitate here to make a long extract, exhibiting as it does

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the mind of a most intelligent and practised observer on a subject highly important to every man especially who is called to officiate in public:—

"What was the secret of this power? It is worth an inquiry. Certainly it was no stage tricks, no skill of acting. The cambric handkerchief, the simulated tears—the tawdry sentiment—the laboured gesture, were not his weapons—these only excite contempt.

"Two things are indispensable for the orator, a good subject, and a strong conviction. If a man is deficient in either of these, he fails. He may have the grace of Chesterfield, or the silver voice of Bolingbroke, he will not keep hold of his audience. But, where these two things are united, a man has the foundation of success. Then every advantage, natural and acquired, tells.

"Nay, where there are great natural defects, success may be attained. A bad voice, a faulty accent, wiry tones, ungainly action, will not paralyze the orator. He may force his way over these faults. Such cases many may remember in Parliament. Such examples we have had from the pulpit. Yet more—a man's thoughts may be feeble, and his words few, yet the grandeur of his theme and the earnestness of his thoughts will give him sway over his audience. The weakness of his mind or manner is made up by the dignity of the subject, and the intensity of his feelings. But when, on a good foundation, good materials are laid—when the speaker adds voice, manners, thoughts, words, to a great subject, of which his heart is full, the effect is incalculable. It is thus that we learn the true power of eloquence.

"In reading, one man will read the Liturgy, so as to send us to sleep; another will thrill a congregation with emotion. One man reads Shakspeare so that we have to run out of the room; another makes us tremble and weep.

"But if the difference caused by the mere reading of other men's thoughts, is so great, how vastly is this increased when we have to deliver our own! On this point there is a distinction to be noticed. Men may deliver their thoughts in one of two ways. They may think at home, and then read or repeat them to an audience. Or they may work out their thoughts, as they speak, before the hearers. There is a far higher interest in the latter process, provided the work be well done. It lets us into the mysteries of thought; it lays open the processes and powers of the mind, and electrifies us with the lightning of the faculties. We sympathize intensely with the difficulties of the speaker, and exult in his triumphs. But great hazards attend this effort;—the peril of a feeble fluency is always lying in wait for the speaker; and if men are led into this, and lapse into a weak slipslop garrulity, it nauseates the audience.

"There is the opposite risk of hesitation and a nervous embarrassment. The mind, oppressed with the weight of its efforts, and the sight of the audience, is unable to act; it becomes weak; a dull broken expression of thought ensues—the hearer anticipates and abandons the speaker, and all sympathy between them is lost. This is a painful spectacle. The mind of the speaker is like a prisoner working in chains on the highway—and we look on this degradation with pain.

"Speakers at times avoid this evil by another. They get their speech by heart, and unite, as they imagine, the force of elaborate thought, and extemporary impression. But once let the audience detect the truth, (and detect it they always do,) they are offended. They feel it to be a sham. It professes to be what it is not. But it injures the speaker, as much as it annoys the audience. Not one man in a thousand can deliver, with genuine emotion, the speech which he has committed to memory. He is thinking of his task, not of his topic—he is recalling a string of words, where he should be dealing with human feelings. He becomes formal, cold, and ineffective. A bad effect is often produced by speakers, who, when delivering really extemporaneous speeches, do it as coolly as if they were sitting in their arm-chair at home. This might seem the perfection of oratory; but it fails, and it must always fail. For, if a man is cool, because he is cold; because he takes no interest in his audience, or has undue confidence in himself, his command of intellect will

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not produce emotion. He may say what is true, and say it well; but, if he speaks as if he did not feel, he will fail. We cannot move the heart, but through the heart. The power of the true orator is never seen, until he adds his own heartfelt emotion to strong intellectual power." (pp. 234—237.)

Chapter III. is upon an analogous subject to the last — "Whitefield's Oratory." After shewing how eminently he possessed all the oratorical qualifications referred to in the former Chapter, he goes on to speak of "his preaching and its results." One extract we must give:—

"The qualifications which I have presumed to describe, as belonging to oratory, were, in Whitefield, singularly combined. He had all natural gifts,—a fine voice, of great compass, rare flexibility, wide range of tones, and under perfect command. His action was admirable; natural, because gained by the instinct of genius, and improved by observation. His mind wrought intensely, yet had the use of all its powers; and this, not because he was unimpassioned, but because his soul, possessed with his subject, had no room for the littleness of self. His audiences could not but be moved by a speaker who was himself full of emotion. He spoke without nervousness, because he had a deep sympathy with his audience. *He* could not think of their opinion of himself, who was trembling under an intense anxiety for them. Nor could he stop to be depressed by nervous fear, who was hurrying to snatch others from an appalling doom.

"If he spoke of the future, he spoke of it as one who saw it. If he would rouse fear, the danger rose before him in a bodily shape, as if it were a monster, to be seen. If he would awaken hope, he spoke with the ecstacy of one who described a happiness which he enjoyed."

Then come the recorded accounts of the impression produced by his addresses. Eighteen thousand sermons preached in England, Scotland, Ireland, and America—three and four in a day—in fields, streets, commons, hill-sides, churches, chapels, and halls—not one of these passed without raising some emotion, and leaving transient or lasting impressions on one or many minds. Shoals of letters were poured in upon him, from men and women distressed in conscience and looking for peace; supplications for private communications without end; many hearts bowed, many lives altogether changed, and more trophies bound to the Cross than perhaps by any one man since the days of the Apostles—such were the triumphs won by George Whitefield. We give the picture of the last period of his life:—

"Nor could age abate his power. He addressed as eager audiences, when, subdued by illness, he embarked for the last time at Gravesend, as when he mounted, with youthful steps, the pulpit at Gloucester. The crowds that gathered to hear him, on his visit, four years before his death, at Bath, were as large as those which greeted his second progress to Bristol. The multitudes who flocked to him at New York on his last journey: the poor who crammed the chapels; the rich whose carriages blocked the street, and who, unsatiated, returned to his lodging to hear more; the men of Boston, who gathered, morning after morning, deserting their business, four thousand at a time, to hang on his lips; who wept (the highest tribute) silent tears; the citizens, who conjured him not to leave them,—'For Christ's sake, stay and preach the Gospel to us;' the cities, which poured upon him such countless invitations, that he sent a bundle of these, his strange legacy, to England, these were the latest specimens of that marvellous ministry. With these in his hand, in the height of his fame, he fell, as a minstrel would like to fall, hand and skill unimpaired, the instrument, which had long discoursed sweet strange music, still vibrating to the touch of the master-hand.

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"'Sinners awakened, saints quickened, enemies made at peace with me.' The Governor, council, and assembly of Georgia attended to hear him preach, and voted him the thanks of the Province. But there was a more grateful reward. 'O Bethesda,' he says to the Orphan Home which his untiring energy had secured, 'O Bethesda, my Bethel, never did I taste such domestic peace and comfort and joy; my happiness is inconceivable.'

"But his spirit, strung to his work, could not endure even that grateful rest. 'No resting on this side eternity. When thou seest me resting, in tender pity put a thorn in my nest to prevent me from it. Give me, Lord, a pilgrim heart, for my pilgrim life.' 'Everything I meet with, seems bearing this voice with it, Go thou, and preach the Gospel; be a pilgrim on earth.'

"And thus he continued to the end. His last journey was a ride of fifteen miles, from Portsmouth to Exeter in America. He went there to preach. 'Sir,' said his anxious friend, 'you are more fit to go to bed than to preach.' 'True, Sir,' but turning aside and looking up, he clasped his hands together, 'Lord Jesus, I am weary in Thy work, but not of Thy work. If I have not yet finished my course, let me go and speak for Thee, once more in the fields, seal Thy truth, and come home and die.'

"His last prayer was granted. Once more the heath swarmed with thousands, and the well-known voice penetrated their hearts. Then the silver trumpet was broken. A short ride brought him, in the evening of the 29th of September, 1770, to his journey's end. Wearied and weak, he went to bed. He awoke early with a pang of pain, endured two hours of suffering, and, at day dawn, his spirit departed.

"In this short life he had completed a great work. How great, human words do not convey to us. From its very nature its traces are indistinct.

"His thoughts were written, not in books, but on the hearts of the men whom he influenced, and the traces of his work have therefore disappeared, with the generation affected by it; passing from earth and its shadows, into the world of realities." (pp. 245—247.)

Here is the "end" of a man who, whatever may have been his irregularities or even extravagances of faith or practice, must be admitted to have filled one of the highest posts ever occupied by a disciple of Christ. As Whitefield had no powers, in common with Wesley, of organization—and would have been indisposed to employ them, if he had—his school of Methodism, in a measure, almost died with himself, and with those whom his holy labours carried with himself to the enjoyments of his Father's kingdom.

Section III. has for its title "The Mission," and it returns to John Wesley. He is described as soon compelled, by his exclusion from churches, and the immense numbers in his congregations, to adopt the practice of out-door preaching. It is singular, that astonishing as had been the impression produced by the preaching of Whitefield, it had not been accompanied and dishonoured, to any great degree, by those strange and fanatical proceedings which grew up under the preaching of John Wesley. It is impossible not to doubt whether the latter was equally disposed to restrain them. It may be that he considered them as real evidences of a work of grace; or that he regarded excitement, passion, sympathy, as lawful weapons in the Christian warfare; at all events, with him they, in this case, originated, and they have constituted, as we think, one of the blots of the system he has given to the world. Whitefield had no taste for this spasmodic excitement, and there was little

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or none of it in his congregations. John Wesley, for a time at least, welcomed it, and it abounded.

Chapter II. is on "The reception of the Mission." On this we cannot dwell—and it is needless, as every man acquainted with the history of religion in this country is familiar with the resistance which all classes of men, except the poor, for a long period opposed to the Methodist Reformers.

Chapter III. of this third Section is headed "The Reform;" and it gives a striking view of the actual benefits wrought by the ministry of Wesley. His energy, as we have seen, amounted to something next to fabulous; and, "at the age of 70, he preached in the open air to an audience of 32,000, and was heard to the outskirts of the congregation. And such extraordinary gifts, so exercised, were rewarded by corresponding success. His words were made the channel of Divine grace everywhere. The Kingswood colliers felt his power through all their gloomy abodes; and offenders of every class came forth from the deepest recesses of ungodliness, to hear, to feel, to worship God in spirit and in truth; to reform their ways, and live for God and their brother men.

Chapter IV. is entitled, "The Organization of Methodism." In Whitefield we see the effects of a great Reformer looking earnestly to present impressions, but no further. But Wesley had deeper views of the necessities of human nature, and of the expediency of endeavouring to give permanence to any impressions which might be made.

In the first instance, he shewed the strongest disposition to co-operate strictly with the National Church; and no language can more powerfully express his attachment to it than that which he frequently employs.

"This," he says, "is the peculiar glory of the Methodists. As long as I live, none, I trust, will rob us of this glory. We do not, and will not, form any separate sect; but from principle remain what we always have been, true members of the Church of England. . . The fixed purpose of the Methodists is, let the clergy or laity use them well or ill, by the grace of God to endure all things; to hold on their own course, and to continue in the Church maugre men and devils, unless God permits them to be cast out."

And he quotes with approbation the words of Mr. Ingham, "whenever the Methodists leave the Church, God will leave them." It is, however, obvious that, in the course which he was now pursuing, strict union with the Church of England, and a conformity to his own rules, could not long be preserved. What was to be done with the immeasurable crowds seeking to be instructed? Where were preachers to be found for them? Who was to carry out his discipline? Who were to administer to his followers the Sacraments of the Lord's Supper, which the clergy often refused to them? Who was to protect the poorer classes against the persecution of the higher orders, to which their Methodism often exposed them? What was to give the smallest perpetuity to principles, not merely hostile

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to our fallen nature, but especially as taught by the Methodists, of an evanescent character? Who was to fix a gas—to embody a flame—or to arrest the dew of the morning? And the converts were as volatile as some of their peculiar opinions. Here was a herd of untamed spirits, wholly unaccustomed to the yoke, and just harnessed to the car of religion, to be kept in the path of duty and order. If ever opinions and men both needed rule and organization, it was these; and the great leader set about to supply them. By degrees "Circuits" were arranged, circulating and local preachers appointed,—classes for religious communication were constructed,—collections were raised for the common object of the mission,—and gradually the Society became an incorporation, with leaders, rules, and rigid discipline. Meeting-houses were built, of which he took care to vest the property, not in the individual preachers, but in the Society; and Jesuitism itself does not exhibit a more complete organization, nor is the Pope himself more the controller and director of the Popish system than John Wesley was of Methodism.

The Vth Chapter is dedicated to the Teachers of Methodism. Wesley's power, says Mr. Colquhoun, "was not that of force, but of affection." But then it was absolute. "Let them make their choice—they must obey *me*, or quit the Society."

In the VIth Chapter, on "Wesley's Disciples," we have some curious testimonies from several of them to their master's habits and power.

One of these, and an especial favourite of Wesley, was John Nelson, who thus speaks of Wesley's ministry:—

> "As soon as he got upon the stand, he stroked back his hair, and turned his face to where I stood, and I thought he fixed his eyes on me; his countenance struck such an awful dread upon me, before I heard him speak, that it made my heart beat like the pendulum of a clock; and when he did speak, I thought his whole discourse was aimed at me." (pp. 325, 326.)

The Author adds, "We can understand how, to the harassed and trembling conscience, such doctrines, in such clear, strong words, would bring comfort. Many drank it in with delight. Many heard it as tidings from another world. 'It opened to them a sudden revelation of new joy.' .... We can enter into the joy of those on whom, after a long season of heartless observance, religion at length burst with the interest of a new discovery, and the intensity of a strong feeling."

The VIIth Chapter refers to "The Doctrines of the Methodists." Mr. Colquhoun expresses a diffidence in entering upon this subject, which seems to belong more properly to theologians than to a layman; but others, who know him, will feel that such distrust is misplaced. It is to us no small satisfaction to see the doctrines of so remarkable a body as the followers of John Wesley weighed by a hand which may be supposed to trim the scale with absolute fairness to all parties.

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We give the Author's brief statement of what he supposes to be the creed of John Wesley :—

"The great topic of his preaching was the necessity of faith for our justification before God, and as the ground of our peace; but by faith he did not mean the reception of a creed—a string of opinions being in his eyes as valueless as a string of beads; he meant the power to feel the realities of the invisible world, to renew the broken intercourse between the Deity and man in the events and objects of life, to hear God's voice within our hearts, and there to feel His love.

"This strange change was, he said, a new creation, issuing from the Creator. Man could not gain or give it. He could only ask it from Him who grants it. By God the change was effected suddenly or by degrees; the light breaking gradually on the eye, or bursting, like the lightning on the startled sight." (pp. 337, 338.)

Of many of the great verities of the Christian faith Wesley thought, felt, and wrote in the language and spirit of our own Articles and Homilies.

We make another extract from the work, which gives what we think is a fair statement of some other of Wesley's opinions :—

"It is true that the Wesleys engrafted on their teaching, doctrines which in their later years they modified, but which in the commencement they pressed with perilous enthusiasm. They held that every one, who was a true believer, must have the consciousness of forgiveness;—or, as Wesley expressed it, 'that a true faith in Christ is inseparable from a sense of pardon for all past and freedom from all present sins.' If this assurance was avowed, they accepted the man as a believer; if it was doubted, they regarded him as in darkness. The effect of such teaching was soon perceived; many, moved by sympathy, or sanguine of temperament, affected or felt a confidence which their subsequent life belied, while many humble though earnest men were plunged in despondency, or depressed by undeserved discouragement. To the feelings, which such teaching produced, were owing many of those scenes which characterised the outset of Methodism, and which have brought upon it, not unjustly, severe reproach. To these may be traced the outbursts of enthusiasm and physical excitement, which Wesley long regarded as signs of a divine influence. It may appear extraordinary that a mind, so shrewd as John Wesley's, and of such discernment, should have fallen into these views. But the truth is, there was in his character a singular mixture of acuteness and credulity. When he weighs evidence, tests a narrative, or traces an argument, no one, as his journal proves, exerts a keener insight, or sums up evidence with a fairer hand." (pp. 342, 343.)

Of this doctrine of Assurance, as preached both by the founder of the sect as well as by his followers, we have too often expressed our opinion to feel it necessary to return to it. We believe this criterion of a true faith to be unscriptural; and we think that when pressed, as it often is, by ignorant teachers telling their hearers that the *first* thing to be sought in religion is a consciousness of salvation, the doctrine leads to formidable results. But in Wesley's own case, the eminently practical turn of his mind—his intense thirst after holiness of life—his deep conviction, constantly expressed, that every real Christian man must be "a new creature" in thoughts, feelings, temper, and conduct—erected a barrier against the abuse of a doctrine which is open to much Scriptural objection.

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It is but fair to say that Wesley, in his later years, states some of his most distorted and least defensible opinions with far greater qualifications. "Possibly," he says, "some may be in the favour of God, and yet go mourning all the day long. Therefore I have not for many years thought a consciousness of acceptance to be essential to justifying faith." And Charles Wesley says, in the like spirit, "We have certainly been too rash and hasty in allowing persons for believers on their own testimony." These topics are deeply interesting, but we must turn away from them.

Chapter VIII. is on "The Relation of Methodism to the Church," and is a chapter of much interest, especially as it bears on the relative position of Methodism and the Established Church at the present moment.

Wesley, as Mr. Colquhoun teaches, founded the leading doctrines of his Creed on the formularies of the Church of England; and for this reason, as well as many others, he long clung to the Church as a child to an honoured mother and teacher.

We must give a few of his sentiments on this subject:—

"'You cannot be too zealous for the poor Church of England. I commend sister Percival for having her child baptized there, and for returning her public thanks. By all means go to church as often as you can, and exhort all Methodists so to do. They that are enemies of the Church, are enemies to me. They that leave the Church, leave us.'

"So far from undervaluing the Church's ordinances, he holds them to be the best aids to practical piety.

"'I myself,' he says, in one of the outpourings of his familiar confidence, 'find more life in the Church prayers than in any formal extemporary prayers of Dissenters. Nay, I find more profit in sermons on either good tempers or good works, than in what are called Gospel sermons. That term has now become a mere cant word; I wish none of our Society would use it. It has no determinate meaning.'

"To those who assailed the Church prayers, he says,—

"'The prayers of the Church are not chaff; they are substantial food for any who are alive to God. The Lord's Supper is not chaff, but pure and wholesome for all who receive it with upright hearts. Yea, in almost all the sermons we hear there, we hear many good and important truths.'

"'I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do, and will do, all that is in my power to prevent such an event..... I declare, once more, that I live and die a member of the Church of England; and that none who regard my judgment or advice, will ever separate from it.'" (pp. 356, 357.)

Chapter IX. returns to the "History of Methodism," and supplies a fresh record of Wesley's almost incredible labours at an advanced period of his life. Chapter X. dwells on the "Progress of his Opinions," and records its successes in America, in the West Indies, and other parts of the world. Chapter XI. touches on the "Necessary Tendency of Methodism," and shews that, however honest Wesley might be in his desire to maintain the union of his body with the Established Church, it was impossible, or next to impossible, it should continue to exist when the system put forth its branches, and birds from

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the four quarters of the globe came to settle upon them. All are familiar with the fact, that after a time Wesley gave way to the pressure upon him, and sealed the separation of the Church and Wesleyanism, by himself ordaining some of his lay preachers to administer the Sacraments in England.

In Chapter XII., which the Author designates by the title of "The Autumn of Methodism," he dwells on the facts avowed by Wesley himself, that "Autumn's sere and yellow leaves" began to discover themselves in this hitherto rising and strengthening plant of Wesleyanism. We find the Great Reformer himself computing that "only 500 in 50,000 professed converts were sincere;" and saying, "Why is self-denial so little practised as at present among the Methodists? Why is so little of it to be found even in the oldest and largest societies?" "It is an observation which admits of few exceptions—that nine out of ten of them decreased in grace in the same proportion as they increased in wealth." The testimonies to the same effect in his works are very numerous. But we repeat that, however such declensions might be the fault of the system, they were not the fault of its founder. How forcibly does he urge practical duties; as for example, the due use of money:—

"'After having served you between sixty and seventy years, with dim eyes, shaking hands, and tottering feet, I give you one more advice before I sink into the dust. I am pained for you that are rich in this world. Do you give all you can?... "I must provide for my children." Certainly, but how? by making them rich? Then you will probably make them heathens. Leave them enough to live on, not in idleness and luxury, but by honest industry. And if you have not children, upon what scriptural or rational principle can you leave a groat behind you, more than will bury you? I pray, consider, what are you the better for what you leave behind you; what does it signify, whether you leave behind you 10,000 pounds, or 10,000 shoes or boots? Oh! leave nothing behind you; send all you have before you into a better world! Lend it. Lend it all unto the Lord, and it shall be paid unto you again. Is there any danger that His Truth should fail? It is fixed as the pillar of heaven.'" (p. 397.)

The XIIIth Chapter brings us to "The last Scenes of the Mission." At the age of 72, in the year 1774, and after thirty-five years of almost immeasurable labour, John Wesley is still found doing the work of several ordinary men—preaching twice or thrice, or even four times, in a day—running through the land with the speed of a steam-carriage, and saying of himself, "I find just the same strength that I did thirty years ago; my sight is evidently better now, and my nerves are firmer than they were then. I have none of the infirmities of old age, and have lost several that I had in my youth." In addition to his ministerial labours, he was a perfect devourer of books; he wrote without end, and published, besides his Commentary, Lessons for Children; Grammars, Hebrew and Latin; Abridgments of Potter's and Kennet's Antiquities; Greek and Roman Histories for Schools; and a Treatise upon Medicine. At the

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age of 75, he repeats the language—"I am this day 75 years old, and I do not find myself, blessed be God, any weaker than I was at twenty-five." At 77, he says, "I took horse at 12; I preached to a loving people; thence we crossed over another range of dreary mountains, and in the evening reached Barnard Castle. "Not being yet inured to riding, I felt something like weariness, but I forgot it in the lovely congregation, and in the evening it was gone." "I can hardly think that I am this day entered upon my 78th year. I am just the same as when I entered my 28th." . . . . "I entered, June 28, 1782, on my eightieth year, and find no more pain or bodily infirmities than at five-and-twenty." At the age of eighty-five he preached twice in the day, and crowds heard him under the shade of spreading trees, "with the river's music blending with the melody of truth." In 1791, on Thursday, February 17th, 1791, he took cold in preaching at Lambeth; and we borrow the Author's words to describe the last days of this most remarkable man. Nevertheless,—

"He preached at Chelsea on the Friday, and, though too ill to go out on Sunday, he resumed his habits on Monday, dined at Twickenham with a friend, and preached during the following days at the Chapel in the City Road, and at Leatherhead. But these were his last sermons. The silver chord, so long tenacious, at last gave way. On Friday the fever was high, and during that day and the next he dozed. On Sunday, however, he revived, repeated some verses of a favourite hymn, and conversed with his friends. Exhausted by this effort, he followed them earnestly, as they offered up prayer. The words that fell from him were few. He quoted the lines which, in his dangerous illness eight years before at Bristol, had given him comfort, and he referred to his experience then as unchanged. 'I have been reflecting,' he then said, 'on my past life; I have been wandering up and down between fifty and sixty years, endeavouring in my poor way to do a little good to my fellow-creatures; and now it is probable that there are but a few steps between me and death; and what have I to trust to for salvation? I can see nothing, which I have done or proposed, that will bear looking at. I have no other plea than this;—

'I the chief of sinners am,
But Jesus died for me.'" (pp. 418, 419.)

His last prayer was,—

"Lord," he said, "Thou givest strength to them that can speak, and to them that cannot; Speak, Lord, to all our hearts, and let them know that Thou loosest the tongue. We thank Thee, O Lord, for these and all thy mercies. Bless the Church and king; and grant us truth and peace, through Jesus Christ our Lord, for ever and ever." (pp. 419, 420.)

And the last sentence in Mr. Colquhoun's Essay is,—

"If the morality of England springs from its piety, and is essential to its greatness, John Wesley achieved a more enduring work for the welfare of England, than any of the remarkable men of that remarkable age." (p. 420.)

And now we think that we have fulfilled our promises of giving our readers almost as much benefit from this vigorous sketch as though, like the others in the volume, it had been inserted in our own pages. We have little to add to it. The Author, to a considerable degree, speaks our own language, both

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as to the man and the system. We look at the man as like a meteor shooting through a dark sky. We regard his system as a mixture of truth and error, in which the former largely predominates, and the latter as what a more abiding and intimate connection with the Church of his Fathers would have done much to extinguish.—Methodism has achieved a great work in rousing a nation from a state of spiritual torpor, and thus has served as a herald of truth. Need we hesitate to say that it does not appear to us as well calculated to build up as to lay the foundation—to fill up the image of a Christian as to draw its outlines. We conclude by expressing a single caution and a single hope. —The *caution* is to the Wesleyans themselves. We perceive that, not only in towns but in villages, they are letting go in their edifices and in their services something of the simplicity of Primitive Methodism. As surely as they do so, we believe that the spirit of their system will languish and die. They are excellent as plain Englishmen, but they will never succeed as fine gentlemen.—Our *hope* is this, that, as a large section of their body are now seceding from the real heirs to Mr. Wesley's authority and power, and hoisting a flag which must prove, in the end, to be that of "Dissent," the old Methodists may remember their founder's love for the Church of England, and consider whether no means can be devised which may enable them to sustain an edifice which their Founder would have been the last man to pull down. The Church Rulers of his days refused his help; those of the present days would, to a great extent, be rejoiced to borrow the aid of such men as himself.

BRIEF NOTICES OF NEW BOOKS.

The Evangelists of Italy; or, the Missions of the Apostolic Waldensian Church. Wertheim and Macintosh. 1855.

It is seldom that we feel at liberty to notice a publication which amounts to little more than a Tract. But the advocates of the Vaudois have a stronger right than others to be heard when they choose. And the Author of these few pages is no lukewarm advocate of a cause which has a strong claim upon every man, woman, and child in a Protestant country. It is a satisfaction that the interest for the Vaudois has not died with Dr. Gilly, but that others are found to fill the gap which his death has made, and to continue this great crusade in behalf of the earliest champions of Scriptural truth after the first corruption of the Church. It is wished to erect schools, which are much needed, at La Tour, the capital of the Waldensian valleys; and one of the main objects of this little book is to raise funds for the purpose. Heartily do we wish the Author success.

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A Visit to India, China, and Japan, in the Year 1853. *By Edward Taylor, Author of "Life and Landscapes from Egypt," &c. &c. Sampson Lowe.*

It has been our misfortune frequently, in meeting American travellers in Switzerland, to find them taking so little interest in the places they visited, and especially in the glorious scenes which that land of valleys and mountains so prodigally displays to us. We remember to have had considerable difficulty in persuading a well-dressed, intelligent American, when at Geneva, to visit Chamouni and Mont Blanc. And, in other cases, we have been perplexed to discover by what motives some who had travelled the most had been prompted to travel at all. But in the book before us we have a man of another genus. He is now and then bombastic, but is full of spirit, vigour, enthusiasm; renders just homage to the English rulers of the East in many of the great works accomplished by them in their gigantic territory; and writes about the Himalayas like a man awed by the infinite greatness of Him who laid the foundation and raised the snowy crest of those "wonders of creation." The book is well worth the study of those who would visit the regions to which it refers, at much less expense, fatigue, and peril, than were freely encountered by the Author.

The Devotions of Archbishop Laud. A New Edition. London: J. H. Parker. 1855.

"There needs," says the first sentence of the Preface to this beautiful Edition of the Devotions of Archbishop Laud, "no more to recommend this manual to the pious reader than *the name of the Great Author.*" Now whatever may be thought of the discretion of an introductory sentence, which is sure to kindle the displeasure of so many, no man for a moment questions its hardihood and courage; which, indeed, are such as, in the present dearth of great commanders, might commend the Author to the supreme command in the Crimea. The truth is, that scarcely any name on the list of British Theologians will less "recommend the work to a very large class of readers." The Editor will do well to let the work stand on its own merits; for these are considerable. And we know of no stronger evidence of the truth of Hooker's sentiment—that devout men of the most opposite opinions are almost the same men when on their knees—than the fact, that almost any devout Puritan might rejoice to approach the Throne of Grace with the petitions which Archbishop Laud, as far as this volume is concerned, would put into his mouth. There are, indeed, a few expressions to which a very cautious theological critic might object; but in the bulk of the Prayers, distinguished as those drawn up by the Archbishop himself, the best gifts are sought with much simplicity, earnestness, and in the real spirit of Protestant piety. Of the Archbishop's general views, spirit, and proceedings, we heartily wish that we could take as favourable a view as the Editor of this volume. Archbishop Laud has one merit, that, although he must be regarded as the person chiefly instrumental in bringing his Royal master to the block, he did not hesitate to go there himself in defence of what he believed to be the truth.

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OBITUARY.

THE REV. DR. GILLY.

It would be painful to us to suffer the late Prebendary of Durham, Dr. Gilly, to pass away from this stage of existence, in which he had acted so conspicuous and useful a part, without some expression of our respect and regard. The "golden stalls" of that ancient Cathedral cannot perhaps boast of having supplied seats of honour to any very unusual number of eminent personages; but the contemporary names of Sumner, Gisborne, Faber, Townsend, and we may surely add that of Gilly, will serve to repel any indiscriminate charge as to the absence of such men as would do honour to any Cathedral.—It is our wish now to render a just tribute to one of these names, and we shall first record a few particulars of Dr. Gilly's life, and then offer some comments upon them.

Dr. Gilly was born in 1789, and was educated at Christ's Hospital, from whence he proceeded, as what is called a "Grecian," to Catherine Hall, Cambridge, where he graduated in 1812. Not long after he entered into holy orders; and in his first Curacy, in his native village at Hawkedon, gave early indications of the energy which was to distinguish his maturer years. At eight o'clock every morning, he used to ring the church bell, in order to summon the village children to school; and he was scarcely less known to his charge as the physician of their bodies than of their souls. In 1825, he was appointed to one of the District Churches in Somers Town, St. Pancras, where he published his "Horæ Catecheticæ." Soon after, he was presented by Lord Chancellor Eldon to the Vicarage of North Farnbridge, in Essex. Zeal, and love for his species began to demand a wider sphere, and his attention was directed to the Vaudois, the inhabitants of the Valleys of Piedmont and the Cottian Alps. In 1823 he paid them his first visit; and in the following year published a "Narrative" of this excursion, which at once took fast hold of the public mind, and has exercised a deep and lasting influence over the history of men who deserve the title of the most early, consistent and enduring champions of pure Scriptural religion, against the arts, arms and bloody persecutions of the Church of Rome.

Having appealed to the nation for pecuniary assistance to be sent to the Valleys, he received them to an extent astonishing even to himself, from the cottage to the throne; Kings, Bishops, and all inferior classes, conspiring to render what must be called tardy justice to these champions of the Cross. The zeal of other and valuable coadjutors was gradually aroused; but Dr. Gilly must be regarded as the father of the movement, as the originator of the present comparative security, comfort and indeed prosperity, of those who have so well deserved of all the friends of pure Christianity.

Soon after the publication of this awakening volume, Dr. Bar-

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rington, the then venerable Bishop of Durham, who had been deeply interested by it, came to the right conclusion that Mr. Gilly's labours had called for the highest distinction he was able to confer —a Stall in the Cathedral over which he presided; and as his death occurred while the appointment was *in transitu*, the gift was confirmed in 1825, by his successor, Bishop Van Mildert. Soon after entering on his residence at Durham, Dr. Gilly took the Living of St. Margaret's, in the city of Durham; whence he removed to the Vicarage of Norham-on-the-Tweed, and there lived and died the faithful, earnest, affectionate friend, teacher, pastor of a flock,—who, rude as they were at his entrance among them, testify at this moment to the power and spirituality of his care and ministrations. Devoutly is it to be hoped that some successor may be named to his Living who may cherish the seed sown by so faithful and vigorous a hand, and build up the superstructure of which he had laid the broad foundation.

At various periods of his life he published, in addition to the "Horæ Catecheticæ" and his "Researches," the "Life of Felix Neff," and the "Life and Times of Vigilantius."

In offering a few words of comment upon the details which have been stated, it is obvious that Dr. Gilly presents himself to our notice in more than one point of view.

In the first place, he rose to no common eminence as a Parish Priest—an easy post in the eyes of some, but an arduous one, if its difficulties may be measured by the number of failures. It is the remark of Montaigne, we believe, that "although there were in France above ten thousand preachers, there were not above half-a-dozen good ones;" a proof to him, as he good-naturedly says, "not that the Clergy were inferior to other men, but that preaching was a very difficult undertaking." And in the same manner, the paucity of effective Parish Priests must be regarded as an evidence of the amount of the difficulty which they have to overcome. In a man of the highest rank amongst these labourers, we expect to find genuine piety, the spirit of labour, gentleness of manner combined with firmness of purpose, literary acquirements, a rigid adherence to Scriptural truth, a deep sense of the value of souls, and an intense dedication of the whole man to the noblest of all occupations and interests. And every one of these qualifications may, with reasonable deduction for human imperfection, be honestly associated with the name of Dr. Gilly.

The next point of view in which Dr. Gilly is to be contemplated, is as a man of letters; and here we have especially to notice his sound and varied scholarship, his valuable work on Catechizing, and his most pleasant Narrative of the "Life of Felix Neff"—than which scarcely any biography has had greater popularity, or has served more effectually to rouse Christian ministers to a sense of what may be done by the simplest men in the most obscure circumstances, who have the heart to work for God and human nature.

Nor are the literary qualifications of the Clergy a matter of minor consideration. The time has gone by, when the monks could tyrannize over the laity, because they were the only persons who could read and write. The tide of general intelligence has risen so high, that the Clergy, if they hope to maintain their positions as the

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guardians and instructors of society, must carry into their pulpit ministrations and daily conversation, a considerable amount of information, not merely in the critical knowledge of the Old and New Testaments and of collateral works, but in the general literature of the days they live in.

But it is, after all, to Dr. Gilly in his *public capacity*, as the friend of the Vaudois, that we are now bound chiefly to direct the attention of our readers. And here we may confidently say, that few men ever laboured more earnestly in a great and good cause, and with more complete success. Those labours, it is not too much to say, under the Divine blessing, changed the whole face of the Valleys of Piedmont. From these once neglected, but now recognised and honoured recesses of the European commonwealth, there arose, we believe, while he was living, many devout prayers for him, as their self-created friend, teacher, benefactor; and we cannot doubt, that at this moment many, restored, by his labours of love and sacrifice, to liberty of conscience, and to the comforts and privileges of life, are shedding honest tears over the unexpected records of his sudden death. Let his example serve to awaken in every one of us a longing wish to escape from the narrow circle of mere personal and home interests, and to travel through that wider circumference of want, ignorance, suffering, which is occupied by such large portions of the scattered family of God. Wherever there is a human being who needs a Bible or a teacher, may it be felt that we are called, as far as it is possible, to supply their wants. But is this the spirit of the age? Thousands, indeed, are pressing forward to obtain commissions to fight the battles of the Crimea, but few, sadly few, competent soldiers present themselves, as our Missionary informers tell us, to fight the battles of the Cross. If the meaning of the passage in the Epistle to the Corinthians, "baptized from the dead," is that living men are to come forward to fill up the gap made by the deaths of the more advanced ranks of the Christian army; then, as the death of Dr. Gilly has created a most serious gap in the armies of the Cross, may we all press onward to fill it up, and prove ourselves as ready to live and to die in the cause of the Gospel, as the friend over whom we so sincerely mourn!

VIEW OF PUBLIC AFFAIRS.

THERE is little of what is new to be noted in the proceedings of *Austria* and *Prussia* during the month. There have been as many rumours almost as days, as to peace, war, and negotiation. But it is evident that Prussia means, if possible, to retain her *statu quo*; and that Austria is not yet sufficiently assured of the triumph of the Western nations over Russia to venture upon evoking the wrath of the latter. She would, we suppose, be ready enough to "kick the dead lion;" but she will be thoroughly careful first to ascertain that he is dead. In the meantime, France and England seem no longer disposed to bear with her misrule in the Danubian Provinces. The

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administration of Austria has always been corrupt in proportion to its distance from home. The disease, like the gout, has chiefly seized on the extremities. And we are inclined to think that this characteristic tendency has especially manifested itself in these Provinces where, by a sort of fatality, she has provoked the hatred of those whom it is her secret hope ultimately to possess and to govern.

Espartero appears to be gradually carrying into action the system of free trade in *Spain*, of which he has long been known as an advocate. And if so, he is laying, as far as any mere political measures can, the foundation of the future advancement of that noble country. With one of the finest of all climates, a soil in many parts teeming with spontaneous wealth, flocks whose wool might command the markets of the world, a population rather spoiled than indigenously corrupt, Spain has hitherto exhibited all the features of premature and hopeless decay. Her Church has been the chief "origo malorum;" and, next to this, her mercantile policy, which, by destroying the home market, has paralyzed the energies of her people. The Australian wool is at this moment supplanting the Merino—though it has to be carried half round the globe; simply because Spanish statesmen would not invite other nations to buy by giving them liberty to sell.

We must be supposed to have arrived at the end of the campaign of the year 1855, though it is far from impossible that, even while this paper passes through the press, the Russian commander should make some grand effort to escape from the iron net-work with which we have endeavoured to surround him. But the general state of things is rather a preparation for winter repose, such as armies may enjoy in the face of an enemy, than for summer action. The fleets are wending their way back to French and English ports, and the armies are hutting themselves, and a portion of their horses, in the Crimea. The position of things is such, no doubt, as to prompt deep gratitude for the past, but, we must add, many solemn thoughts as to the future. On the one hand, the Sea of Azoff has been snatched from the enemy; fortresses have been captured, and enormous deposits of grain destroyed. Sebastopol has fallen, and the mouths of the Bong and the Dnieper sealed against the vessels of the enemy. The forces of Russia have also sustained a terrible defeat in Asia; and Kars is relieved. But with all this, deep causes of anxiety remain; inasmuch as it is evident, that in spite of the frequent auguries of the inevitable exhaustion of that vast empire, her powers appear to be little impaired. She has men, money, and war material, for every fresh emergency. Neither does she discover any disposition to yield; and even if the war were this moment to cease, it is impossible to say what terms could be devised likely to give security against fresh developments of her power and ambition. But before even terms of any kind can be negotiated, what rivers of blood will be shed, what sighs and groans will be breathed by desolate mothers, widows, and children! Our language is,—"Peace to-morrow, if only we can have reasonable security to-morrow."

The King of *Sardinia* has set out on his visit to France and England, and both countries must rejoice to do him honour. It is easy to fall into a great sweeping tide of well-doing. But to be

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"faithful found among the faithless;" to break forth from the abyss of Italian superstition and despotism; to beard the Pope when Austria is truckling to him; to give to his people the rights of man, a free constitution, sound laws, and religious toleration,— is the distinction of Victor Emmanuel, and the nations of the earth will not be slow to acknowledge it. It is our sincere hope that he may discover the absolute necessity of Protestantism to the highest order of national greatness, as well as the brightest hopes of immortal spirits.

The *Papal* achievement of the month has been, by a public manifesto, in the mawkish dialect peculiar to the Pope, to rivet the chains which Austria has wound around her own neck.

How often it happens in the human constitution, that disease, driven from one part of the system, breaks out in another. And thus, in the history of nations, peace in one quarter is no security against war in another. No sooner had *India*, for example, settled matters with those savage tribes who poured down from the mountains on the plains of Bengal, than the subjects of this vast empire began to quarrel amongst themselves. For a long period the antagonist races of Mahommedans and Hindus have yielded in mute submission to the overwhelming pressure of British supremacy. But long-suppressed antipathies have at length broke forth, and the followers of Bramah and Mahomet have risen to cut each other's throats. It remains to be seen whether the Government are strong enough to master them both.

The persuasion is every day growing stronger, that the blustering of some of the *American* politicians about Great Britain and her enormities, is a mere electioneering device, intended to secure a good "cry" for the coming contest. Even this is less unsatisfactory than that wise and good men on either side of the Atlantic should tolerate for a moment the idea of a war which could have no parallel except in employing one of our hands to cut off the other.

Australia is as quiet as a State is likely to be which is struggling upwards from infancy to manhood. Her gold, which in the first instance we were afraid of not knowing how to employ, has now become the life's blood of the Western nations. If the precious metals run so low in amount with the aid of the Gold Countries, where should we have been without them?

In looking at the *Home* incidents of the month, one leading event is the loud response given by the masses of the three kingdoms to the orators of all classes who have addressed them on the subject of the war. The vow is pledged at the national altar to suffer anything rather than abandon the weak to the strong, and permit the wild boar of the desert to ravage the pastures of civilization and free government.

Another feature of the month has been the appearance of some of the chief men of the Commonwealth as public "Lecturers" to their countrymen on some of the leading topics in the government of nations. Lord John Russell has lectured on the Moral causes opposed to the improvement of nations; and Mr. Gladstone, on the Administration of the Colonies. Lord John seems to think that religious toleration is the one all sufficient element of

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national greatness. If so, we ought to be the greatest nation in the world. Mr. Gladstone maintains that the one thing essential to Colonies are free Institutions. How does this square with his own perpetual labours to fetter the Colonies with irresponsible Church government, the most absolute of all tyrannies? It is well, however, to have such men so employed; and it must be a wonderful solace to them after the squabbles of the House of Commons.

Lord Palmerston is in the circumstances of a gentleman who, having in vain tendered his hand and heart to more than one reluctant lady, has at last succeeded in securing a sufficiently satisfactory bride. He is said to have offered some of the vacant public offices to a variety of persons in vain, but has, at length, succeeded in adding to the Cabinet Mr. Labouchere, Lord Stanley of Alderley, and Mr. Baines, neither of whom will either add very much to his strength or materially take from it. Sounds have been heard in the camp of preparation for a New Parliament; and we cannot doubt that Lord Palmerston would gain, and the Peelites lose much by it. But it is impossible not to deprecate the calling into action any stimulating cause when high prices and diminished work are pressing on the minds of the people. There are times in the history of all people when even a single drop will make the cup of national indignation overflow.

There has been little apparent movement amongst the religious bodies at home. But large questions are pressing on the consciences and thoughts of the earnest servants of God and friends of the species. What is the course which religious men are to pursue as to Maynooth, or Sir Benjamin Hall's new assaults on the Lord's-day, —or as to Education—Church-Rates—the irresponsible authority of the Bishops, often so unsparingly employed in the rejection of Candidates for Orders,—as to the mode of dealing with the new forms of error developing themselves on the Oxford horizon? Unhappily, the evils which have sprung up, or have gathered strength during the past year, are not likely to be buried in its grave, but to rise in the year to come, perhaps with renewed vigour, and in worse forms. It is easy, at all events, to see that these are not days for putting off our armour; but rather for clothing ourselves afresh in that Divine panoply, supplied by the Captain of our salvation. Under such circumstances we cannot, for a moment, consent to regard the Subscribers to the "Christian Observer" as mere readers of the book, and at liberty merely to take it up and lay it down, as though they had nothing more to do with it than to approve or to condemn. We must regard them rather as brother soldiers in the war with sin and error. *Our* Sebastopol is not in ashes. The common enemy is not shorn of his forces or territory,—other heights are to be scaled and "steppes" to be crossed. But the pillar of light goes before us, and we venture to believe that friends, old and new, will rally with us around the same Glorious Banner, under which Truth has fought and conquered in all ages—the Banner of Apostolicism, and of the Reformation.

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No. 44.] [DECEMBER 30, 1854.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

OFFICE, 10 EARL STREET, BLACKFRIARS, LONDON.

Turkey.

From Mr. B. Barker.

Smyrna, Nov. 7, 1854.

A FEW days back I met at the wharf some French sailors of a frigate which had just before entered our harbour. I immediately entered into conversation with them, and found that they were desirous to have New Testaments; and having, as is my custom, some in my pocket, I presented them with six copies, for which they were very thankful. I inquired of their officer, who wished to buy a Bible for himself, if he thought more of his sailors on board would like to have Testaments. He replied that he had no doubt of it, and engaged me to call and see the captain on the subject. This I did the next day, taking with me twenty-six New Testaments and six Bibles. I was very favourably received by the captain, who not only readily gave his consent that I should distribute the Scriptures amongst his crew, but called the first lieutenant, to consult with him on the best means of doing so effectually. We had a long conversation on Bible operations, and the first lieutenant, particularly, seemed *au fait* of the good doing by our Society, and Bible Societies in general. Both he and the captain applauded our Society's system of giving the pure word of God to the people. They observed that sailors were like children—that all would wish to have a copy of the New Testament, but many could not read; besides, the gift of so many books would be too expensive. I replied that our Committee would not think so, provided a good use was made of them; for they were supplying with Testaments all our soldiers and sailors in active service in these countries, and were desirous also to extend their munificent gifts to their brave allies, the French, and even to the Turks, provided they would take them; but the truth was, that their dépôt in Smyrna could not spare, just now, a New Testament for every sailor on board that could read. It was agreed that I should grant fifty copies over and above the six I had already given, and that the first lieutenant should distribute them to the different messes. This officer, who accompanied me to the boat, said to me, "Do not think that we are without any religion; we have, every day, prayers on board, and the crew will read the New Testaments with pleasure." I have since learnt that the captain himself called the crew before him, and distributed equally amongst them the New Testaments I gave him; so that fifty-six messengers are now proclaiming salvation through Jesus Christ to several hundred individuals who may shortly be called to face death in the present awful contest. Besides which, the six Bibles I took on board were bought by the officers; and the captain, in a polite note, thanking me for the New Testaments I gave his crew, and sending me the money for the six Bibles, begs for another Bible, which was also paid for. I gave, likewise, eight New Testaments to as many sick soldiers in the French hospital, and

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one of them, who was very polite, and quite the gentleman, turned out to be the Duke of ——, who enlisted four months ago as a common soldier; it being, I am told, the rule, that all those who have not attended a military college have to serve a year in that capacity previous to being promoted as officers. I had also the satisfaction of distributing thirty New Testaments among a batch of 500 French soldiers who touched here on their way to Sebastopol. I met six of them in the street, who landed for an hour or two, and took them to my dépôt. There we had some talk, and finding that they were anxious to have Testaments, I gave each one, and twenty-four more to take on board to their comrades. Half of these Testaments were in German, for I found that amongst the soldiers there were many who only read the German language.

I was obliged to deal out my French Scriptures sparingly; for not anticipating that I should have had such good opportunities of distributing them, I did not keep a large supply of them here, but preferred having them at Constantinople, where I knew they were much wanted. As it is, 101 copies, including the seven Bibles sold, were promulgated in the course of ten days, and have fallen into the hands of those who never, perhaps, saw the Scriptures before. And how many more, besides the actual possessors of them, will they not benefit? for soldiers and sailors are composed of very large families, amongst which the New Testaments now given will, no doubt, circulate incessantly.

West Indies.

From the Rev. R. Gay.

Falmouth, Jamaica, Sept. 23, 1854.

I AM happy to inform you that I have caused to be distributed nearly 100 Portuguese Testaments, and they are still eagerly sought after. Yesterday an intelligent young man came to the Mission-house to ask after the "good book." He stated that he lived far back in the mountains, and that there were many of his countrymen living near him who could read; that he had only by accident discovered the existence of the New Testament here, having met with one of his countrymen in the town who possessed one: in fact it was the very first man to whom I had given one. He stated that the priest would come to see his countrymen on the morrow. There is an itinerant priest in the island.

I asked him if the priest would allow him to read that book. He said, "God good, book good: his father taught him to read, and no man should prevent him from reading it."

I am anxious to visit the settlement from which he comes, and give him a dozen copies to distribute, and will see that they are properly bestowed; and may God bless His word to those to whom it may be given!

It would, I am sure, have greatly delighted you to have seen the eagerness with which, in this case, the books were received; and I sincerely hope that the bread thus cast on the water may be seen after many days.

New Hebrides.

From the Rev. J. Inglis.

Aneiteum, New Hebrides, Nov. 24, 1853.

I AM instructed to convey the thanks of the Missionaries to the Com-

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mittee of the Bible Society for their liberal grant of Bibles and printing paper.

I enclose twelve copies of the Gospel of Mark, printed in the Papuan language. From the want of proper materials, and the pressing urgency of other Missionary duties, we availed ourselves of a favourable opportunity to have it printed in Sydney. On this island we have about 1500 natives attending our schools. This is the first entire book of Scripture printed in this language; but other portions of it are in a state of preparation, and the printing of them will be proceeded with as fast as possible.

You will doubtless rejoice to learn that the Bible is being opened to another tribe of the great human family; that another radically distinct language is being added to the many in which the word of God is now printed; that the ignorant and degraded inhabitants of this island, one of the most remote and unknown of the isles of the Gentiles, are now daily reading in their own tongue, wherein they were born, the wonderful works of God. The Lord has been favouring this Mission very graciously during the past year.

This island has for the most part been without foreign residents during the last twelvemonths. The Australian gold-fields have attracted the most of the floating population from these seas for the last year or two, but the tide is again slightly turning. Some favourable opportunities have occurred of disposing of Bibles in sandal-wood vessels, where they were much needed, and where they were gratefully received.

Some time ago an English vessel called in here, the captain of which had his wife on board, a French lady, whom he had recently married at the Mauritius. The Missionary stationed at the harbour, Mr. Geddie, made up a parcel of tracts for the men in the vessel, and enclosed a French Bible. The captain accepted them cheerfully, and promised to distribute them. A few days after, when the vessel was about to sail, he called upon the Missionary, and informed him how delighted his wife was with the French Bible. She had been brought up a Romanist, and had never seen, or at least never read, a Bible before. She had been reading it constantly from the time it was brought on board.

A short time since, a vessel from California to Sydney called at this island for a few days. Among the passengers was an Italian Count, who had taken an active part in the late struggle in Italy, and, on the return of the Pope, had been obliged to leave his native land. He has been travelling through different parts of the world, and waiting for a favourable opportunity to return home. He spoke English imperfectly. On learning that he had no copy of the Scriptures, Mr. Geddie presented him with a French Testament, which he politely accepted. He had read the Pentateuch, but had never read the New Testament. "This," said he, "is a forbidden book in my country, but I shall read it here without asking the Pope's leave." If the Holy Spirit accompany the reading of that copy of His word with saving power, as we earnestly pray He may, this nobleman, should he return to Italy, will return a different and a vastly better reformer than when he left his oppressed native country.

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From the Rev. J. A. Page.
Tintwistle, Oct. 23, 1854.

THE following passage is from one of my Colporteur's letters—

"By the time the Meeting takes place I shall have obtained about 2000 Subscribers in Bradford, and I have now sold 993 Bibles and Testaments. I have found 260 destitute in Bradford, who have either bought or become Subscribers. Of these about ninety are Roman Catholics. We have seventy-two districts, all supplied with Collectors. May God bless them in their work, and make them a blessing! Let us pray, like Moses of old, 'Let thy work appear unto thy servants, and thy glory unto their children!'"

From the Rev. M. Cooper.
Bramshaw Vicarage, Nov. 7, 1854.

I RETURNED home on Saturday evening, after attending ten Meetings in Suffolk in behalf of your noble Institution. These Meetings took place at Framlingham, Leiston, Aldburgh, Saxmundham, Wickham Market, Sudbury, Cockfield, Acton, Lavenham, and Bury St. Edmund's, and they were all of a very cheering and encouraging character. Aldburgh was the least attended, but the rain, which poured in torrents the whole day, and, for the most part, during the evening, sufficiently accounted for this. Those, however, who did attend were persons of influence, and the Vicar presided on the occasion. Framlingham, Saxmundham, Sudbury, and Bury, exhibited decided symptoms of growing attachment to the godlike objects of the British and Foreign Bible Society;—though I must observe, that at the latter place, more, in my opinion, ought to be done for your Society;—and the villages kept pace with the towns in spirit and good feeling. Cockfield and Acton were marked by a peculiarly devout tone. At Wickham Market the room was filled; and to what holier purpose can its Town-hall be devoted? At Leiston no Clergyman attended but myself. It is a revived Association, and promises, if God only vouchsafe His blessing, to be active and vigorous. Lavenham was a fair Meeting, and here and at Sudbury the Secretaries' Reports were very good, containing much local information. Of those who took part in the proceedings, justice and candour require me to state that one and all seemed animated by the great cause which had brought them together; and nearly at all the Meetings touching allusions were made to the war in which, in conjunction with France, we are now unhappily engaged with Russia, and many augured that the sword of war would lay open before you fields of usefulness, not in Turkey only, but in Russia itself. The suppression of Bible circulation in the latter country was fully dwelt upon at Sudbury by our Chairman, the Rev. Edwin Sidney, who, from his acquaintance with some of the Russian court, was enabled, on this subject, to detail many interesting particulars; and, as an introduction to his statements, the Meeting commenced with reading the 91st Psalm —that Psalm which, at a peculiar juncture, made such an impression upon the mind of Alexander, whose amiability and benevolence are so little followed by his successor, the present Czar. Mr. Sidney related how Alexander once observed to Madame De Staël, when in conversation with her, that if he had been the means of doing any good, he only regarded himself as "a happy accident," under God, for accomplishing

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it. The Meeting at Sudbury was at noon. This enabled me to preach in the evening, at All Saints' Church, in behalf of the Society, and in this way some little addition is made to the Collection in the morning.

You have some warm friends in Suffolk. Amongst the many valuable Clergymen I met with, I may mention the Rev. Edmund Holland, of Benhall Lodge, who presided both at Framlingham and at Saxmundham, and his heart and purse are alike open in furtherance of any objects calculated to promote God's glory and the extension of the kingdom of Jesus Christ. Amongst laymen I may mention William Long, Esq., of Hart's Hall, and J. G. Sheppard, Esq., of Campsey-Ash High House; but I had not the pleasure of meeting either of these gentlemen, the former being from home, and the latter detained at home by the intelligence of the death of a near relative at the seat of war in the East. Neither of them, however, forgot the Meetings at which they usually preside in their own immediate locality.

Thankful for once more having the opportunity of pleading for your Society, I can only hope that its sacred cause, with which I was entrusted during another journey in its behalf, has not failed in my hand.

Report of the Fulneck Juvenile Bible Society, Nov. 8, 1854.

On April 21 last year, the day following the general Bible Meeting, the Rev. J. A. Page addressed the young people of the Boarding Schools in this place, and interested them greatly by representations of the aim and working of this great Society. He showed them how children, too, might help in the good cause, and asked them if they would not be willing to form themselves into a Juvenile Society, in order to take a regular share in the labour. As this appeared to be the unanimous wish of all present, the Schools formed themselves into a working Committee, Miss Mallalieu undertaking the duties of the Secretaryship, and Mr. Willey acting as Treasurer.

Collecting-books were supplied to all applicants, and soon the first-fruits of our exertions were reaped: a little tributary rill began to flow, marking the track of youthful charity,—a current which the changes of eighteen months have not dried up, and which still pours its generous contributions into the great stream of the British and Foreign Bible Society.

Faithfulness requires us to say that the strength of many of the young workmen was soon spent; many who began in good earnest found that the work required more attention, self-denial, and perseverance than they were willing to bestow. Of those who took an active share, some have been removed from this place, carrying with them to other parts their benevolent influence. Still, in spite of the cooling of interest, and of the abovementioned losses, there remains a company of about twenty regular Collectors. Of the two natural divisions of our youthful band, that of the young ladies, perhaps partly from the more immediate influence of our esteemed Secretary, has been more deeply interested in the cause, and more persevering and self-denying in effort.

The Society, in whole or in part, has met ten times since its formation, and has contributed towards the great object in view the sum of 13*l.* 1*s.* 5½*d.* Contributions have also to be acknowledged as included in the above, from some of our Day-School children, amounting to 7*s.* 10*d.*

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Now, though the hardships of this campaign have so reduced our forces that they number but one half of the original strength, we believe there are some, both boys and girls, willing to enter the ranks of active workmen; and we think the time has not yet come when the Fulneck Juvenile Association may consider its labours completed, as every case of fresh need, and every new opportunity of sending out the word of God, which come to our knowledge, are so many demands for us to labour while it is called to-day, and not to grow weary in well doing.

From Mr. A. J. Duffield.

Edgbaston, Birmingham, Dec. 4, 1854.

AMONG the many voluntary contributions to the Society which have been sent to me during the past year, none have been more gratifying than those from the children and young persons of the Sunday and other Schools in this town. One Sabbath School forwarded 60*l.* Four others also contributed according to their ability. This suggested to us the desirableness of providing for the young a suitable book for entering any future Contributions which they might be desirous of giving or obtaining. You kindly got up for us the new Juvenile Collecting-book (No. 12), and more than 600 copies are now in active use under the regular superintendence of our Ladies' Association and other friends. The first-fruits of this Juvenile Agency came in this morning from the children of the Blind Asylum, fourteen of them having collected 7*l.* 8*s.* 3*d.* The naturally blind are no less indebted to your care and benevolence than are the spiritually blinded, in providing them with the blessed light of God's holy word; and I trust you will receive this contribution as a testimony of gratitude from the class to which they belong, and an acknowledgment of what you have done for them.

REMITTANCES RECEIVED IN NOVEMBER, 1854.

	Free Contributions.			*Purchase Account.*		
Barnsley	..		..	2	12	9
Barton-on-Humber	0	11	2	..	3	6	7
South Ferriby	6	4	11			
Ulceby	11	0	8			
Habrough	0	4	4			
Winteringham	5	2	1			
Alkborough	3	1	5			
Goxhill	1	0	0			
Burton-on-Stather	8	0	0			
Whitton	0	18	0			
West Halton	0	19	2			
East Halton	2	10	6			
Bedford Ladies	..		..	2	3	0
Bedwellty	5	0	0	..	6	10	0
Bideford	..		..	14	15	6
Birmingham	..		..	150	0	0
Deritend and Bordesley,	20	0	0			
West Birmingham	20	0	0			
Ashted and Duddeston	10	0	0			
Handsworth Branch	15	0	0			
St. George's..ditto	20	0	0			
St. Stephen's ditto	6	0	0			
New Church	2	0	0			
Barnt Green Association,	5	0	0			
Warstone Lane Branch,	5	0	0			
Bishop's Waltham	4	0	7			
Botley	7	3	11			
Wickham	11	1	9			
Ditto, Young Men	2	2	6			
Soberton	7	2	0			
Swanmore	0	14	8			
Blaina (*Monmouthshire*)	..		..	28	2	1
Blackheath	31	0	0	..	5	8	6
Greenwich Asso.	4	0	0			
Brecon Ladies	25	0	0			
Bridgend	..		..	25	0	0
Bristol	200	0	0	..	100	0	0
Brixton and Stockwell	50	0	0			
Burnley	10	0	0	..	31	8	2
Marsden Branch	4	4	0			
Burslem	30	0	0			
Burton-on-Trent	100	1	4			
Caerleon	..		..	11	1	6
Cambridge	234	0	6	..	105	7	4
Canterbury	..		..	14	7	4
Nonington Association	56	14	8			
Ditto, after Sermon by Rev. H. W. Plumptre,	18	5	4			
Preston Association	4	12	8			
Littlebourne ditto	3	0	0			
Patrixbourne ditto	2	10	0			
Ash ditto	0	10	0			
Cardiff	..		..	9	0	0
Carlisle	..		..	50	0	0
Chelsea	..		..	10	16	11
Cheltenham	..		..	70	0	0
Chester	319	4	2	..	306	8	3
Clydach	..		..	5	0	0
Congleton	..		..	5	0	0
Cornwall	..		..	200	0	0
Cowes Ladies	..		..	12	0	0
Cookley	30	0	0			
Criccieth	6	0	0	..	7	0	0
Dartford Ladies	2	0	6	..	3	5	8

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	Free Contributions.			Purchase Account.		
Deal Ladies	20	0	0			
Derby	..			58	12	8
Hulland	5	0	0			
Eckington	5	13	8			
Winster	4	1	3			
Ockbrook	11	0	8			
Borrowash	2	18	2			
Dunmow	56	17	9	17	8	5
Ladies' Association	22	0	0			
Durham	..			17	9	1
Epsom	..			2	1	0
Essex, South-West	..			2	14	4
Fareham	14	3	10			
Faringdon	..			10	0	0
Fishguard	..			0	18	0
Fordingbridge	..			5	7	0
Gateshead	30	0	0			
Sheriff Hill Association,	2	0	0			
Filling ditto	3	10	0			
Godalming	..			1	15	0
Gosport	..			5	10	8
Gravesend	25	0	0	1	0	0
Ladies' Association	..			5	14	7
Grimsby	..			0	12	8
Guernsey	25	0	0	20	0	0
Ladies' Association	29	0	0			
Hackney	..			100	0	0
Hadley, Barnet, &c.	..			3	7	10
Halifax, Nova Scotia	..			29	2	6
Hanley and Shelton	30	0	0	40	0	0
Stoke-on-Trent Branch	16	16	6			
Haverfordwest	..			6	16	2
Henley-on-Thames	..			14	5	9
Hereford	..			51	15	3
Bromyard Association	14	10	7			
Kington ditto	20	0	0			
Pembridge ditto	2	2	0			
Bodenham ditto	6	4	0			
Birch and Lanwarne	2	15	8			
Peterchurch Asso.	7	16	4			
Coll. at St. Peter's, per Rev. J. Venn	17	0	4			
Young Ladies at Miss Preece's School	0	10	0			
Leominster	0	7	0			
Isle of Man	..			38	0	0
Ballaugh Ladies	9	0	8			
Jersey	..			30	12	0
Keighley	..			20	0	0
Kenilworth	12	10	0			
Kingsbridge	..			13	0	10
Kingston-on-Thames	..			9	9	2
Kirton-in-Lindsey	..			23	4	4
Lane End and Longton	..			10	7	1
Launceston	..			13	12	5
Leicester	..			22	18	11
Melton	30	0	0			
Ashby	4	0	0			
Barkby	4	5	6			
Cossington	5	3	7			
Thrussington	0	18	6			
Liverpool	..			256	12	11
Llandegai, &c.	32	0	0	47	7	7
Llansaintfraid & Colwin	8	0	0			
London, East	..			143	15	6
Bow and Bromley Asso.	30	0	0			
Limehouse ditto.	3	0	0			
Poplar Ladies' ditto.	25	0	0			
St. George's East ditto	5	0	0			
Stepney, Central, ditto.	10	0	0			
Whitechapel ditto.	1	11	0			
Macclesfield	60	0	0	15	0	0
Manchester	570	0	0	336	7	2
Cambrian Branch	75	0	0			
Glossop ditto	12	0	0			
Stalybridge ditto	31	10	0			
Padiham ditto	10	0	0			
Padiham ditto*	41	13	4			

* To be specially appropriated.

	Free Contributions.			Purchase Account.		
Bowdon and Altrincham,	114	6	4			
Haslingden	40	0	0			
Haslegrove	4	4	0			
Whaley Bridge	21	16	5			
Ashton and Sale	4	3	0			
Eccles and Barton	15	17	7			
Edale Branch	5	17	2			
Harwood ditto	8	5	11			
Stretford ditto	1	19	0			
Mansfield	..			17	17	6
Market Weighton	..			5	10	4
Juvenile Association	8	0	0			
Mauritius	..			30	2	6
Nantwich	..			46	10	10
Neath	..			83	0	0
Newark	16	13	4	3	0	8
Ladies' Association	7	0	0			
Twig Society, No. 1	3	10	0			
Ditto No. 2	2	12	6			
Ditto No. 4	0	14	9			
Sutton-on-Trent	2	0	0			
Farnsfield	15	0	0			
Broughton	4	8	1			
Claypole and Brandon	6	12	6			
Newport-Ladies (I. of Wight)	..			7	6	7
Northfleet	..			8	19	3
North Pancras	..			116	17	2
Northampton	..			81	4	5
Ladies' Association	30	0	0			
Spratton Association	16	10	0			
Naseby ditto	13	19	0			
Scaldwell ditto	6	0	0			
Creaton Branch	7	0	0			
Norwood	..			1	6	6
Nottingham	..			40	4	9
Lenton	20	0	0			
Kneeton	2	13	0			
Southwell Branch	37	10	4			
Halam	4	14	4			
Winkburn	2	4	4			
Oakhampton	6	8	6			
Oundle	20	0	0			
Pembroke	15	0	0	4	1	1
Penybont	14	0	0	6	0	0
Portsea	10	0	0	8	18	6
Pontypridd: Llanvabon	..			6	14	0
Preston	..			35	0	0
Retford	20	0	0	13	15	6
Beckingham Branch	2	13	9			
Richmond: Kew Ladies	12	0	0			
Ripon	..			23	11	5
Rochdale	..			65	19	9
Rochester and Chatham	..			10	4	4
Chatham Ladies	2	11	0			
Twig Society	0	3	6			
Rutland	120	0	0			
Shefford	..			0	13	8
Southampton	20	0	0	37	13	1
Ladies' Association	60	0	0			
Southwark	66	8	0			
Stafford	30	0	0	20	14	10
Tamworth Branch	40	0	0			
Colwich Association	1	1	0			
Rugeley Ladies	5	0	0			
Stone Ladies	7	15	8			
Staines	11	7	6			
Ladies' Association	8	15	4			
Colnbrook	13	17	2			
Stamford	14	8	0	24	17	2
Wansford Association	10	0	0			
Barnack	1	0	0			
Stoke Newington	14	5	3			
Stony Stratford	10	0	0	10	4	4
Streatham, Tooting, &c.	15	0	0	5	0	0
Swanscombe & Greenhithe	..			3	9	0
Swindon	25	0	0	8	19	3
Sudbury	65	0	0			
Suffolk, East	..			100	0	0
Framlingham Branch	10	0	0			
Sydenham Ladies	10	0	0	2	6	6

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	Free Contributions.			Purchase Account.		
Teddington	15	0	0			
Tiverton	45	3	7			
Toft Newton	1	0	10			
Wakefield	..		..	25	16	10
Wantage	28	13	0			
Wareham	..		..	2	3	0
Warrington	40	0	0	43	13	7
Weald of Kent	..		..	1	18	10
Wendover	3	0	0			
West Bromwich	..		..	34	8	11
Wigan	..		..	20	9	5
Wimborne	..		..	16	0	0
Woburn	..		..	1	11	5
Wolverhampton	20	0	0	15	0	0
Brewood Association	10	12	8			

COLLECTIONS.

At Sealford, near Melton Mowbray, per Rev. F. Chalmers	2	6	7
At Brent Eleigh, per Rev. R. Snape	2	17	6

DONATIONS OF TEN POUNDS & UPWARDS.

A. C. D.	10	0	0
A Friend, Nov. 29, 1854	100	0	0
Field, George, Esq., Ashurst Park, Kent	21	0	0
Fuller, W. Esq., Harley Place, Bow	10	10	0
Garling, D. B. Esq., Antigua (*add.*)	20	0	0
Hubbard, W. E. Esq. (*ann.*)	20	0	0
Starling, Miss, Belitha Villas, Barnsbury	10	10	0

LEGACIES OF TEN POUNDS & UPWARDS.

Fisher, Miss M, late of Higham, Leicestershire	150	0	0
Kilvington, Mrs. M., late of Welton, Yorkshire (*less duty and expenses*)	100	0	0
Law, Thomas, Esq., late of Montagu Place, Clapham Road	10	0	0
Sutton, T. Esq., late of Croft, Lincolnshire	50	0	0
Wilson, Mrs. Margaret, late of Eaton Square, Three-per-Cents (*less duty*)	5000	0	0

CONTRIBUTIONS TO THE JUBILEE FUND,

RECEIVED IN NOVEMBER, 1854.

Dunmow Society			(*add.*)	10	9	6
Clare			(*add.*)	0	3	4
Stoke-on-Trent Society				8	18	6
Guernsey Society			(*add.*)	1	0	0
Hereford: Birch and Lanwarne,	1	0	0			
Eardisley, by Mrs. Roberts	0	10	0			
				1	10	0
Southwark Society:						
Kent Road Association	1	6	6			
Kent Road Ladies' ditto	1	17	0			
South Lambeth ditto	0	5	0			
				3	8	6
Rev. D. Protheroe, Egiwyswrw				2	0	0
Burnley Society			(*add.*)	1	14	6
Bombay ditto				449	8	0
Crawshay Bailey, Esq., M.P.				5	0	0
Tottenham Ladies				42	5	6
				525	17	10
Previously acknowledged				69,054	5	3
				£69,580	3	1

CONTRIBUTIONS TO THE CHINESE NEW-TESTAMENT FUND,

RECEIVED IN NOVEMBER 1854.

	Copies.	£	s.	d.
A Few Friends from Easington	31..	0	10	4
Lincoln, by the Rev. C. Scott	64½..	1	1	6
Derby: Kilburne Asso.	120..	2	0	0
Llanwyddelan, Adfa Chapel,	31..	1	7	0
Carmel Chapel	60..	1	0	0
Mr. W. Williams, Carw	50..	0	16	8
Nova Scotia (add): Per Rev. Mr. M'Culloch,	36..	0	12	0
Ladies' Association, per Mrs. M'Culloch	96..	1	12	0
Mrs. M'Culloch	48..	0	16	0
Sunday School, per Mr. E. Ross, Margaree	36..	0	12	0
Antigonish Branch	178½..	2	19	6
Stamford: Coll. by Miss Phillips	276..	4	12	0
Westerham Society	57..	3	9	0
Miss Milne, Halifax	600..	10	0	0
North Pancras	64½..	1	1	6
Mrs. Carruthers & Friends, Longtown	120..	2	0	0
Bury St Edmund's Ladies' Society	233..	4	17	8
Coll. by Mrs. White, Glynn,	27..	0	9	0
Sydenham Ladies (add.)	300..	5	0	0
Rev. F. Robinson, Stonefield	300..	5	0	0
Sunderland Union Chap.: United Pres. Sab. Schs.	182..	3	0	8
West Herrington ditto.	234..	3	18	0
Ayres Quay ditto	57½..	1	9	2
Hereford: West Circuit	600..	10	0	0
Rev. T. Dowell	60..	1	0	0
Bishop's Waltham	171..	2	17	3
Botley	238..	3	19	4
Wickham	120..	2	0	0
Brackley Twig Society	99..	1	13	0
Peterhead Free Church Sunday School	125..	2	1	8
Southwark: Kent Road Ladies' Association	37½..	0	12	6
St. John's & Bermondsey Association	513½..	8	11	2
South Lambeth ditto	555..	9	5	0
St. Saviour's ditto	104½..	1	14	10
Wigan: Salem Chap., Orrell, by Rev. W. Marshall	84½..	1	8	3
Cambridge Society	2247½..	37	9	2
Finchingfield: Coll. at Independent Chapel	132..	2	2	0
Coll. by Miss Howell	82..	1	7	4
Swindon Society	755½..	12	11	10
Per Rev. J. A. James, from ——(place unknown)	60..	0	16	8
Coll. by Miss Chadwick	82½..	1	7	6
Pembroke: Coll. at Calv. Meth. Chapel	180..	3	0	0
Per Rev. J. Bands: Mrs. W. M'Naught	60..	1	0	0
Gateshead Society (add.)	60½..	0	13	6
Coll. at Woburn Chapel, Tavistock Place	1512½..	25	4	3
Wolverhampton: St. Mark's Ch., by Rev. A. B. Gould.	1680..	28	0	0
Northampton & Pratton Asso.	59..	1	0	0
Gravesend Society	30..	0	10	0
Small Sums	91..	1	10	4
	14,308	239	19	7
Less entered in error to this Fund instead of Jubilee Fund	2536½..	42	5	6
	11,862½..	197	14	1
Previously acknowledged	2,175,354..36,245		18	0
	2,187,216½..36,453		12	1

Erratum—No. 42, p. 471, *instead of*
Baldwin: Coll. after Meeting ..... 0 13 8 *read*
Baldocoin: Coll. after Meeting 0 13 8

Contributions may be sent to the Society's House, 10 Earl Street, Blackfriars, London; or to the Society's Bankers, Messrs. WILLIAMS, DEACON, *and Co., Birchin Lane, London; advice being sent to Mr.* WILLIAM HITCHIN, *Accountant.*

W. M. Watts, Crown Court, Temple Bar.

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No. 45.] [JANUARY 31, 1855.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

OFFICE, 10 EARL STREET, BLACKFRIARS, LONDON.

NOTICE.—The SECRETARIES of AUXILIARY and BRANCH SOCIETIES are respectfully requested to furnish information of the Establishment of any New Society, or any correction in the List of Patrons and Officers of Auxiliary or Branch Societies, *on or before the 28th of February;* at which time that part of the APPENDIX to the Report containing the List of Societies, with their Officers, will be sent to Press.

NEW SOCIETIES:

(*Continued from* p. 429 *of* No. 38.)

	Connected with
BUCKLEY Association....	*Cheshire Auxiliary.*
SALTNEY.....ditto.....	*Ditto ditto.*
STITHIANS....ditto.....	*Cornwall ditto.*
PONSANOOTH..ditto.....	*Ditto ditto.*
CAMELFORD Branch....	*Ditto ditto.*
Ditto Association.....	*Camelford Branch.*
WITHIEL Association ...	*Bodmin ditto.*
NANCLEDRA Association,	*St. Ives ditto.*
CURRIS WATER Asso...	*Ditto ditto.*
NEWBRIDGE Association,	*Penzance ditto.*
POOL Association.....	*Redruth ditto.*
ST. KEW Association.....	*Wadebridge ditto.*
HOLME CULTRAM Asso..	*Cumberland Aux.*
EARL STEARNDALE Association.....	*Derby ditto.*
LITTON Association	*Ditto ditto.*
KNIGHTON Association..	*Ashbourne Branch.*
OVER HADDON Asso	*Bakewell Auxiliary.*
PILSLEY Association.....	*Chesterfield ditto.*
KINGSAND&CAWSAND Association.....	*Devonport, &c., ditto*
CHILLINGTON Asso.....	*Kingsbridge ditto.*
LODDISWELL ..ditto....	*Ditto ditto.*
PLYMPTON .....ditto....	*Plymouth Ladies' Br.*
IVYBRIDGE....ditto....	*Ditto ditto.*
CRABTREE.... .ditto....	*Ditto ditto.*
S. SYDENHAM..ditto....	*Tavistock Auxiliary.*
LEA..... .....ditto....	*Ditto ditto.*
PAIGNTON ..... .ditto....	*Torquay ditto.*
IPPLEPEN Association...	*Ditto ditto.*
MARLDON..... ditto....	*Ditto ditto.*
KINGSKERSWELL Asso..	*Ditto ditto.*
BRIXHAM Branch.....	*Ditto ditto*
Ditto Ladies' Association..	*Brixham Branch.*
MILBORNE Association ..	*Blandford Auxiliary.*
PRESTON Association....	*Weymouth ditto.*

	Connected with
MICKLETON Asso.....	*Middleton-in-Teesdale Branch.*
ROMFORD Auxiliary.	
BROXTED Association....	*Dunmow Auxiliary.*
HELION BUMSTEAD Asso	*Saffron Walden Aux.*
DURSLEY Association....	*Stroud Auxiliary.*
EASTRY Association.....	*Canterbury ditto.*
NORTHBOURNE Asso....	*Deal Branch.*
SOUTH FERRIBY Asso.	*Barton-on-Humber Auxiliary.*
PINCHBECK.....ditto..	*Spalding Auxiliary.*
ABERCARNE Auxiliary.	
THORNEY Association....	*Peterborough ditto.*
WEM Seminary Juv. Asso..	*Wem Branch.*
BRUTON Branch.....	*Somerset Auxiliary.*
SOMERTON Association..	*Mid-Somerset Aux.*
WESTBURY and HENBURY Association....	*Bristol Auxiliary.*
CLIFTON Young Men's Association.....	*Ditto ditto.*
KEYNSHAM Association..	*Ditto ditto.*
WILCOTT & OARE Asso..	*Vale of Pewsey Br.*
SWINDON Auxiliary.	
KIDDERMINSTER Asso..	*Kidderminster Aux.*
BENTLEY Association....	*Doncaster Auxiliary.*
BADSWORTH Asso.....	*Ditto ditto.*
SOUTHOURAM Asso.....	*Halifax Ladies' Br.*
PARK HOUSE Juv. Asso..	*Howden Auxiliary.*
BANK HOUSE Juv. Asso..	*Keighley ditto.*
BURLEY Association	*Otley ditto.*
SCALEBOR PARK Asso..	*Ditto ditto.*
BOLTON Association.....	*Skipton ditto.*
STKETON ....ditto.....	*Ditto ditto.*
PEMBREY ...ditto.....	*Llanelly ditto.*
SKETTY Association.....	*Swansea ditto.*
LITTLE HAVEN Asso ...	*Haverfordwest ditto.*

Turkey.

From the Rev. S. Mayers, Bucharest, Dec. 7, 1854.

* * * * *

Now, as our enemy is far away from here, I hope that in the course of four or five months I shall be able to begin the circulation of the Wallachian New Testament, now about to be printed. The people are not only willing, but most anxious to be in possession of the word of God. Since I sold the last copy, not less than 300 persons called for New Testa-

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ments, offering me double the price which I used to sell them for. There is a vast field open. Much can be done, and comparatively little, very little, has been done, for the four millions of inhabitants of Wallachia and Moldavia.

At a more convenient time I will take the liberty to give you a short report of my endeavours to propagate the word of God, the success I met with, and point out to the Society the means how to carry on the work effectually, and with benefit to these countries.

Mediterranean.

From the Rev. I. Lowndes, Valletta, Malta, Dec. 2, 1854.

We have at present in Malta a number of soldiers in the hospitals, who have come down wounded and sick from the seat of war. I have seen many of them; and to hear the accounts they give of the horrors of the battle in which they were engaged, and look upon their poor mutilated frames, is heart-rending. A few of them are men whom we had supplied with New Testaments here before they went; others there are who received them in England; and some who had not obtained any; but most of them had, in the hurry of removing, or escaping from the field of battle, with what help could be afforded them, left almost every thing they possessed behind them, and, among other things, their New Testaments. Such as had not brought them have now been supplied with them, and it was very pleasing to see with what gratitude they were received. I only met with one refusal in offering the word of God, and it was from a Roman Catholic, who did it in a very respectful manner. Between the Chaplain and myself ninety-two New Testaments have been distributed so far; and I sincerely pray that many may be led, by the reading of them, to look to Him who has promised that a time shall come when wars shall cease to the ends of the earth. Most of these poor men are disabled for life, having lost arms, or legs, or have wounds which render them unfit for further service, or for obtaining a living by labour; and some of them related very bitter stories of their own sufferings, and still more so of others who fell to rise no more. Yet one, who appeared to be likely to get well, when I asked him what he thought he should do, said he intended to continue his soldier's course, and I should suppose he would be ready enough to go to Sebastopol.

From the Rev. I. Lowndes, Valletta, Malta, Nov. 11, 1854.

I have received a letter from Mr. Lowitz, who is employed by the British Society for Promoting Christianity among the Jews at Gibraltar. I consigned to him a case of Scriptures when he passed by Malta, and he has given me an account of the way in which they have been disposed of in the course of his labours amongst the Jews of Africa, some of which have been imported into the interior of Morocco. In his account he says—"It is gratifying for me to notice the different spirit with which the Jews bought them in some of those places on my second visit, from what they did on my first, when their Rabbies had interdicted them, on the supposition that my Bibles contained many things favourable to our holy religion. However, after a deal of reasoning and remonstrance on my part, and due examination on theirs, these Rabbies

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recalled their edict, and pronounced my books sound and good in every respect. The Jews then readily bought them, though at a very reduced price. As for New Testaments, they can only be circulated gratis amongst them. In the main, I think it a matter of thankfulness to be permitted to disseminate the incorruptible seed of the word of life in that country without hindrance, and we look to God alone for His blessing and increase upon the seed thus sown in that and in every other Mahomedan land."

Africa.

From the Rev. H. Townsend, Abbeokuta, Oct. 30, 1854.

I DESIRE, in my own and the name of the brethren associated with me in the Missionary work here, to thank you most sincerely for the supply of the portions of Scripture already translated into the Yoruba tongue, and to assure you that they are distributed and sold according to the condition annexed to the kind gift.

A large portion of them are already in the hands of natives of both sexes, who read, and, I am thankful to say, understand what they read therein. The commercial habits of the people lead them to make long journeys, in which those who can read carry their books with them, and read them to those far beyond the direct instruction of Missionaries.

I must state that there is not a copy left of St. Luke, Acts, and the Epistles of St. James and Peter, sent out bound together. If the Committee of the Bible Society would kindly make us another grant of them, it would be a great boon, and of great use in our various stations. I am often asked for them. A brother Missionary applied for a copy for his own use, having had his stolen; but I have but the one copy I have for my private use.

I received from Lagos the greatest share of the 500 copies of the Book of Genesis received a short time since. I have now only seventeen copies left, and these would have been sold had I not reserved them. St. Matthew's Gospel received at the same time, did not sell so fast, as their having St. Luke made St. Matthew's Gospel appear to be less necessary to them. On account of the sale of copies of Genesis and St. Matthew's Gospel, I have requested C. Graham, Esq, Secretary to the Church Missionary Society, to account to you for 9*l.* 2*s.* 6*d.*, a small sum in England, but large in cowry-shells, the money of this country.

We have since received 500 copies of Exodus, of which I have sold upwards of a hundred copies, for which, and the sale of other copies of Genesis, &c., not accounted to me for, from other stations, I hope to account at some future time.

France.

From a Correspondent in Paris, Nov. 30, 1854.

I THINK you will like to hear any thing about the Bibles with which I have been supplied through your kindness since last year. The Lord, "full of grace," has permitted me to give thirty-four Bibles and twenty-two New Testaments into the hands of English, German, and French Protestant and Roman Catholic men and women in and out of the hospitals ——— and ———, and the prison ———. Besides this

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number, my dear friend has distributed six Bibles out of my dépôt; and has written a few lines concerning the persons who have received the word of God. There are a great many most interesting cases to report about the love of Christ, and of the constraining power He is working in the hearts of poor sinful creatures, and how He blesses every step we take for Him, the living God.

Extracts from the Letter above referred to.

"—— A young workman of 22, fond of reading and writing; anxious to learn, and, before leaving the hospital, read pretty well. Had no Bible; attended no church; had never partaken the Lord's Supper. Anxious for all these, came to see me on leaving ——— Hospital. Gave him a Bible. He promised to keep it for life, and gave me his address, that I might send a Scripture Reader to him.

"——, a Swiss Protestant woman, very much surprised that prayer was not repeating words by rote. Great respect for religious books. In a thunderstorm, placed them all around her on the bed, and repeated the Lord's Prayer twelve times! Very careful for her children's religious instruction. She had no Bible: was extremely pleased to have one. Since she left ——— Hospital she has come from a great distance regularly to attend Bible instruction twice a week.

"——, a Roman-Catholic servant. She claimed my visits when I was free to see people of all creeds in the hospital, and by her firm bold speaking of the truth about me was one great means of the Protestants having ladies of their own faith to visit them in all the —— hospitals. Two years and a half ago she left Paris (as we thought) to die among her relatives. She has a cousin a priest. In September last she returned in perfect health. She has begun to attend our evening Protestant service with the family she has entered as servant, and full of anxiety about the difference she finds between the Bible and Romanism.

"——. I meant to give this Bible to a young Swiss woman. —— put it into my hands at evening service. On my way home I met three workmen, bearded, and wearing their blouses: they were talking so loud, that in the stillness of the night I could hear their conversation long before I came up to them: it was about confession to a priest, fasting, &c. I passed them, and the thought struck me, 'I have the lamp for their path: if I do not give it to them, their souls may be lost by my fault.' I ran back and said, 'Forgive my boldness, Messieurs, but I heard your conversation in passing; here is the only book that answers such questions satisfactorily: it is the word of God: allow me to offer it to you freely.' They looked very much surprised. One read on the back, by the moon's rays, 'Bible.' 'Ah,' said he, 'we know that.' But the others said, 'Take it, take it.' They all bowed and thanked me heartily.

"——, a young man, unhappy in his family; but since I first saw him in ——— Hospital he has attended evening service, and is, I believe, truly serious. He had no Bible, but longed for one. Sometimes sits up at night to read it.

"——, a Swiss young woman, whom I regard as changed in heart since the Lord afflicted her. She passed several months in ——— Hospital, and read her Bible earnestly. She had only a Testament of her own, and of small type."

Domestic.

From the Rev. T. Phillips, Hereford, Dec. 23, 1854.

I HAVE much pleasure in stating, that during the last three months I have been enabled to attend forty-eight Public Meetings, and to preach in behalf of the Society on nineteen different occasions. The Meetings were held partly in North Wales, and partly in the South, while some few were held in the border counties. Many of the Meetings were both numerously and respectably attended, while the Reports read furnished substantial evidence of unabated attachment to the Society. In this brief Report only a few places can be noticed, and the chief difficulty is the selection.

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The Meeting at *Carnarvon* equalled any of its predecessors in point of attendance, with the exception of the great Jubilee demonstration; and the speaking part surpassed that of any Meeting I ever attended in any part of my district. The Rev. Dr. James, the Rev. Owen Thomas, and the Rev. R. Knill, rendered able assistance on the memorable occasion. The Report referred, in suitable terms, to the decease of the late President, the Marquis of Anglesea, whose patronage of the Society was of great service, at a time when it was difficult to secure the countenance and support of the wealthy and influential families of the neighbourhood. The Committee have been very happy in the choice of a successor, the Hon. Douglass Pennant, M.P. for the county, who sustains the office of President with a liberal subscription of 20*l.* per annum.

The Meeting at *Bangor* was truly interesting, as well as numerous, the old and long-tried friend of the Society, the Dean of Bangor, occupying the Chair as usual. Here, also, the platform was strong in speakers: the Rev Owen Thomas of London (in Welsh), and the Rev. J. Gregg of Dublin, eloquently pleaded the cause of the Bible Society. Amongst other interesting facts stated at the Meeting, it was announced that one Sunday School in the city had raised more than 70*l.* for the Chinese-Testament Fund.

The Meeting at *Machynlleth* was rendered interesting by the attendance of the noble President, the Earl Vane, whose address on the occasion indicated an extensive acquaintance with the operations of the Society.

Two of the Cambrian Societies were visited during the period embraced by this Report—that of *Chester* and *Shrewsbury*. The former exceeded itself this year: the collections after the Sermons in the Welsh Chapels amounted to 45*l.* At the latter place, also, the Collections exceeded those of any former year, amounting to upwards of 25*l.*, a truly large sum for one small Welsh congregation.

One of the most interesting, and certainly the most remarkable Meeting, was that of the *Chester Railway Bible Association*, held at the station in the second-class waiting-room, the general manager occupying the Chair. The Report stated, that, since the commencement of the Association nine months before, nearly 30*l.* had been collected in Bible Subscriptions and Free Contributions. There is a depository at the station, and all the proceedings are conducted by the officials of the railway. The Meeting at such a place, while the trains were arriving and departing, was indeed a novel sight, and may be regarded as a testimony to the value of the Bible, and an admission of the claims of the Society which circulates it. May every great railway station in the kingdom have such an Association, and such a Meeting!

As on former visits to the same localities, I have had many fresh opportunities to witness the active zeal of the Collectors, and the liberality of Contributors. At the close of the large Meeting at *Dolgelly*, the excellent Secretary, Mr. Williams, requested the Collectors to meet next morning at ten o'clock, in order to canvass the town districts; and accordingly, at that hour, no fewer than sixteen assembled. The work was finished before two o'clock, the Collectors having, in the mean time, visited every house, and received Contributions at almost every dwelling.

The same plan was followed at *Aberdovey*, where the Collectors com-

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menced their work on the morning after the Annual Meeting. My host, the Rev. B. Morgan, was one of the number, and, acting on the principle that "example is more powerful than precept," began by collecting at home, placing his own name first in the list of Contributors, followed by his lady, four children, the governess, and all the servants, making a total in one house of 4*l.* 3*s.* 6*d.* Would that all families followed this lovely example!

From Captain W. H. Otter, H.M.S. "Alban."
Harwich, Nov. 26, 1854.

THE Bibles and Testaments forwarded to the "Alban," by the British and Foreign Bible Society, for distribution in the Baltic, were duly given away on all occasions where it was thought they would be useful, and acceptably received.

The Swedish Bibles were found to be in the greatest request, and invariably highly appreciated, that language being spoken on the greater part of the shores of the Baltic, as well as amongst the inhabitants of the Aland and Abo groups, the whole of those granted by the Parent Society, as well as many of a supply received from the Agent at Stockholm, have been disposed of. It was very pleasing to see the respect with which the Holy Scriptures were treated by many of these poor people, and the eagerness with which they commenced to read them; and no present appeared to be more acceptable to children than a Tract or Testament. Every toy was left, to crowd round the happy possessor of a little book; and as every child can read as soon as it can walk, we may trust that the good seed which has been sown on such hopeful ground may produce good fruit.

A few Finnish Testaments were given to some of the crews taken in prizes, but even amongst the Finnish sailors few could either read or speak that language.

A favourable opportunity for distributing Russian Bibles occurred when the "Alban" was employed removing the wounded prisoners, with their wives and families, from Bomarsund to Abo, when we were much gratified to find many of them were very anxious to have a copy of the Scriptures; and on one occasion a Greek priest, being on board, not only made no objection, but pointed out the persons to whom they would be most useful.

REMITTANCES RECEIVED IN DECEMBER, 1854.

	Free Contributions.			*Purchase Account.*		
Aberavon: Talbach	..		..	11	10	6
Aberdare	..		..	6	0	0
Aberdeen: Inverury	18	0	0			
Alice: South Africa	..		..	18	0	0
Amlwch	..		..	4	8	6
Bacup	..		..	14	14	5
Bagillt	5	0	0	..	11	5	0
Barnstaple	25	0	0			
Barnsley	..		..	11	18	11
Bawtry, Ivy House Juv.	2	5	0			
Beddgelert	16	15	3	..	12	15	0
Bewdley	10	0	0	..	10	0	0
Biggleswade	..		..	7	8	6
Bilston Ladies	..		..	3	0	0
Bishopwearmouth	..		..	50	0	0
Houghton-le-Spring	10	0	0			
Blackheath	..		..	7	18	9
Ladies' Branch	9	0	0			
Greenwich Association	2	0	0			
Boroughbridge	..		..	12	17	10
Bridlington	..		..	9	11	9
Bridport	..		..	10	13	7
Bristol	..		..	50	0	0
Brymbo	12	0	0	..	13	0	0
Builth	..		..	10	0	0
Bury (*Lancashire*)	75	0	0			
Cheltenham	..		..	35	0	0
Ladies' Association	55	0	0			
Chesterfield	..		..	9	2	7
Staveley	10	0	0			
Norton	6	0	0			
Chobham	1	0	0			

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	Free Contributions.			Purchase Account.		
Cinque Ports	..		..	10	0	0
Dover Ladies	15	0	0			
Congleton	5	0	0			
Croydon	10	0	0	.. 11	9	0
Ladies' Association	10	0	0			
Dartford Ladies	..		..	6	10	3
Derby	..		..	40	5	3
Sandiacre Association	4	11	6			
Derby Ladies	40	0	0			
Spondon	35	19	0			
Shirland	18	17	4			
Quarndon	1	7	3			
Eyam	0	10	0			
Norbury	22	18	4			
Bonsall	6	1	10			
Belper Branch	62	2	3			
Little Eaton	5	0	0			
Winster	2	4	6			
Church Broughton	5	8	6			
Devon and Exeter	..		..	60	0	0
Collumpton Branch	5	10	0			
Dinas Mowddwy	26	0	0	.. 14	0	0
Dolgelley	..		..	0	5	5
Dorking	25	0	0			
Dunkeld	8	0	0			
Dwygyfylchi	13	0	0	.. 9	8	0
Ely, City of	..		..	14	3	2
Essex, South-West	..		..	2	6	8
Fordingbridge Ladies' Association	10	0	0			
Forres	9	0	0			
Geelong	..		..	18	1	4
Gravesend Ladies	..		..	3	13	4
Glastonbury and Street	..		..	5	16	0
Great Marlow	8	0	0	.. 6	10	0
Great Missenden	..		..	1	17	10
Hadley, Barnet, &c.	..		..	1	2	5
Halifax (*Yorkshire*)	..		..	60	0	0
Newhouse Estate	100	0	0			
Hammersmith Ladies	7	10	0			
Hants, North-East	46	12	10	.. 13	10	6
Hartlepool	15	0	0	.. 3	17	0
Hastings	..		..	50	5	7
Hitchin and Baldock	93	0	0	.. 11	6	6
Hitchin Ladies' Association	40	0	0			
Hoddesdon	35	0	0			
Isle of Man	..		..	6	15	0
Douglas Ladies' Asso.	8	10	0			
Islington	60	0	0	.. 14	16	11
Keighley	..		..	5	0	0
Kingsbridge	..		..	10	4	3
Lancaster	35	0	0			
Leek	..		..	20	0	9
Leicester	..		..	26	13	11
Loughborough	24	0	0			
Market Harborough	18	9	8			
Thurmaston	2	18	0			
Hinckley	10	0	0			
Lincoln	..		..	50	0	0
Liverpool	..		..	101	18	3
Llanbrynmair	14	5	0	.. 5	15	0
Llandisilio (*Mont.*)	..		..	1	13	4
London, City of, Ladies	..		..	3	0	0
Lowestoft	..		..	0	17	10
Ludlow	..		..	9	19	4
Madeley	..		..	13	15	10
March (*Cambridge*)	6	0	0	.. 7	7	0
Market Drayton	..		..	14	2	1
Market Rasen: Owersby	3	0	0			
Faldingworth	0	9	6			
Merthyr Tydvil	..		..	10	10	0
Mere	..		..	2	2	0
Milford	..		..	9	3	7
Mold	..		..	7	4	0
Montreal	..		..	2	4	8
Nantyglo	8	0	0	.. 4	8	3
Newcastle-on-Tyne	..		..	76	5	9
Norfolk and Norwich	..		..	200	0	0
Northfleet	..		..	2	13	9
Norwood Ladies	..		..	2	5	1
Nottingham	..		..	42	19	6
Ladies' Branch	6	0	0			
Eastwood	24	0	0			
Carlton	2	3	1			
Lenton	5	0	0			
Oldham	..		..	30	0	0
Oswestry	..		..	17	14	11
Pontefract	..		..	41	16	1
Pontypool	..		..	22	8	11
Preston	120	0	0	.. 30	0	0
Ladies' Association	50	0	0			
Whittle	2	14	4			
Leyland, Hook Carlton, and Longridge	56	3	7			
Richmond (*Surrey*) Ladies,	15	0	0			
Ryde	35	0	0	.. 12	0	0
Scarborough	..		..	0	4	0
Skipton	..		..	15	0	0
Snaith	..		..	4	16	8
South African	53	18	0	.. 100	0	0
Spilsby	..		..	15	13	7
Streatham, Tooting, &c.	12	0	0			
Stoke-on-Trent	..		..	4	1	11
St. Alban's	20	0	0	.. 7	11	4
St. Ive's (*Hunts*)	10	0	0			
Stockport	50	0	0	.. 20	14	2
Stoke Newington	12	10	11	.. 0	18	10
Sudbury	..		..	3	18	7
Swanscombe & Greenhithe	..		..	1	4	9
Sussex, Central	25	0	0	.. 12	19	4
Sussex, West	30	0	0	.. 9	0	0
Talgarth	..		..	11	10	8
Tavistock	..		..	40	0	0
Tenby Ladies	5	0	0			
Thame	10	0	0			
Thrapstone	30	0	0	.. 23	0	0
Tilstock	3	6	0	.. 0	5	0
Twickenham Ladies	10	0	0			
Toronto	..		..	250	0	0
Totteridge, Whetstone, &c.	..		..	0	15	0
Towcester Ladies	20	0	0			
Tunbridge Wells	..		..	13	5	3
Ladies' Association	20	0	0			
Tunbridge Town	32	18	10			
Rotherfield	5	0	0			
Wadhurst	0	13	11			
Tring and Berkhamstead,	20	0	0	.. 8	4	0
Ulverstone and Furness	..		..	10	0	10
Walsall	..		..	35	8	2
Warwick	22	12	0			
Ladies' Association	17	10	0			
Weald of Kent	..		..	2	19	3
Wellington (*Salop*)	..		..	10	8	8
Wellington (*Somerset*)	25	0	0			
Woburn	..		..	1	3	5
Workington	..		..	11	9	3
Worksop	15	0	0	.. 20	0	0
Worksop Association	8	0	0			
Anston	8	0	0			
Carlton	16	0	0			
Hurworth	5	0	0			
Woolwich	..		..	22	14	8
Ladies	..		..	1	7	2
Wimborne	..		..	46	13	4
Worcester	..		..	70	18	5

DONATIONS OF TEN POUNDS & UPWARDS.

Atkinson, H. J. Esq., Hull	10	10	0
Bentley, James, Esq., Cheshunt (*add.*)	10	10	0
Harrison, Mrs., Steeple Langford, Wilts,	50	0	0
Mills, J. R. Esq. (*add.*)	100	0	0
Stone, Pelham, Esq., Charlton	25	0	0

LEGACIES OF TEN POUNDS & UPWARDS.

Biller, Mrs. Sarah, late of St. Petersburgh,	164	14	3
Dennis, Miss Charlotte, late of Ryde	10	0	0
Kirkwood, J. Esq. (*one year's annuity*)	10	10	0

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CONTRIBUTIONS TO THE JUBILEE FUND,

RECEIVED IN DECEMBER, 1854.

		£	s.	d.
South Africa: Coll. in Dutch Reformed Church, Uitenhage		4	0	0
Southampton Society	(add.)	9	12	5
Loughborough Society	(add.)	1	7	8
Preston Society	(add.)	79	0	0
Cheltenham Society	(add.)	12	10	0
		106	10	1
Previously acknowledged		69,580	3	1
		£69,686	13	2

CONTRIBUTIONS TO THE CHINESE NEW-TESTAMENT FUND,

RECEIVED IN DECEMBER, 1854.

	Copies.	£	s.	d.
Per Mr. J. Howard, Halifax	198	3	6	0
Nantwich: Rev. J. Martin	30	0	10	0
By Rev. J. Bradley, Haslingden	99	1	13	0
Wesleyan Method. Sab. Sch., Wettenhall	20	0	6	8
Bunbury	54	0	18	0
Small Sums	25½	0	8	6
Kentish Town Ladies' Asso.	181	3	0	4
Ashbourne: Shirley, by Rev. J. G. Croker	360	6	0	0
South Africa: Collected at Swellendam	800	5	0	0
Louth: Stewton	68	1	2	8
Mr. W. Welfitt	7½	0	2	6
Old Dalby Society	135	2	5	0
Compton Dundas, by Rev. T. W. Harrison	66	1	2	0
Southampton Soc. (add.)	315	5	5	0
Friends at St. Jude's, Bethnal Green	600	10	0	0
Christian Soc. of Operative Silk Weavers, Bethnal Green	50	0	16	8
Stoke Newington Soc. (add.)	64½	1	1	6
Deeping Society:				
Coll. by Miss Ranby	102½	1	14	2
Coll. by Miss Bertil	45	0	15	0
Coll. by Miss Clapton	19½	0	6	6
Coll. by Miss Bell & Miss Stapleton	41	0	13	8
Coll. by Miss Stapleton	29	0	9	8
Coll. by Miss Bell & Miss E. Bell	31	0	10	4
Coll. by Miss Rickett	83½	1	7	10
Coll. by Miss Chesterfield	15	0	5	0
Coll. by Rev. J. George	125	2	1	8
Coll. by Rev. W. Tyler, Miss Ead	19½	0	6	6
Edinburgh (add.) per Rev. Dr. Johnston:				
Dalry (Galloway)	70½	1	3	6
Deanston Sab. School	90½	1	10	2
South Shields, Heugh St., a Lady in	60	1	0	0
Six young people, per Rev. Mr. M'Gavin, Dundee	6	0	2	0
Broughty Ferry Sabbath School & Friends	180	3	0	0
Liverpool, Mt. Pleasant	1816	30	5	4
A Friend of China	6	0	2	0
Leven, Coll. by young persons in	152½	2	10	9
Manchester, Copland St. Tamar Dargue	7½	0	2	6
Ditto, Mrs. W. Sclater	40	0	10	0
Aberchirder: Mr. Paterson's Bible Class & a few Friends	48	0	16	0
Glasgow Erskine Church	3652½	60	17	6
Kilmarnock, Princes St.	326½	5	8	5
Eday	60	1	0	0
Creeca Sab. School, per Mr. Robert Barker	18½	0	6	2
Firth	115½	2	10	6
Eyemouth: a Friend	30	0	10	0
Stranraer: Coll. by the Young Ladies at the Misses M'Clymont's Seminary	486	8	2	0
Thornhill	876	14	12	0
Paisley, George St.	569½	9	9	9
A Thank-offering for Bible Instruction by Boys in G. Watson's Hosp., per Mr. Stark	46½	0	15	2
Glasgow Eglinton Juvenile Missionary Soc.	186	3	2	0
Roberton, per Rev. R. D. Scott	115½	1	18	6
Ditto, per Mr. I. Hislop, Rigside	129	2	3	0
Kirkcaldy Union Church Sabbath School	30	0	10	0
Edinburgh, Brougton Pl. Juv. Miss. Soc.	1071	17	17	0
Auchtergaven	64½	0	18	3
Kilwinning	210	3	10	0
Glasgow, Greenhead	810	13	10	0
Cambusnethan, Female Member	30	0	10	0
Ditto ditto ditto	15	0	5	0
Stockton Sab. School	357½	6	9	3
Kirkcaldy Union Church, Mrs. Graham	30	0	10	0
Balbeggie (add.)	19½	0	6	6
North Leith, Member in	60	1	0	0
Mrs. A. Finlay, Bothwell	30	0	10	0
Paisley, Oakshaw Street	2662½	44	7	8
Catrine Juv. Miss. Soc.	48	0	16	0
Abernethy	630	10	10	0
Sanday	60	1	0	0
Edinburgh James' Place Sabbath School	722½	12	0	10
Ditto Mr. Aikman's Female Class	79	1	6	4
Ditto Young Men's ditto	924	1	10	10
Rutherglen, Mr. A. Buchanan, per Rev. W. Beckett	100½	1	13	6
Rusby Sabbath School	45	0	15	0
Tranent: Coll. after Serm. by Rev. Mr. Anderson, Loanhead	51½	0	17	3
Ditto, Coll. by two Girls	253½	4	4	6
Holm	120	2	0	0
Newmilns Sab. Schools	153	2	11	0
Dalkeith, West: Mr. Watson's Bible Class	70½	1	3	6
Edinburgh, Mr. Allan	60	1	0	0
Newton Clark, Canada W.	124½	2	1	6
Toronto, Second Congregation, Friends in ditto	330	5	10	0
Rev. Peter Hope, Free Church, Wamphray	15	0	5	0
S. Birkenhead	30	0	10	0
Fenwick, Friend in Waterside	6	0	2	0
Lochwinnoch, Sab Sch.	46½	0	15	6
A Friend of Missions	15	0	5	0
A Thankoffering to God	12	0	4	0
Glasgow, Gallowgate City Mission Meeting, per Mr. Robertson	15	0	5	0
Mr. & Mrs. Anderson, Deanston, per Rev. Dr. M'Kerron	60	1	0	0
Sanday, a Friend	30	0	10	0
Glasgow, Renfield St.	1936½	32	5	7
Edinburgh, Bristo St. (add.)	60	1	0	0
Kennoway, First-fruits	4½	0	1	6
Dalkeith, East (add.)	15	0	5	0
Dumfries, Buccleuch St. a Friend	79½	0	6	6
Strathaven, East	471	7	17	0
Rigg of Gretna	213	3	11	0
Greenock, Sir Michael Street	37½	0	12	6
Mr. Duncan, Logie Cot	3	0	1	0
Kincardine Sab. School & Senior Class	440	7	6	8
Ditto, Legacy of a Dear Young Christian	78	1	6	0
Cumnock Sab. School	1092½	18	4	6
Dundee Wishart Church, 36		0	12	0
Newcastle, Blacket St., Friend in, per Rev. M. M'Naughton	60	1	0	0
Milngavie	120	2	0	0
Craigie Refuge, by the girls, for work done	12½	0	4	1
Perth North Miss. Class, per Mr. Jamieson	4	0	1	4
Dunfries: Young Men's Protestant Asso.	30	0	10	0
Edinburgh: Nicols. n St. Juv. Miss. Society	330	6	10	0
Wick: Pulteney Town Juv. Miss. Society	135	2	5	0
New Castleton	910½	15	3	6
Un Pres. Ch., Broughton Pl.	138	2	6	0
Cheltenham Soc. (add.)	60	1	0	0
Derby: Sandiacre Asso.	55½	0	18	6
Belper Branch	180	3	0	0
	27820	463	13	4
Previously acknowledged	2,187,216½	36,453	12	1
	2,215,036½	36,917	5	5

Contributions may be sent to the Society's House, 10 Earl Street, Blackfriars, London; or to the Society's Bankers, Messrs. WILLIAMS, DEACON, *and* Co., *Birchin Lane, London; advice being sent to Mr.* WILLIAM HITCHIN, *Accountant.*

W. M. Watts, Crown Court, Temple Bar.

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No. 46.] [FEBRUARY 28, 1855.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

OFFICE, 10 EARL STREET, BLACKFRIARS, LONDON.

NOTICE.—The SECRETARIES of AUXILIARY and BRANCH SOCIETIES, are respectfully reminded, that the Accounts of the Society will, as usual, be made up *on Saturday the 31st of March;* and that, in order to insure their Remittances appearing in the next Annual Report, it will be necessary to forward them in time to be received at the Society's House, or by Messrs. Williams, Deacon, and Co., the Society's Bankers, *on or before that day.*

N.B.—Bankers' Drafts and Post-Office Orders to be made payable to *Mr. William Hitchin,* the Accountant.

SOUTH-AMERICAN AGENCY.

NOTICE.—Among the various plans suggested in connection with the Jubilee of this Society, it was proposed to send an Agent to South America, with a view of ascertaining what facilities are there available for the circulation of the Scriptures. Hitherto this plan has not been carried out. The Committee still entertain the same convictions of its importance and desirableness, but they have not succeeded in securing the services of any person competent and willing for the undertaking. There is reason to believe that a large and inviting sphere of Bible operation may be established. The districts contemplated are readily accessible; freedom of action can be enjoyed; while multitudes of the people are anxious to possess the word of truth. It is matter of unfeigned regret, that the Committee cannot at once enter upon this field of labour for want of the requisite Agency. These lines are inserted in the hope, that they may meet the eye of some zealous Christian, who takes a deep interest in the diffusion of the Holy Scriptures, and who may be disposed to offer himself for this service. It would be necessary, that he should have some knowledge of the Spanish or Portuguese language. Any communication can be addressed to the Secretaries of the Society.

Turkey.

From Mr. B. Barker, Constantinople, Dec. 26, 1854.

* * * I MUST inform you of the pleasing circumstance, that the Scriptures introduced into the French frigate or corvette in Smyrna were not received with indifference: on the contrary, it appears they were liked; so much so, that I was stopped in the street by some of the sailors, who begged me, if possible, to give them a few more Testaments. I gave them an additional fourteen copies, reserving some to take with me on board the French steamer which was to convey me to Constantinople, antici-

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pating to have troops as fellow-passengers; and so it occurred. I took with me thirty-six New Testaments and four Bibles, and distributed them as follows: To two captains of troops going to the Crimea, for their men, twelve Testaments each. To the captain of the steamer I gave a Bible, and to his stewards and crew twelve Testaments. I sold one Bible and placed another in the ship's library, which lacked one. One French Bible remained, which I lost sight of, otherwise it would have been disposed of. I received the thanks of all those to whom I gave the Scriptures; but those of one of the stewards were particularly gratifying to me. I sent him a Testament, and did not see him again until dinner time; when the first thing he did, on entering the cabin, was to find me out, and whisper into my ear how thankful and grateful he was for the book I gave him. The stewardess, who attended my wife and children, was so pleased with her New Testament, a copy of which she had seen two years previously, that she begged of me most politely to give her another for her son, who was at school in France, and who could read very well. These particulars may be considered trivial, but they evidently show that Roman Catholics will receive the Scriptures joyfully when at liberty to do so. We had no Papist priest on board, consequently no enemy to the word of God to thwart its free circulation. May the Lord accompany with His blessing these small efforts for His honour and glory!

The hospitals have not been neglected by the Auxiliary here, or by Messrs. Sellar and Costabel. Mr. Sellar has placed a New Testament within the reach of every British invalid, and many opportunities were afforded him to talk to the soldiers; and Mr. Costabel is doing what he is permitted to do in the hospitals containing the French. At first he succeeded in giving several copies of the New Testament to the Roman-Catholic patients, but, through the influence of the Sisters of Mercy, his work has been put a stop to, and now he can only have access to the Protestant sick and wounded of the French army. This opposition, however, exists only in the hospitals, for in the streets the French soldiers receive the Scriptures gladly. The Sisters of Mercy (they do not deserve that name, since they refuse the consolation of the word of God to the sick and dying) went so far as to prevent the Scriptures being given to the invalid Russian prisoners under their care. To those, however, in our hospitals, who can read, New Testaments are given; but unfortunately there are but few such. However, Mr. Sellar has been enabled to distribute amongst them sixty-five copies, and he continues his work of visiting them, in order to supply every one with a copy who can read, and is willing to receive it.

I have just had the privilege of calling on Miss Nightingale, who, with forty other ladies, came, as you are well aware, to these shores, for the humane and most laudable purpose of attending the sick and wounded of their brave countrymen. In traversing the extensive corridors of the Scutari barracks leading to Miss Nightingale's apartments, my heart bled to see them filled with the heroes of Alma and Inkermann, not in that health, vigour, and splendid appearance with which I saw them depart for the Crimea, but stretched on their couches, pale and emaciated from wounds and sickness, alas! the natural consequences of warfare. The Society's New Testament laid within their reach, a sweet consolation to the believer in pain and anguish. My eye

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caught some reading it, and I hope its blessed contents may prove of lasting benefit to their souls.

Miss Nightingale received me, and Mr. Righter, who accompanied me, with kindness and affability, and was most ready to communicate to us the information we required. I informed her that I was requested by our Committee to call and offer my services to her, and to the ladies with her, in supplying them with Scriptures for the invalids under their care, and that I should be most happy and ready to do so. She replied, that they were amply supplied with New Testaments, but sadly required Bibles; so much so, that she gave her own away. Under such circumstances, I took upon myself to promise her a supply of such as I had at my dépôt, and that I would write to the Society for more, if necessary.

(To be continued.)

Domestic.

From Mr. G. T. Edwards, Windermere, Dec. 21, 1854.

I HAD a very satisfactory tour of five weeks in Cornwall, where I attended twenty-four Meetings, though I was sorry not to be able to reach the first on the list, *Liskeard*, in consequence of an accident on the railway, which detained me for several hours, though happily, through the Lord's mercy, unaccompanied by any serious results. I had several very cheering Meetings in that interesting county, and, among the most so, I might instance Launceston, Padstow, Veryan, Falmouth, and Mevagissey; the latter a little fishing-town on the southern coast, where we certainly had the largest attendance, in proportion to the size of the place, a very large room being entirely filled. At *Truro*, where we had two very satisfactory Meetings, I was made acquainted with an interesting circumstance, which I will mention. At the Morning Meeting I was led to make some observations on the wonderful providence that has raised up so many able translators for the Society in various parts of the world, from remembering that we were assembled in the town that gave birth to that noble Missionary and translator of the Scriptures, Henry Martyn. I was told, however, on the conclusion of the Meeting, by Mr. Willyams, the late Member for Truro, and an excellent friend of the Society, that the very room in which we were assembled was on the site of the house where that devoted man was born, the house having been pulled down in erecting the Town Hall in which the Bible Meeting was held. Few would have rejoiced more in being present with us that day than he whose self-denying labours gave us the beautiful version in Persian, as well as one in Hindustani; and whose sermon it was in the old Mission Church at Calcutta that led to the establishment of our valuable Auxiliary in that city. But he rests from his labours, and his works do follow him; while his bright example remains as a rich legacy to those who are permitted to labour in the same sacred cause. At the Meeting at Truro a just tribute of regard and respect was paid to the memory of the late W. Tweedy, Esq., who for many years was the Treasurer of the Auxiliary, and was connected with the Society from its very commencement. Those better acquainted with the county than I am well know the invaluable services he rendered to the Society for so many years, and will rejoice to hear that he is suc-

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ceeded in his office by his son, W. M. Tweedy, Esq., who has already given so many proofs of his love and attachment to the same blessed cause. Mr. Edward Wilson has been labouring in the county with much zeal and energy, and I heard many testimonies to the success which has already attended his labours.

When attending a week's Meetings in the neighbourhood of Barnard Castle, along the beautiful banks of the Tees, which there divides Durham and Yorkshire, I visited the village of *Wickliffe* in the latter county, where that great man was born who first gave Englishmen the Bible in their mother tongue, and from which he took his name. I was desirous of establishing an Association in so memorable a spot, and called on the new Rector, Rev. C. Glyn—a name which, from associations connected with it in Dorsetshire, I thought afforded some promise of its owner being friendly to our cause. I was not disappointed in this, though I fear we cannot hope to do very much in Wickliffe, at least at present; for it is rather remarkable that the birth-place of the great Reformer should now be inhabited principally by Roman Catholics, accounted for, however, by the fact, that the proprietor of the place and the property adjoining is a member of that body. The little village may be said to have done its share in the great work of Bible circulation, when it furnished the illustrious man who first, in our own country, acted on the principle of the Bible Society, in giving the Bible to the people, without note or comment, and in their own vulgar tongue.

You will remember I last year named the formation of an Association in the lead works of Messrs. Walker, Parker, and Co., *Chester*. I attended the Anniversary very recently, when Mr. Baker, the zealous and active Secretary, stated that the number of Free Subscribers in the works was 157, and the Free Contributions for the year amounted to 31*l.* 7*s.* 7*d.*, given almost entirely in subscriptions of a penny a week. The Meeting was held in one of the warehouses of the works, which was prettily decorated with flags, and the men attended in large numbers, with many of their wives and families. While speaking of a Bible Meeting in the city of Chester, I must not pass over in silence the name of one who so often assisted at our Anniversaries there, and was so warmly interested in the Society's work, but who was called away to his eternal rest during my sojourn in Chester. I allude to the late lamented Chancellor Raikes. The last time I met him, just twelve months before his death, was at the formation of a Bible Association among the men connected with the extensive Railway Station at Chester, when he presided in the goods shed of the station, in his usual happy way, and addressed the somewhat novel Meeting with much feeling. I believe the Society never had a warmer or a more consistent friend; and when unable, during his last illness, to attend the Meeting of the Auxiliary in Chester, he sent from his dying bed a letter to the Committee expressive of his unabated attachment to the great work of the Bible Society. In his successor, Chancellor Thurlow, I am happy to say we have also an old and warm friend, as I have proved more than once when enjoying his kind Christian hospitality at Malpas.

I had also an opportunity of reviving the Society at *Tutbury*, near Burton-on-Trent, where we had two excellent Meetings, Sir Oswald Mosley, an old friend of the Society, presiding in the morning. Subscriptions to the amount of nearly 50*l.* had been received to the newly-

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formed Branch, and I trust there is the prospect of a flourishing Society in the place.

From the Rev. J. A. Page, Tintwistle, Dec. 30, 1854.

I HEREWITH enclose a list of thirty-five Public Meetings which I have attended during the past quarter, and have the pleasure of stating that, with one or two exceptions, they have been of an encouraging character.

At *Hull* the Annual Meeting was very large, and the Collection upwards of 32*l.* We had two new Secretaries appointed on the occasion.

Barnsley Meeting was also very large and influential. Here the Ladies' Association has been restored to health and activity.

The two Meetings at *Settle* were very gratifying. We have many and good friends in that spirited little town, as is evidenced by the amount of the Annual Contribution.

At *Wakefield* there was a much larger attendance than for many years past, as was also the case at Leeds. I am happy to say that Leeds is now under the "revival" process, and I doubt not the result will be most satisfactory. I had recently a Meeting of the Ladies' Branch, which was very numerously attended.

Sheffield Meetings were fully as large as those of the Jubilee Year; and from the valuable assistance of Major Fawkes, who is now one of the Secretaries, I anticipate "good things to come." In a short time there will be several Ladies' Associations in the town.

I cannot speak in terms of too great commendation of the efforts of our friends at *Bradford.* Notwithstanding the fearful depression of trade, the meeting was one of an extraordinary character, about 2500 tickets of admission having been sold on the occasion, whilst 1500 were given away to the working classes. The proceeds of the Meeting, from tickets and Collection, were upwards of 80*l.*

I am happy to say, that during the last quarter I have formed five new Associations, and have revived and put into good working order three important Ladies' Branches.

My colportage operations are still continued with good success, though the dearness of provisions and the depression of trade have in some slight measure affected the weekly sales. The common cry is, "We would be glad to buy a Bible, but we have not what will buy bread for our children."

From Mr. S. Wiseman, Stoke Ferry, Brandon, Jan. 1, 1855.

WE have just completed the Sixteenth Annual Visitation of the North Walsham Branch. This was the first portion of Norfolk where an effort was made by the local Agent. The following figures will show the results—

For three years prior to this effort, viz. 1836—38, the Branch contributed, in Free Contributions, to the Norfolk Auxiliary, the sum of 68*l.* 8*s.* 10*d.*, being an average of 22*l.* 16*s.* 1*d.* per annum.

For the first period, ten years, after that date, viz. from 1839—1848, the Contributions for the same objects amounted to 695*l.* 10*s.* 2*d.*, being an average of 69*l.* 10*s.* 9*d.* per annum.

And for the second period, six years, viz. from 1848—1854, 510*l.* 5*s.* 4*d.*, being an average of 85*l.* 0*s.* 10*d.* per annum.

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On the Purchase Account, during the period of three years before the Local Agency, no remittances were made.

The period of sixteen years after the Local Agency commenced, viz. from 1839—1854, gives a total Purchase Account of 744*l.* 11*s.*, being an average of 46*l.* 10*s.* 8*d.* per annum.

Taking the three years before the Local Agency commenced its operations as a fair test of the state of the good cause in that locality sixteen years ago, and comparing it with its present condition, we have a satisfactory answer, as far as it goes, to the question which has been mooted, "What has the Norfolk Local Agency done?" The Free Contributions have been raised from 22*l.* 16*s.* 1*d.* to 85*l.* 0*s.* 10*d.* per annum; and the Purchase Account from 0*l.* 0*s.* 0*d.* to 46*l.* 10*s.* 8*d.* per annum.

The Branch embraces about twenty-two parishes. Sixteen years ago there was but one Clergyman in the district who gave his public support: now there are ten parishes where the Clergy attend Public Meetings held in their own parishes.

From the commencement of the Norfolk Agency we have had the constant and valuable assistance of the Rev. James Venemore, Baptist Minister of Ingham, a small village within this Branch.

The Secretary, the Rev. James Browne, has held that important office from the commencement of the Branch, forty-one years ago. It is truly refreshing to have the companionship and help of such a veteran in this great cosmopolitan effort. He is one of "the little band" now living who was present at the first Meeting of the Parent Society on March 7, 1804.

To the Collectors and Officers in this Branch who have so kindly and heartily co-operated with me in this work our cordial thanks are due, and are hereby presented.

REMITTANCES RECEIVED IN JANUARY, 1855.

	Free Contributions.			Purchase Account.		
Aberdare	..		..	6	10	0
Abergavenny	..		..	7	8	10
Abingdon	..		..	10	5	0
Ampthill	..		..	3	13	4
Andover	..		..	14	14	0
Arundel	..		..	3	14	0
Bakewell, Legacy of Mrs. Elizabeth Alsop	24	3	0			
Banbury Ladies	10	0	0			
Barton-on-Humber	..		..	17	16	5
Ladies' Association	0	9	1			
Barrow	2	15	7			
Ulceby	1	6	9			
Alkborough	0	4	6			
Harkstow	2	1	2			
Goxhill	5	8	2			
South Ferriby	0	5	7			
Winteringham	2	4	4			
Habrough	1	11	4			
Worlaby	1	3	9			
Burton	0	11	0			
Kirmington	6	18	6			
Bilston Ladies	..		..	3	8	0
Birmingham:						
Juvenile Asso	8	0	0			
Handsworth	10	0	0			
West Branch	10	0	0			
Ashted and Dudston	10	0	0			
Deritend and Bordesley	7	0	0			
St. George's	5	0	0			
Erdington	5	0	0			
Warston Lane	4	0	0			
New Church	2	0	0			
St. Peter's	2	6	8			
Blackburn	..		..	30	17	3
Blackheath	..		..	17	14	0
Ladies' Branch	11	0	0			
Bloomsbury & South Pancras:						
Queen Square Asso	10	0	0	..	15	0	0
Brunswick Sq. ditto	5	0	0	..	5	0	0
Bristol	150	0	0	..	55	9	6
British Guiana	..		..	..	43	19	2
Brixton and Stockwell	50	0	0			
Burnley	..		..	..	12	10	5
Burton-on-Trent	4	19	10	..	19	3	5
Carmarthen	..		..	..	17	0	0
Legacy of Mr. J. Jones	18	0	0			
Cardiff	..		..	..	12	0	0
Carlisle	..		..	..	50	0	0
Chapel-en-le-Frith	55	0	0			
Chesterfield	..		..	..	9	5	3
Hasland	6	2	7			
Cirencester	..		..	..	7	3	5
Clapham	50	0	0	..	50	0	0
Ladies' Association	25	0	0			
Cwm Avon	20	0	0	..	32	8	1
Cymmer	..		..	..	5	0	0
Deeping	..		..	..	10	18	5
Doncaster	..		..	..	24	9	5
Ladies' Association	10	0	0			
Juvenile ditto	1	18	3			
Bawtry	20	0	0			
Marr Ladies	5	0	0			
Dorking	..		..	3	8	11

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	Free Contributions.			Purchase Account.		
Driffield	..		..	13	15	4
Edmonton Ladies	30	0	0	..	5	13	9
Epsom	..			..	0	11	0
Essex, South-West	..			..	1	14	2
West Grove House Juvenile Association	4	4	0				
Upton Juvenile Asso	7	1	4				
Fareham	..			..	6	16	0
Farnham	30	0	0	..	5	17	1
Ladies' Association	22	0	0				
Bentley	24	13	0				
Aldershot and Scale	16	2	10				
Kingsley	5	0	0				
Elsted	2	11	11				
Geelong	..			..	50	0	0
Gravesend Ladies	10	0	0	..	2	11	0
Great Marlow	..			..	1	19	8
Great Missenden	5	0	0	..	0	16	0
Guernsey	30	0	0	..	30	0	0
Ladies' Branch	45	0	0				
Hackney	100	0	0				
Hadley, Barnet, &c	..			..	4	10	8
Halifax (*Nova Scotia*)	..			..	57	9	0
Haselmere	10	8	6				
Haverfordwest	..			..	18	1	7
Heywood	31	0	0	..	20	10	0
Horsebridge	5	0	0				
Holywell	8	8	5	..	13	7	7
Isle of Man	..			..	5	7	10
Onchan	9	0	11				
Braddan Ladies	8	0	11				
Villa Marina, Juvenile	2	9	1				
Islington	50	0	0				
Jersey	50	0	0	..	63	13	9
Ladies' Branch	76	2	4				
Juvenile Association	8	3	7				
Keighley	..			..	10	0	0
Kendal	..			..	44	15	2
Kingston-on-Thames	..			..	3	12	9
Kingston (*Canada*)	..			..	66	18	5
Kirton-in-Lindsey	5	0	0				
Ladies' Association	6	3	0				
Baringham	3	13	10				
Blyton	2	6	2				
Redbourn	1	18	8				
Scotter	1	12	5				
Knottingley	20	0	0				
Lancaster	25	0	0				
Legacy of Miss Hinde	10	0	0				
Ditto, of Mrs. Turner	5	0	0				
Launceston	..			..	5	5	2
Liverpool	..			..	116	16	10
Llaintsaintfraid ynMechin,	10	0	0				
Llandilo Talybont	6	0	0	..	2	16	0
Llandovery	..			..	3	12	4
Llanidloes	31	0	0	..	35	4	4
Carno	2	5	0	..	6	13	0
London, Welsh	11	0	0				
Luton	5	0	0	..	14	11	8
Machynlleth	30	19	0	..	29	1	0
Madeley	..			..	1	19	8
Maidstone	..			..	20	0	0
Manchester	..			..	498	7	3
Middlesex, North-East	..			..	5	5	9
Tottenham Ladies' Asso.	35	0	0				
Middlesex South-West	..			..	8	5	2
Acton Ladies	7	0	0				
Mitcham	12	1	2	..	5	0	6
Monmouth	30	0	0				
Nailsworth	..			..	2	10	0
Newark	10	3	10	..	23	12	8
Ladies' Association	5	0	0				
Barnby	1	0	0				
Farndon	6	3	6				
Broughton	1	7	0				
Collingham & Langford,	23	19	0				
Newcastle Emlyn	..			..	5	0	0
Newport, Isle of Wight	..			..	6	4	7
Newport (*Mon.*)	..			..	14	12	4
Northfleet	..			..	3	8	8
North Shields	..			..	67	16	11
Nottingham	..			..	47	18	1
Cotgrave	0	5	8				
Bulwell	0	13	0				
Kirkby-in-Ashfield	8	0	0				
Ockbrook	5	2	6				
Orsett	..			..	4	16	8
Plymouth	..			..	49	5	8
Poole	47	7	1	..	14	8	3
Bournemouth	22	12	11				
Portsea	20	0	0	..	9	19	4
Preston	11	12	4	..	50	0	0
Richmond (*Surrey*)	..			..	64	3	4
Ladies' Association	5	0	0				
Twickenham Ladies	12	0	0				
Rugby	30	0	0				
Rutland	..			..	15	0	0
Sandgate	..			..	12	5	0
Scarborough	..			..	25	0	0
Shefford	..			..	1	2	0
Sherborne	..			..	0	16	3
Shropshire	150	16	4	..	79	3	8
South Australian	..			..	50	0	0
Spalding	..			..	14	16	4
St. Mary's, Bryanstone Sq.	27	11	3				
Stoke Newington	12	0	0				
Stourbridge	..			..	16	1	0
Suffolk, West	..			..	18	2	6
Sunderland Ladies	20	0	0				
Sussex, East	..			..	76	9	8
Swanmore	3	5	0				
Swansea	..			..	62	15	7
Tamworth	..			..	0	12	0
Tenby Ladies	..			..	2	14	3
Tewkesbury	10	0	0				
Thame	..			..	5	4	0
Toronto	..			..	100	0	0
Chatham Branch	12	2	2				
St. Thomas' ditto	8	1	5				
Wallaceburgh ditto	10	1	11				
Chippawa ditto	1	17	3				
Drummondville ditto	16	2	10				
Grantham ditto	9	13	9				
Caledonia ditto	4	16	10				
Ontario ditto	8	1	5				
MiddleRoad(Nelson) do.	12	18	3				
Waterdown ditto	12	2	2				
Cummmsville ditto	5	4	11				
Esquesing, North, ditto	6	4	3				
Richmond Hill ditto	4	11	1				
Miss Alice Jones, Wellington Square	0	8	1				
Tremadoc	55	14	0	..	25	6	0
Tunbridge Wells:							
Frant Ladies	9	0	0				
Staplehurst	5	0	4				
Wakefield	50	0	0				
Walesby	6	0	0				
Wandsworth	..			..	6	6	8
Wareham Ladies	12	0	0				
Wellingborough	..			..	9	10	9
Wellington (*Salop*)	..			..	3	14	6
Wellington (*Som.*)	..			..	6	18	0
Wendover	..			..	4	12	0
West Ham	34	10	0	..	25	10	0
Westminster	..			..	50	0	0
Windsor Ladies	53	16	1				
Woburn	..			..	4	11	9
Woodbridge	..			..	0	5	8

DONATIONS OF TEN POUNDS & UPWARDS.

A. B.		20	0
A. B. A.		63	0
Anonymous, per Messrs. Hoare		50	0
Arnold, W. H. Esq., to fulfil the intention of A. Arnold, Esq., deceased		50	0
Boys, Rev. C., Waltham Cross		10	10
Deacon, Rear-Admiral, Kensington		10	10
Evans, Miss, Hastings		20	0
Farmer, Mrs.	(*ann.*)	50	0
Fowler, R. N. Esq.	(*ann.*)	10	10

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Gray, Rev. F. W., Castle Cary	20	0	0
Head, G. H. Esq., Carlisle (*add.*)	100	0	0
Heyworth, L. Esq. (*ann.*)	100	0	0
Mayer, Joseph, Esq., Hanley	50	0	0
Nicholson, the late Mrs., of Marehamle-Hill, near Hornecastle	100	0	0
Soc. for Religious Purposes, Shamrock St. U. P. Ch., Glasgow	10	0	0
West, the late Miss, of Melton, near Brigg,	10	0	0
Wright, J. H. Esq., St. John's Wood	10	10	0
X. Y., Gresham Club	10	0	0

COLLECTIONS.

By Miss M. E. Canning, Henham	3	8	6
By Miss Jane Overstall, President St.	0	11	10

LEGACIES OF TEN POUNDS & UPWARDS.

Ellison, S. Esq., late of Walton-on-the-Hill, Liverpool (*less duty*)	200	0	0
Ditto, ditto, for the Chinese New Test. Fund (*less duty*)	50	0	0
Hancock, Thomas, Esq. late of Cannon St. (3*l*. *per Cents. less duty*)	50	0	0
Ditto (*one-eighth of residue, less duty*)	233	5	3
Miles, Rev. J. E., late of Cheltenham (*less duty and expenses*)	50	0	0
Sheppard, H. Esq., late of Clifton Hill, Bristol (*duty free*)	100	0	0
Shillito, Miss, late of York, fourth instalment, with interest	14	4	4

CONTRIBUTIONS TO THE JUBILEE FUND,

RECEIVED IN JANUARY, 1855.

Barnstaple Society, per Mr. C. S. Dudley,	2	3	4
Nailsworth Society, Leighterton	1	10	0
Per Rev. J. S. Sergeant, Box in Rectory,	0	10	9
Preston Society (*add.*)	0	5	0
Jersey Society (*add.*)	0	10	0
St. Mary's, Bryanstone Sq.: Miss Glaze	0	11	8
Swansea, Independent Chapel, Castle St.	4	8	3
Toronto (*add.*):			
Amherstburgh Branch Society	1	0	2
Norwichville ... ditto .. ditto	4	0	9
Aylmer ..... ditto ... ditto	8	1	5
Wallaceburgh Juvenile Society	2	9	9
Niagara Branch Society	7	19	2
Port Robinson ditto ditto	0	8	1
Grantham ..... ditto ditto	4	16	10
Simcoe ..... ditto ditto	12	2	2
Vaughan ..... ditto ditto	10	1	10
	60	19	2
Previously acknowledged	69,686	13	2
	£69,747	12	4

CONTRIBUTIONS TO THE CHINESE NEW-TESTAMENT FUND,

RECEIVED IN JANUARY, 1855.

	Copies.	£	s.	d.
Blaenafon Church Sunday-School Teachers	645½..	10	14	6
Scarborough Prim. Meth. Circuit	562½..	9	7	5
Edmonton Ladies	12..	0	4	0
Chester: Friend, by Dr. Davies	150..	2	10	0
Ditto, by Rev. R. Knill	150..	2	10	0
Coll. by Mrs. Alexander, Blackheath	180..	3	0	0
Letham, Forfarshire: Coll.	19..	0	6	4
Rev. J. Masson's family,	21..	0	7	0
Small Sums	4..	0	1	4
Wimborne, Wesleyans at,	420..	7	0	0
Glasgow: Coll. in Mr. G. Gallies' shop	216½..	3	12	2
Miss Masterton's Sab. Class	15..	0	5	0
Few Friends, by Miss C. Henderson	156..	2	12	0
Parish of Inscherman	363..	6	1	0
Rev. B. C. Meigs, Ceylon,	60..	1	0	0
Rev. J. C. Smith, ditto	60..	1	0	0
T. S. Burnell, Esq., ditto	60..	1	0	0
Friends at Fort Beaufort	1015..	16	18	4
Miss Male, Watling St.	30..	0	10	0
Clapham Society (add.)	372..	6	4	0
Brampton Society	136½..	2	5	6
Mr. & Mrs Youle, Sheffield,	30..	0	10	0
Ockbrook Society	10½..	0	3	6
Great Missenden Society,	30..	0	10	0
Windsor: Mrs. Wells and Friends	66..	1	2	0
Nailsworth: Mrs. Kemdon, Minchinhampton	60..	1	0	0
Jersey Society	91..	1	10	4
Twickenham Ladies	86½..	1	8	10
Sheffield: Mount Zion Sunday School	78..	1	4	0
Sheffield: Wesleyan Reformers in	1500..	25	0	0
Topsham: West. Sund. Sch.	100..	1	13	4
Kirton-in-Lindsey	62..	1	0	8
Denton: Hope Chap. S.Sch.	60..	1	0	0
Montreal: Coll. in West. Church, Perth, C. W.	144..	2	8	0
Coll. in United Pres. Church, Lachute, C. E.	126½..	2	5	5
Coll. in Roxboro', C. W., per Rev. J. M'Kilvian	129½..	2	8	1
A Friend to the Chinese	12..	0	4	0
Coll. in Wesleyan Sunday Sch., St. Andrew's, C. E.	108..	1	16	0
Coll. in Free Church, St. Andrew's, C. E.	518..	8	12	8
Coll. in Edmundsburgh, per Rev. J. Geggie	921½..	15	7	1
Eight Children in Sorel, & their Mother	36..	0	12	0
Coll. in Free Church, Indian Lands, C. W.	1203..	20	1	0
Coll. in Ind. Church, ditto, C. W.	150..	2	10	0
Coll. in Bapt. ditto, C. W.	91..	1	10	4
Coll. in Church of Scotland ditto, C. W.	64..	1	1	4
Coll. in Breadalbane, at Bible Meeting	111..	1	17	0
Richmond Branch Soc., Richmond, C. W.	480..	8	0	0
A Widow in Perth, C. W.	12..	0	4	0
Coll. in Lancaster, per George Munro	42..	0	14	0
Coll. in Sun. Sch., Buckingham, C. E., & a few Friends	267..	4	9	0
New Brunswick: Friends in Richibucto	1571..	26	3	8
Nova Scotia: Coll. by Mr. J. Smith	68..	1	12	8
Per P. Paint, Esq., Strait of Canso	56..	0	18	4
Newark: Collingham and Langford	63..	1	1	0
Tunbridge Wells: Coll. by Miss A. G. Courthorpe	98½..	1	12	10
Selkirk, per Mr. G. Lewis	156..	2	12	0
Toronto: Caledonia Branch Bible Society	242½..	4	0	9
Port Dover ditto ditto	145½..	2	6	5
Wellington Sq. ditto	726½..	12	2	2
Chinguacousy, R., ditto	242½..	4	0	9
Miss H. Newcomb, Thorold	121½..	2	0	5
A Friend to the Cause, Vaughan	108½..	2	16	6
Miss Alice Jones, Wellington Square	84½..	0	8	1
Miss M. Vanhorman, ditto	12..	0	4	0
Miss I. Bastedo, Wellington Square, Juvenile	25½..	0	8	7
Miss M'Kinley, ditto	24½..	0	8	1
Miss Barber, Esquesing, North, Juvenile	170½..	2	16	11
M. H. Belfron, by Glasgow	3..	0	1	0
St. Mary's Association, Bryanstone Square	18..	0	6	0
M. W. A., a Thank-offering for mercies received	100..	1	13	4
Wellingborough: Wesley. Sunday School	69½..	0	13	6
Swansea: Independ. Sund. Sch., Castle Street	120..	2	0	0
Baptist Chapel Sunday School, York Place	207..	3	9	0
Calv. Meth. Soc. Pennark,	120..	2	10	0
Brixton and Stockwell Soc.	263½..	4	7	10
Cheshunt: Boys of Dewhurst's School	24..	0	8	0
Per Rev. J. H. Sargeant, Coalfield	33..	0	11	0
Seacome Ellison, Esq., late of Walton-on-the-Hill, Liverpool	2700..	46	0	0
	15,949 ..	314	2	9
Previously acknowledged	2,215,036½..	36,917	5	5
	2,233,985½..	37,231	8	5

Contributions may be sent to the Society's House, 10 Earl Street, Blackfriars, London; or to the Society's Bankers, Messrs. WILLIAMS, DEACON, *and* Co., *Birchin Lane, London; advice being sent to Mr.* WILLIAM HITCHIN, *Accountant.*

W. M. Watts, Crown Court, Temple Bar.

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No. 47.] [MARCH 31, 1855.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

OFFICE, 10 EARL STREET, BLACKFRIARS LONDON.

THE ANNUAL GENERAL MEETING of this SOCIETY will be held at *Exeter Hall*, in the Strand, London, on WEDNESDAY, the 2d of May, at *Eleven* o'clock precisely.

Tickets of Admission may be obtained at the Society's House, 10 Earl Street, Blackfriars; where attendance will be given from Wednesday, April 25, to Tuesday, May 1, for the purpose of issuing Tickets, upon application, between the hours of Eleven and Three.

ROBERT FROST,
SAMUEL B. BERGNE, } *Secretaries.*

NEW SOCIETIES:

(*Continued from* p. 489 *of* No. 45.)

	Connected with
STOCKPORT Association..	*Stockport Auxiliary.*
SWANWICK.....ditto....	*Derby ditto*
DARTFORD Auxiliary.	
SANDGATE Association..	*Folkstone & Sandgate Branch.*
TUNSTEAD Branch.....	*Bacup Auxiliary.*
ALDERLEY EDGE Asso.	*Manchester & Salford Auxiliary.*
WEASTE LANE Sunday School Association.....	*Ditto ditto.*
LEVER STREET..ditto...	*Ditto ditto.*
HARWOOD Association...	*Ditto ditto.*
BOLLINGTON Branch....	*Ditto ditto.*
STRETFORD.. ditto.....	*Ditto ditto.*
DARWEN Auxiliary.	
HINDLEY Association....	*Wigan Auxiliary.*
IBSTOCK ....ditto.....	*Market Bosworth Br.*
SCALFORD...ditto.....	*Melton Mowbray Br.*
WHITTON.....ditto...	*Barton-on-Humber Auxiliary.*
WEST HALTON ditto.....	*Ditto ditto.*
WORLABY.....ditto.....	*Ditto ditto.*
NEW HOLLAND ditto.....	*Ditto ditto.*
FRITHVILLE..ditto.....	*Boston Auxiliary.*
SUTTERTON...ditto.....	*Ditto ditto.*
BENNINGTON..ditto.....	*Ditto ditto.*
ALTHORPE....ditto.....	*Gainsborough ditto.*
AMCOTTS.....ditto.....	*Ditto ditto.*
SCAWBY.....ditto.....	*Ditto ditto*

	Connected with
BOTTESFORD & ASHBY Association.....	*Gainsborough Aux.*
EAST STOCKWITH ditto..	*Ditto ditto.*
SPITTLEGATE.....ditto..	*Grantham ditto.*
PICKWORTH.....ditto..	*Stamford ditto.*
HIGHGATE Auxiliary.	
WRENNINGHAM Asso...	*Norfolk Auxiliary.*
ATTLEBURGH ditto.....	*Ditto ditto.*
WELBORNE....ditto.....	*Dereham Branch.*
SWANTON MORLEY ditto.	*Ditto ditto.*
STIFFKEY.....ditto.	*Holt ditto.*
CINDER HILL ditto.....	*Nottingham Aux.*
EDINGLEY....ditto.....	*Southwell Branch.*
MARKET DRAYTON ditto.	*Market Drayton Aux.*
SHIFFNAL Auxiliary.	
NEW JERUSALEM Asso.	*Birmingham ditto.*
SALTLEY Juv. Asso.....	*Ditto ditto.*
BIRMINGHAM Juv. ditto.	*Ditto ditto.*
CROSTHWAITE Asso.....	*Kendal ditto.*
MEAL BANK....ditto.....	*Ditto ditto.*
AMBLESIDE ...ditto....	*Ditto ditto.*
LIGHTCLIFFE .ditto.....	*Bradford ditto.*
FINNINGLEY...ditto.....	*Doncaster ditto.*
GARTHORPE ..ditto.....	*Goole ditto.*
FARNLEY TYAS ditto.....	*Huddersfield ditto.*
ST. BARTHOLOMEW'S ditto.....	*Liverpool ditto.*
NEWMARKET Asso.....	*S. E. Cambridge Br.*

Domestic.

From Sir J. S. Login, Roehampton, Feb. 16, 1855.

AT the request of His Highness the MAHARAJAH DULEEP SINGH, I have much pleasure in sending you a draft for 100*l.*, as a donation in aid of the Funds of the British and Foreign Bible Society, which may be specially appropriated to the distribution of the Holy Scriptures, in the vernacular, in the Punjab and North-western Provinces of India.

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From the Rev. W. P. Tiddy, Camberwell, Feb. 12, 1855.

By advices from Cologne, I am happy to see that the sales there show an increase over those of last year. It is also pleasing to remark, that friends in Germany take an interest in our labours, and aid us by their contributions.

Mr. Millard has just received from the Rev. G. G. Gardiner, Bonn, the sum of Thalers 61 . 6 . 0=9*l.* 3*s.* 7*d.*, being the amount collected at Bonn by the Ladies' Bible Association in 1854.

Our friends in Bonn deserve much praise, for last year they sent us 14*l.* 7*s.* 1*d.*, viz. Collection after Sermon by the Rev. G. G. Gardiner, 5*l.* 3*s.* 6*d.*; Ladies' Association, per ditto, 9*l.* 3*s.* 7*d.* This must be considered as an important sum for the few English now residing in Bonn. Mr. Gardiner has forwarded to us, within a period of three years, upwards of 50*l.* Free Contributions.

From the Forty-third Report of the Halifax (Yorkshire) Auxiliary Bible Society, 1854.

In reference to the transactions of the Auxiliary, we take occasion to observe, that the appropriation of the fund arising from the rent of the New-House Trust Estate has engaged the careful attention of your Committee during the past year. After due deliberation, it was decided to recommence the system of colportage in the out-townships of the parish. Providence directed them to engage the services of Mr. John Wood, who, from the first of May last, has been continually employed to the present time. During the 22 weeks ending on the 30th of September, he has gone through the greater part of the parish. He has visited 10,515 families. Among these families he has sold 657 copies of the word of God, nearly equally divided between Bibles and Testaments. Very few of these have been distributed gratuitously, it being the opinion of your Committee, that if a portion at least of the cost were obtained, it would not only economise the fund, but would prove of advantage to the purchaser, by causing him to set a higher value on a book which cost him something. In this way, 18*l.* 11*s.* 4*d.* have been realised towards 25*l.* 8*s.* 7*d.*, which the 657 Bibles would have realised if sold at the usual price.

From the Reports which the Colporteur has presented from time to time, it appears that several important localities are already tolerably well supplied with the word of God. This happy state of things has been largely brought about through the combined instrumentality of the Parent Society and the extensive ramification of the Sunday School system. Many localities, however, are of a very different character. In many places there is a destitution of the word of God, and, as a consequence, a general indifference to it.

Your Committee therefore feel satisfied that the money expended in this system of colportage—amounting in the year to 37*l.* 12*s.* 10*d.*, is not only expended in accordance with the trust reposed in them, but that by this means the word of life has probably been placed in many hands, who, but for this *special* agency, might never have been reached.

Your Committee having a larger sum in hand, from the proceeds of the Trust Estate, than could be judiciously expended within the parish in one year, have, in accordance with the further provisions of the Trust deed, remitted 100*l.* as a Free Contribution to the Parent Society.

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From Mr. de Pressensé, Paris, January 11, 1855.

* * * * *

It is a positive fact, that the portion of our population which earns its bread by the sweat of the brow, is again this winter subjected to many privations, owing to the rise in the price of all kinds of provisions, and the slackness of employment existing in various trades, which can only be developed and which prosper only in times of peace. Our Government, it must be acknowledged, does every thing in its power to alleviate these sufferings; but there is so much to be done, that it cannot supply all that is required. The result of this is, that almost everywhere, our Colporteurs are received with this sorrowful exclamation—"How can you expect us to buy books, when we have no money wherewith to buy the bread required by ourselves and our children?" This circumstance is the principal cause which paralyses the sales of our Agents this winter; but it is also the occasion for manifestations such as the following. Our Colporteur in the department of the C—— arrived, on a wet and cold evening in the month of December, at a mean inn in a little village; and hearing that the people of the place were spending the evening at the stable of Mrs. L——, he asked if, as a stranger, he might also go there; to which a reply in the affirmative was given. He immediately shouldered his wallet, which was filled with New Testaments, and repaired to the place which was pointed out to him. He found there some thirty individuals, male and female, seated in close proximity to the cows and sheep, some on chairs and wooden stools, others on trusses of hay and straw. They were grouped around a large and old lamp, which diffused a light by no means brilliant, but sufficient to allow of the sewers and the basket-makers present following their occupations. When our friend entered they were chatting about the war in the East—and where is it not now talked about?—and some most fabulous tales were being related about it. After having introduced himself as a travelling hawker, the Colporteur seated himself, and took part in the conversation. His title of hawker turned the conversation on the present difficulties attending trade—on the difficulties of the times—on the dearness of bread, the scarcity of money, and such like. Mrs. L—— thereupon exclaimed that all these things had been predicted in the Gospel, as a punishment for the sins of mankind. The Colporteur, on this, asked the woman who it was had told her that? "Who? why the Gospel itself." "Is it the Gospel of your Mass Book, which is in Latin?" "No, no; it is the Gospel in French: it is my New Testament." "Indeed! you possess a New Testament!" "To be sure I do; I bought it some years ago from one of those men whom they call Colporteurs." This led to a conversation between the female and our Colporteur respecting the contents of the New Testament, and the happiness there was in possessing it. Every one listened with the greatest attention, of which the Colporteur availed himself, not only to speak about the New Testament, but to let the New Testament speak for itself; and he was assailed from all sides with questions and requests for explanation; all being astonished at the wonderful and encouraging things contained in that portion of the word of God. "As these things appear to you so good," our Colporteur said to them, "do as Mrs. L—— did—buy this good book: my wallet is full of handsome New Testaments, which I will sell you for almost nothing." At this pro-

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posal they began looking at each other, and each one repeated the sorrowful phrase—"We have not the money to buy enough of what we absolutely require for our sustenance: how can you, then, ask us to buy a book?" "Ask Mrs. L——," replied our friend, "whether she repents having made a sacrifice to get possessed of the book." "Oh, certainly not," exclaimed the aged female. On this a voice called out, "Let us club together." "Yes, yes!" resounded from all sides; and with a single sou from some, two sous from others, and five sous from a third party, several copies of the word of God were disposed of among these very poor people.

Turkey.

From Mr. B. Barker, Constantinople, Dec. 26, 1854.

(*Continued from* p. 499 *of No.* 46.)

Our dépôt here is full of life, compared with that of Smyrna. Colporteurs and vendors of books come in and out, carrying off large parcels of Scriptures for soldiers and sailors in the hospitals, those parading in the streets, and for sale about the city; notes arrive from Missionaries, chaplains, and other good men for different kinds of Bibles and Testaments for dissemination; orders constantly arriving from distant Missionary Stations for supplies of the word of God for the thriving Native Protestant Christians and their schools; boxes of books continually coming in from England, Malta, Smyrna, and Athens, and others going out in all directions: in short, the bustle and the animated scene that struck my eye when I first entered our stores of precious goods, was, to me, most cheering and delightful.

It is a pleasing fact to add, that our dépôt here issued, for the different Missionary Stations, &c., in Turkey, during the last six months of this year, nearly one thousand copies of the Scriptures from our stock, and circulated eight hundred from that of the American Bible Society. Of those of our Society, not less than 230 were Turkish Scriptures. An American Missionary at Arabkir required 100 Turkish Testaments for Turks and Koords. This is a most surprising and interesting feature of our work in Turkey.

The information obtained by the brethren here relative to the Circassians, is, on the whole, the same as that I communicated to you some little time back; with this exception, that it has now been fully ascertained that they have no written language amongst them. Some few learned, and those are the Mollahs, Cadies, and Sheiks, can read Arabic, Turkish, or Persian, which, however, they understand imperfectly, and the Arabic perhaps not at all. I speak of the Circassians who profess the Mahometan faith: as to the others of that nation, who are idolaters, they, in all probability, are totally illiterate. To give them, therefore, the Scriptures will be a work of time, for their language must be first made legible, and then the people be taught to read. To instruct them at once in the Turkish language, the Scriptures would benefit the few only who learn it, unless they turned Missionaries, and preached and interpreted at the same time; but the fear is, that those who acquired the Turkish language might, unless idolaters, stick more firmly to Mahometanism; No, they must be taught to read their own language, with another alphabet, if possible, than the Arabic, and from Scripture school-books

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prepared for them. How all this is to be accomplished is a very difficult query to solve; but in these days of enterprise and great march of intellect, some good men may start up to effect a similar arduous undertaking for the Circassians, as that which was triumphantly carried through, years ago, at some of the South-Sea Islands.

My arrival here was also greeted by a most cheering Public Meeting, in commemoration of another six months of the Constantinople Auxiliary Bible Society's operations; and although the Rev. Mr. Thomson, its Secretary, has given you an able account of that event, I must not altogether pass it in silence, in return for the great satisfaction I derived from it. It took place the 6th instant, in the splendid hotel at Pera, known by the name of "Hotel d'Angleterre," the proprietor of which, though a Roman Catholic, not only allows such Meetings to take place in one of his saloons, but kindly offers it gratuitously. The audience was most respectable, and must have consisted of at least 250 ladies and gentlemen, who were all attention, and seemed to take a lively interest in the whole proceedings of the Meeting. The American ambassador, as President of the Institution, took the chair. * * * Several good speeches followed that of the Chairman, fraught with information and interest; I cannot refrain from mentioning two affecting circumstances from those of Captain Benson and Mr. Bracebridge. The former related that a very dear friend of his, an officer of the British army, collected his men around him the night before the battle of Alma, and read to them the ninety-first Psalm, and a few hours afterwards he was no longer in the land of war and turmoil, but in heavenly mansions, where love and peace reigned. The latter was written to by a fond mother, to beg of him to ascertain, if possible, some particulars of the last moments of her beloved son, who fell in battle. He did so, but they were so affecting, that he demurred communicating them to her, lest he should break open a fresh wound of unhealed anguish. He therefore came to the resolution of transmitting her this simple fact, that when the young officer's garments were loosened to examine his wounds, the Bible was found reposing on his bosom! This speaks volumes, and needs no comment.

The Meeting broke up with the Doxology, sung by all present; and the Collection at the door amounted to 17*l.* 17*s.*, and a promise of 5*l.* more by a single individual.

Canada.

From the Rev. J. Green, Montreal, Dec. 8, 1854.

THROUGH the mercy of God I have been spared in health through another eventful year, and have been enabled to prosecute the labours of the Society with considerable success and encouragement. I began my first tour on the 25th of December last. In this journey I had much more encouragement than formerly. It is a part of our field in which there are a great many Roman Catholics, of French, Irish, and Scotch origin; and we labour under many disadvantages for want of pious devoted Colporteurs speaking their vernaculars. But notwithstanding every hindrance, light and knowledge are spreading, and pleasing instances are constantly coming before us, of individuals renouncing their error and superstition, by mingling with Protestants, and obtaining a knowledge of that book "which is able to make them

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wise unto salvation." I may mention one at Clarence, a poor woman, who had formerly been a rigid Roman Catholic, had lately obtained a knowledge of the Bible, for which she seized every occasion to manifest her love and esteem. On the occasion of my recent visit, she had not paid her yearly subscription of 2*s.* 6*d.*; but while I was still busy with the good minister of the place, the Rev. J. Edwards, copying subscribers' names, and taking their subscriptions, she came in much haste, having walked a long way, to be in time to make her payment before I left.

I returned to the city to be present at the Anniversary; and after a visit of ten or twelve days I began the Upper Ottawa tour. It occupied me about five weeks, and I travelled about eight hundred miles, bringing up the whole amount of my winter's journeying to about fifteen hundred miles. I may mention, that on my first tour, two years ago, the whole amount of Free Contributions tendered me was about 28*l.* On my tour one year ago they reached 60*l.*; and on my recent tour I received 120*l.*, besides many promises for the China and Jubilee Funds. While this increase is greatly encouraging in itself, it is even more so as an index to the generally increased activity of the Branches. Their diligence has not all been in one direction—the collection of funds; but they have shown a corresponding care for their own poor and destitute. Some of their Branches have visited their entire townships, ten miles square, and supplied all the destitute; and the Branches at Bytown, in connection with the Perth Auxiliary, employed a Colporteur, who traversed a much larger extent of country, the benefit and good results of whose labours can never be fully known except in the eternal world.

In the beginning of the summer I spent a month travelling in connection with your esteemed representative to this country, the Rev. Philip Kent, whose visit was a season of refreshing to us all, and whose presence and company did much to inspire many of the Agents and Agencies with fresh vigour and zeal.

After his departure I made two other important journeys, the first one to the St. Lawrence portion of our field, and the second one to the eastern section. I was occupied in the two a little short of ten weeks, and travelled something over twelve hundred miles, visiting sixty-five Branches and new places, and holding Public Meetings at nearly all. I have travelled this year, on behalf of the Society, about four thousand miles; taken orders for 3329 Bibles and Testaments; transacted the business of all the Branches; given 120 public addresses; and received over 250*l.* Free Contributions. I have been enabled to organize five new Branches and three new Depositories, and, I trust, have brought into a state of greater efficiency many of the old Branches which were in a languishing state of decline.

REMITTANCES RECEIVED IN FEBRUARY, 1855.

	Free Contributions.	*Purchase Account.*
Aberayron	..	.. 15 0 0
Aberystwith	..	.. 118 0 0
Alton	27 0 0	.. 6 7 1
Ladies' Association	13 0 0	
Ashton-under-Lyne	50 0 0	.. 18 2 1
Aylesbury	20 0 0	.. 10 16 1
Bacup	..	.. 14 2 7
Bedford	..	.. 77 0 6
Bedford Ladies	..	.. 1 15 0
Bishopwearmouth & Sunderland	..	.. 70 0 0
Blackheath	..	.. 14 16 2
Greenwich Association	4 0 0	
Blandford	..	.. 22 10 10
Spettisbury	10 0 0	
Okeford Fitzpaine	2 16 7	
Bolton	..	.. 51 12 1
Bradford (*Yorkshire*)	..	.. 200 0 0
Brynmawr	0 13 0	.. 9 7 0
Burton-on-Trent	16 17 8	
Cheadle	..	.. 18 6 1
Cheltenham	..	.. 70 0 0

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	Free Contributions.				Purchase Account.		
Chester, Cambrian Branch				..	19	4	9
Chilvers Coton	13	9	7				
Cirencester		..		..	0	7	6
Clitheroe		..		..	27	2	7
Colchester and East Essex	500	0	0	..	200	0	0
Corwen, Cynwyd	4	10	0	..	5	1	10
Crickhowell	13	0	4				
Croydon		..		..	5	19	10
Deddington		..		..	4	15	6
Derby		..		..	122	11	3
Tensley Association	6	15	0				
Matlock Ladies	1	0	0				
Repton: Coll. at Milton,	0	16	1				
Parwich	13	2	2				
Kirk Langley	1	4	4				
Hulland	15	2	10				
Marston and Hilton	6	0	0				
Ellastone	13	0	7				
Etwall and Burnaston	3	15	10				
Matlock Bath	17	12	3				
Langford	5	7	1				
Allestree	31	15	11				
Brailsford	34	16	0				
Hazlewood	8	0	0				
Darley Abbey Asso	20	0	0				
Denby....ditto	10	1	8				
Mickleover	8	10	11				
Ashbourn Branch	19	2	2				
Osmaston	30	4	0				
Thorpe	1	3	8				
Edlaston	14	10	3				
Mayfield	12	5	4				
Shirley	5	6	5				
Clifton	3	3	1				
Little Eaton	2	0	0				
Tickenhall	6	0	0				
Devon and Exeter		..		..	90	0	0
Dorchester		..		..	17	6	11
Durham	20	0	0	..	13	18	5
Fareham Ladies	10	0	0				
Goole		..		..	16	0	0
Graham's Town		..		..	100	0	0
Gravesend		..		..	2	6	0
Gravesend Ladies		..		..	4	4	11
Grimsby	28	0	0	..	19	8	7
Guernsey	40	0	0	..	25	0	0
Gwyddelwern	5	0	0	..	8	0	0
Halifax (*Yorkshire*)		..		..	50	0	0
Newhouse Estate	50	0	0				
Harrow	50	2	1				
Havering	9	4	7				
Henlow	3	0	0				
Highgate		..		..	12	10	4
Hungerford		..		..	6	15	4
Isle of Ely		..		..	34	17	0
Islington		..		..	36	5	7
Keighley		..		..	5	0	0
Kensington: Ladies' Asso.	16	17	11				
Hammersmith Ladies	6	18	6				
Kingston-on-Thames		..		..	1	8	0
Ladies' Association	40	0	0				
Leamington	40	0	0	..	33	15	7
Leicester		..		..	45	4	10
Ashby	20	0	0				
Mount Sorrel	4	6	9				
Syston	4	10	0				
Thrussington	3	10	0				
Lichfield		..		..	24	14	8
Llandysilio (*Pemb.*)		..		..	10	19	0
Llandyssil		..		..	25	0	0
Loughor		..		..	13	11	5
Lowestoft	20	0	0	..	7	2	2
Sotterley Association	3	16	8				
Corton.....ditto	2	10	0				
Pakefield...ditto	2	10	0				
Machynlleth	30	0	0				
Manchester: Legacy of Thomas Nelson, Esq.	180	0	0				
Maughtre	5	0	0				
Mere		..		..	3	9	2

	Free Contributions.				Purchase Account.		
Montreal		..		..	200	0	0
Monmouth		..		..	5	6	2
Nanthoran	25	2	1	..	13	0	0
Nantwich	50	0	0				
New Brunswick	250	0	0	..	48	19	10
Newcastle-on-Tyne	71	7	8	..	1	15	0
Ladies' Branch	30	0	0				
Country Associations	114	17	0				
Newcastle-under-Lyne	9	10	11	..	27	18	10
Newport Pagnell	10	6	8	..	6	15	6
Astwood	5	9	4				
Stoke Golding	2	1	10				
Newport (*Monmouthshire*)		..		..	38	1	2
Northfleet		..		..	1	12	6
Northampton		..		..	8	4	3
Ongar	9	13	8				
Penrhyn	5	12	2	..	5	3	0
Pembroke		..		..	13	12	5
Port Elizabeth		..		..	72	16	1
Reading Ladies	20	0	0				
Richmond (*Surrey*) Ladies,	10	0	0				
Rochester and Chatham		..		..	11	14	9
Chatham Ladies	3	16	7				
Rochester ditto	1	0	0				
St. Nicholas' Association,	16	0	0				
Rochdale	49	12	4				
Ladies' Association	20	9	9				
Rothwell		..		..	4	8	10
Rutland	20	0	0				
Scarborough		..		..	5	0	0
Sheerness Ladies	7	0	0				
Shefford	2	0	0	..	1	6	1
Sierra Leone	17	4	1	..	82	15	11
Sittingbourne	3	3	4	..	3	6	8
Rainham Ladies	7	0	0				
South African		..		..	100	0	0
Southampton		..		..	40	0	0
South Shields		..		..	10	0	0
Southwark		..		..	100	0	0
St. Clears		..		..	6	11	7
Stockbridge		..		..	1	0	0
Stockton		..		..	11	11	10
Streatham, Tooting, and Merton	10	0	0				
St. Christopher's		..		..	14	0	0
Swindon		..		..	12	6	11
Sydenham Ladies	10	0	0	..	2	19	6
Tenby	5	9	8				
Ladies' Branch		..		..	0	8	0
Todmorden		..		..	12	8	10
Tunbridge Wells		..		..	19	15	11
Vale of Troed yr Aur	30	0	0	..	5	0	0
Waltham Abbey		..		..	1	16	9
Wandsworth Ladies		..		..	2	19	7
Weald of Kent		..		..	10	5	6
Wigan		..		..	13	0	0
Ladies' Association	10	0	0				
Wimborne		..		..	29	11	5
Winslow	8	13	6	..	3	19	2
Woburn		..		..	0	16	0
Woolwich		..		..	2	2	1
Wrexham		..		..	11	0	0
Yeovil		..		..	4	15	4

DONATIONS OF TEN POUNDS & UPWARDS.

A. B. A	100	0	0
Brewin, Ambrose, Esq., Tiverton, for Spanish Scriptures	25	0	0
Cowell, M. H. Esq., St. George's Road, Southwark	10	10	0
Cowley, Mrs., Duke St., Grosvenor Sq.	10	0	0
His Highness the MAHARAJAH DULEEP SINGH	100	0	0
Pitman, Fred. Esq., Paternoster Row,	10	10	0
Wright, Col. Charles, Commander Royal Engineers, West Indies	100	0	0

COLLECTIONS.

Box by Mrs. Brandram, Blackheath	0	10	2
By Mr. James G. Wainwright	2	8	4

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At Tours, Rev. E. Biley's congregation, per Rev. C. Luck	8	12	0
At Denton, amongst the poor	0	4	6
By the children of Trinity Chapel Sunday School, John Street, Edgware Road	6	6	0
By two children at Parkhurst Sunday School, Isle of Wight	1	0	5
Box in the sick chamber of a female friend,	1	0	0
At Malta, by Mrs. Burton	4	4	0
At Malta, by Miss Lewis	3	6	9
Ditto, by Mrs. Lowndes	1	16	5

LEGACIES OF TEN POUNDS & UPWARDS.

Baiston, Robert, Esq., late of Billingham, *(less duty and expenses)*	20	0	0
Cecil, Miss Sarah, late of Watford	13	10	0
Sharman, Elijah, Esq., late of Liddington *(less duty and expenses)*	100	0	0

CONTRIBUTIONS TO THE JUBILEE FUND,

RECEIVED IN FEBRUARY, 1855.

Colchester and East Essex Society *(add.)*:						
Colchester Ladies' Asso.:						
Miss Patmore	1	0	0			
Miss Wallis	0	11	0			
Miss Keymer	0	8	6			
Miss M. Keymer	0	15	4			
Miss Scott	2	8	0			
Mrs. Heilen	1	0	0			
Mrs. Salmon	0	12	6			
Miss Catchpool	1	5	0			
Small Sums	0	19	8			
Witham Branch Society:						
Mr. & Mrs. Blyth, Torling,	5	0	0			
				14	0	0
North-West London Society:						
Mrs. Vigne	1	1	0			
Miss Glovers	2	0	0			
Mrs. Wilts	0	10	0			
Mrs. Guydickens	1	0	0			
Mr. Boodle	1	0	0			
Mrs. J. Bates	1	2	0			
Sermon by the Rev. J. H. Gurney at All Souls' Ch.	38	16	10			
H. Ravenshaw, Esq	10	0	0			
J. C.	1	1	0			
C. S. Crowley, Esq., by Rev. R. Herschell	10	0	0			
Miss Tilbury	2	2	0			
L. G.	1	5	4			
Paddington Ladies	7	0	0			
Miss Owen	0	12	6			
Miss Matilda Tilbury	1	16	3			
Miss Calder	2	5	0			
Percy Street Ladies	2	5	0			
Connaught Square Ladies	4	15	0			
Bletchington School-children	0	12	6			
Girls at Lisson Street Refuge,	0	12	0			
Mr. Goodhugh	1	1	0			
St. John's Wood Ladies	0	17	0			
Colls. after Sermons at Portman Chapel, by the Rev. R. Frost and the Rev. J. H. Gurney	45	7	11			
Small Sums	0	5	0			
	137	7	4			
Less Expenses	2	2	9			
				135	4	7
Rochdale Society *(add.)*				12	18	6
Rev. C. J. Glyn, Witchampton *(add.)*				5	0	0
				167	3	1
Previously acknowledged				69,747	12	4
				£69,914	15	5

CONTRIBUTIONS TO THE CHINESE NEW-TESTAMENT FUND,

RECEIVED IN FEBRUARY, 1855.

	Copies.	£	s.	d.
A Silent Friend	20..	0	6	8
Newcastle-on-Tyne	70..	1	3	4
Castleside: Coll. by Mr. J. Watson	100½..	1	13	6
Grimsby	53½..	0	13	6
Colchester & East Essex Society *(add.)*:				
Coggeshall & c. Branch	50..	0	16	0
Colchester Ladies' Asso.:				
Miss Miller	30..	0	10	0
Miss E. S. Miller	30..	0	10	0
Miss Martha Keymer	85..	1	8	4
Harwich Branch Society:				
Rev. S. N. Bull	30..	0	10	0
Rev. Richard Bull	30..	0	10	0
Mr. & Mrs. Knott	30..	0	10	0
Mr. & Mrs. Barnes	15..	0	5	0
Miss Bridge	15..	0	5	0
Mrs. Williams	9..	0	3	0
Seven Friends	21..	0	7	0
Hinckford Hund. Br. Soc.:				
After Lec., by Rev. J. D. Browne, Braintree	300..	5	0	0
By Mrs. Craig, ditto	19..	0	6	4
Mr. E. West, ditto	15..	0	5	0
Boy in British School	5..	0	1	8
By G. D. H. Valzey, Esq., Halstead	30..	0	10	0
Thorp, Kirby, & Walton Branch Society:				
Coll. by Miss Barker	20..	1	6	8
Coll. by Miss Coxhead, Kirby	105..	1	15	0
Coll. by Miss Thompson	106..	1	15	0
Two Friends	12..	0	4	0
Witham Branch Society:				
Mr. R. W. Dixon	63..	1	1	0
Wivenhoe Branch Soc.:				
Miss Sanford	100..	1	13	4
Small Sums	23..	0	7	8
By Rev. W. J. Kirkness, Forrabury	6..	0	2	0
Blandford: Coll. at Shroton	106..	1	15	0
Coll. at Pimperne, by Miss Matthews	25½..	0	8	6
Coll by Mr. J. Cox, Pritwell	61..	1	1	4
North-West London Soc:				
Mr. Priestly	30..	0	10	0
Miss Burr	13½..	0	4	6
Master Owen	40..	0	13	6
Harrow Society (add.)	97½..	1	12	6
Sudbury Society:				
Gestingthorpe, per Rev. J. C. Coleman	138..	2	6	0
Cockfield, per Rev. J. S. Sargeant	46..	0	15	0
Brent-Eleigh, per Rev. J. Amos	175..	2	18	4
Coll. by Miss Walker	31..	0	10	4
Coll. by Miss Baker, Blunden Hall	49..	0	16	4
Coll. by Mrs. Meeking, Chilton Hall	70½..	1	3	6
Goole Soc.: Mr. J. Moody	60..	1	0	0
Rawcliffe: Coll. by Mrs. Wilson:				
Rawcliffe Ladies' Soc.	120..	2	0	0
Mr. John Wilson	30..	0	10	0
Mr. John Beechell	30..	0	10	0
Wesleyan Reformers, Rawcliffe	127½..	2	2	6
Ditto, Howden	60..	1	0	0
Small Sums	241½..	4	0	6
Garthorpe: Coll. by Miss Johnson:				
Miss Jackson & Servants	48..	0	16	0
Mr. & Mrs. Johnson & do.	34..	0	11	4
Small Sums	68..	1	2	8
Rochdale (add.)	613..	10	6	0
Derby (add.): Coll. by Miss Walker	61½..	1	0	6
Misklecoer Asso	30½..	0	10	2
Seaton Carew Church, by Rev. J. Lawson	60..	1	0	0
Monkwearmouth Wesleyan Reformed Church	210..	3	10	0
Leicester: Coll. by Miss Owen at Thrussington	30..	0	10	6
East Suffolk Aux. (add.)	141½..	0	4	10
Hadleigh Branch	837½..	13	19	2
Saxmundham (add.)	13..	0	4	4
Stowmarket Branch	1326..	22	2	0
Miss Leeds	60..	1	0	0
Per Malta Dépôt	121½..	2	0	5
	6537½..	108	19	3
Previously acknowledged	2,223,853½..	57,231	8	5
	2,240,423..	57,340	7	8

Contributions may be sent to the Society's House, 10 Earl Street, Blackfriars, London; or to the Society's Bankers, Messrs. WILLIAMS, DEACON, *and Co., Birchin Lane, London; advice being sent to Mr.* WILLIAM HITCHIN, *Accountant.*

W. M. Watts, Crown Court, Temple Bar.

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No. 48.] [April 30, 1855.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

OFFICE, 10 EARL STREET, BLACKFRIARS, LONDON.

Ceylon.

From the Rev. R. Pargiter.

Jaffna, Feb. 5, 1855.

It gives me much pleasure in enclosing a bill on the Church Missionary Society for 46*l.* 17*s.* 6*d.*, being the amount subscribed in Jaffna on behalf of the Jubilee and Chinese New Testament Funds; the former amounting to 45*l.*, and the latter to 1*l.* 17*s.* 6*d.* Most of the amount raised for the Jubilee Fund has been subscribed by the natives of the province who have received copies of the Jubilee Bible so liberally granted by the Parent Society to this Auxiliary.

Turkey.

From Mr. B. Barker.

Constantinople, January 22, 1855.

I now beg to hand you herewith the detailed accounts of our Society's operations in these parts, and if time permits, I will also enclose the abstract of those accounts. You will perceive, and I trust with interest, that the issues of Scriptures from the Constantinople and Smyrna dépôts amount to 9300 copies, which, added to those of the first six months, make the unprecedented large figure of 16,700 copies issued during 1854; more than were distributed the previous year by 9585 copies. To these might have been added 607 copies more disposed of by the Rev. A. Thomson and his Colporteur, but the note of which was handed in to me when my accounts were already made out, and will therefore appear in those of the present year; so that actually 17,306 copies of the Scriptures were disseminated in 1854. The total amount of money realised is 128*l.* 0*s.* 1*d.*

It is true, that of these large distributions of the Scriptures about 6220 New Testaments were given gratuitously to English and French soldiers and sailors, Italian sailors, German and Polish soldiers of the French army, and Russian prisoners; still the demand for Scriptures in the different districts in Turkey, where native Protestants augment daily, has been far greater than any previous year. No less than 4700

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copies were sent thither.* The returns in money for these Scriptures, which are made from time to time, are indeed trifling, but the enormous expenses they incur before they reach their destination absorb almost all the money they are sold for. The Rev. Mr. Everett, whose department it is to furnish with Scriptures the numerous American Missionary Stations—a list of which I gave on the 7th February 1854—assures me that the freights of books across the Black Sea to the Asiatic ports, and from thence their transport, on the backs of mules, horses, and camels, to the distant places of their destination, are become now a very serious matter. He expended for this service, for our books only, during the last six months, nearly 50*l.*; consequently, deducting these, he had only to give us, for books sold by his agents, 1000 piastres, which appear in my accounts current. Independently of our own work, the American Bible Society has issued, during the past year, about 1300 copies of the Scriptures. Thus, with what has been effected in this way by other Societies and private gentlemen, when taken into account with our considerable distributions, it will no doubt be found that upwards of 20,000 copies of the word of God were promulgated in Turkey in 1854. In consideration of this fact, a few remarks occur; viz. that apart from the glorious work which the Scriptures are effecting in these regions of Mahometanism, Judaism, and nominal superstitious Christianity, by proclaiming pure Gospel truth far and wide, circumstances of a cruel nature are now rendering them subservient to thousands of our brave countrymen in their manifold trials of privations, sickness, and dying moments. They are equally so to our devoted allies, the French, who, similarly situated as our soldiers and sailors, gladly receive the word of God, which our Society tenders also to them, though in some few instances they are prevented from availing themselves of its blessed consolations by those who call themselves their spiritual guides. This is not all: the word of God is given also to the Russian prisoners; and if we cannot talk their language to express our sympathy for their sufferings, from wounds, and sickness, and want of liberty, we can place a New Testament in their hands, which will speak volumes of consolation to their distressed hearts. Many have received it with thankfulness, and some even with startling tears of gratitude; for though generally rough and uncivilized, they cannot but be touched with the conduct towards them of their generous enemies, who not only supply their wants and treat them kindly, but care also for their spiritual welfare. Many, perhaps, may live to bless the day when they became prisoners to the English, without which they would never, most likely, have had the opportunity of knowing the Scriptures. To these poor prisoners have been given, up to this date, about 200 Russian Testaments.

The call on our dépôt for Scriptures is increasing daily, so that on several occasions I could not meet the demands. In my last I sent a list of the books required, and I now beg to say, that, instead of 1000 De Sacy's Testament, 32mo., I must have at least 2000 for the

* The following are some of the places where the Scriptures have been distributed in 1854:—Constantinople, Smyrna, Nicomedia, Rodosto, Brousa, Aleppo, Salonica, Aïntab, Ada Bazar, Marsavan, Erzeroum, Diarbekir, Cæsarea, Sivas, Adana, Arabkir, Trebisond, Khounuar, Boudrun, Demirdash, Ooroomiah, Adrianople, Silivria, Baindir, Cassaba, Ak Hissar, Magnesia, Usungiova, and in many minor places; also in the provinces of Bulgaria and Wallachia.

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French soldiers and sailors. I wish also a considerable number of Pearl Bibles 32mo., and some Ruby 24mo. roan gilt edges, for our soldiers are willing to buy them.

The Rev. John Hayward, of the Church of England, wrote from Balaclava for 700 of these Bibles and 300 Testaments; and the Rev. Mr. Campbell, of the Scottish Free Church, for 400 Bibles and 200 Testaments. These gentlemen are both military chaplains. I could only send them 60 Bibles of the quality they required: in short, my whole stock.

The Rev. Mr. Righter went to Balaclava for four or five days, and, on his return, confirmed the report of the great demand for Bibles at the British camps in the Crimea. New Testaments are also wanted there, as many were lost at the battles of Alma and Inkerman. I forgot to mention an order which arrived at our dépôt the other day, from the Rev. H. A. Taylor, military chaplain, for fifty portable Bibles, and twenty-five Testaments, to be sent to him at Balaclava. It is needless to say, that, as regards the Bibles, I have none at present to forward him.* I have not omitted to write to the Rev. I. Lowndes for as many small English Bibles as he could spare

When the Rev. Mr. Righter left for the Crimea, he took, from our dépôt, a small supply of Scriptures, amongst which were a few English Bibles. He placed the whole in the hands of the Rev. Mr. Hayward, with the exception of two Bibles, which he put in his pocket when he quitted Balaclava to visit the camp before Sebastopol. On his way thither he met a soldier who wanted a Bible very much, and he tendered him one, telling him to pay what he could afford for it. The veteran immediately gave 3*s.* 6*d.* (it was one of those marked in our Report 1*s.*); but on Mr. Righter telling him that it was a great deal too much, he replied, "Never mind, keep the money; I shall prize the book the more for it." A sick soldier bought the other Bible, for which he paid 2*s.*, and would not take back any of that sum. Mr. Sellar tells me that the soldiers will pay for Bibles; and whilst we had any of the small ones he found purchasers for them. The Committee of the Auxiliary intend to send Mr. Sellar to the Crimea when we receive a stock of English Bibles; not, however, for a long time, for we have co-operators in our work there amongst the military chaplains, some of whom, I am happy to say, are particularly devoted to the circulation of the Scriptures.

In my letter of the 26th December, I mentioned the increasing demand of the Scriptures by Turks, and even Kurds, especially in those parts where the Armenians are fast embracing Protestantism. A circumstance occurred the other day which shows that the Scriptures are more read by Turks than we can possibly be aware of. I was at our dépôt when a respectable Turk, accompanied by two servants, called there for a Bible which a French general in the Sultan's service, had the day before selected. He spoke very good French; and, whilst he examined the Bible, I entered into conversation with him, when he suddenly looked at me in the face and said, abruptly though seriously, "I am a Turk; nevertheless I continually

* Before the receipt of this letter a large supply of English Bibles had been forwarded; and further supplies, in various languages, are now on their way to Constantinople.

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read the Bible;" he then turned round and departed. May there not be many such Turks? and are we not to hope that the word of God will be blessed for the good of their souls?

You will be surprised, and at the same time much pleased, with the following few particulars of the Jewish schools here. The Revs. Messrs. Thomson and König, of the Scottish Free Church, have two such schools; the one at the village of Haskoüi on the Golden Horn, the other at Galata, the principal commercial quarter of Constantinople, each having an aggregate attendance of 100 boys and girls. They are mostly, if not entirely, of Polish and Italian Jewish parents, who are perfectly well aware that they are instructed in the tenets of the Christian faith, and read both in the Old and New Testaments; and what is still more remarkable, a Catechism is taught, in which all the objections started by the Jews against Christ being the Messiah are refuted, both from the Old and New Testaments. Some of the parents set their face against this, and took away their children from the schools, but sent them back soon after; and one of them asked a Catechism for himself. Some few days back the Revs. Messrs. Stern and Goldberg, and Mr. Cohen, of the Society for Promoting Christianity amongst the Jews, opened a school at Balat, a quarter of the city also on the Golden Horn, and opposite to Haskoüi, which shortly after was attended by 50 children, but so many more applied to be admitted, that another room was added to the school; so that about 100 children are now accommodated, and yet more are suing for entrance. These children are taught out of the Judæo-Spanish Psalter, the school being in its infancy; and, when more advanced, they will be instructed out of the Old and New Testaments. They all belong to Spanish Jews. These are extraordinary doings for this country, and most encouraging to the good men who for years have been working despondently amongst these stiff-necked people.

The Society has two zealous, good, and active Colporteurs in Messrs. Sellar and Costabel, and their labours of love are blessed with encouraging success, as you will perceive when you read the Constantinople Auxiliary Society's Report. Mr. Sellar was so anxious to visit the camps at Balaclava and Sebastopol, that, finding a free passage to the former place, he left for the Crimea, with a box of New Testaments, to spend the Christmas holidays amongst his countrymen, and endeavour to do them some good. On his return I shall report to you the result of his trip. Notwithstanding the rebuffs Mr. Costabel has to endure from the Sisters of Charity, and prejudiced, jealous Popish priests, he goes always a-head, and is not without his days of rejoicing. The Romanists are not always of the same opinion relative to the circulation of the Scriptures, as you will perceive from what I am going to state. Mr. Costabel went on board of a French man-of-war, and requested the captain to permit him to distribute New Testaments amongst his crew. That officer thanked him for his good intentions, but he saw no necessity whatever for his men to read that book. Mr. Costabel, thinking he might object to the edition, assured him that the Testaments he offered were approved of by his church. "C'est égal," he replied; and, thanking him again, bowed him from his deck. From this vessel he went to a much larger one, where the captain gave him immediate leave to distribute the Scriptures on board. In another man-of-war the commander referred him to the chaplain, who of course set his face against

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his pious work, and told him that the Scriptures ought not to be circulated but in the Latin tongue, as if that was of any use to the sailors. Mr. Costabel, however, insisted on visiting the Protestant crew, and giving them the Scriptures, and went down the hold for that purpose, followed by the chaplain, who was telling him all the time that there were no Protestants on board. This, however, proved untrue; for Mr. Costabel found several sailors of that persuasion, who were very glad to have Testaments. One of the sailors put out his hand for a Testament, when the chaplain opposed, saying that he was a Roman Catholic. "How do you know that?" said the sailor. "Because," replied the chaplain, "you have always been such." "That is true," answered the sailor, "but you do not know what I am now." In another ship of war the chaplain himself gave immediate permission to Mr. Costabel to distribute the Scriptures to all on board, without distinction. When Mr. Costabel related all this to me, he had just arrived at our dépôt for a fresh supply of 300 French Testaments and some Bibles, to return again to the men-of-war.

A few days ago I had a letter from the Colporteur I sent into Bulgaria, informing me that he had reached the town of Belisari, and had sold up to that time 260 Bulgarian New Testaments, begging me to send him Servian and Greek Scriptures, which I have done. He has my orders to proceed to Rustzuk, there to meet about 1000 copies of our new edition of the Bulgarian New Testaments, forwarded by Mr. S. Mayers from Bucharest.

I beg to hand you herein copies of Messrs. Costabel and Sellar's proceedings during the month of December. With respect to the first there appears every reasonable hope that the Pera Depository, therein alluded to, will prove a useful establishment. It is also in contemplation to add to it a reading-room, in a separate apartment, and no doubt it will be stored with good and useful books.

REMITTANCES RECEIVED IN MARCH, 1855.

	Free Contributions.	*Purchase Account.*
Aberavon	..	.. 4 11 6
Aberayron	110 0 0	
Abercarne	2 10 0	.. 7 3 0
Aberdeen	40 0 0	.. 0 14 0
Abergavenny	15 0 0	.. 0 12 0
Aberystchan	10 0 0	.. 18 0 0
Aberystwith	350 0 0	.. 15 17 1
Alford	23 19 3	.. 6 0 9
Andover	..	.. 0 12 0
Anglesea	650 0 0	.. 124 11 8
Bakewell	23 14 6	
Bala	50 0 0	.. 116 6 8
Banbury	20 0 0	
Ladies' Association	15 0 0	
Bangor	100 0 0	.. 79 7 4
Barbadoes	..	.. 100 0 0
Bardney	9 0 5	.. 10 0 0
Ladies' Association	3 19 8	
Barmouth	26 17 10	.. 20 2 2
Barnsley	80 0 0	.. 27 15 4
Elsecar	3 5 0	
Barton-on-Humber	..	.. 19 6 9
Barton Ladies	26 2 0	
Ulceby	1 5 9	
Barrow-on-Humber	4 18 0	
Goxhill	0 5 0	
Habrough	0 8 2	
South Ferriby	5 16 2	
Harkstow	3 5 5	

	Free Contributions.	*Purchase Account.*
Barton-on-Humber *continued*—		
Saxby	3 0 0	
Winteringham	0 17 3	
Burton Stather	9 0 10	
Worlaby	0 1 0	
Alkborough	2 16 9	
East Halten	2 5 11	
Bath	179 17 7	.. 245 16 8
Bayswater	..	.. 0 18 0
Beaminster	1 17 0	.. 1 0 1
Beaufort	6 6 0	
Bedford	..	.. 10 15 6
Berden	4 10 0	
Berriew	15 0 0	.. 5 15 0
Berwick	24 17 3	.. 22 12 9
Bilston Ladies	..	.. 5 0 0
Birmingham	50 0 0	.. 358 2 6
West	30 0 0	
Handsworth	10 0 0	
Ashted	10 0 0	
Juvenile Association	12 10 0	
New Church	9 0 0	
Deritend and Bordesley	8 0 0	
Sutton Coldfield	30 0 0	
Oldbury	11 4 0	
St. Stephen's	6 10 0	
South	3 5 6	
Erdington	1 9 4	
St. George's	5 0 0	

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	Free Contributions.			Purchase Account.		
Birmingham *continued*—						
St. Peter's	7	14	0			
St. Martin's	10	0	9			
Harborne	5	0	0			
Tipton	5	0	0			
Castle Bromwich	11	0	0			
King's Norton	8	0	0			
Hill Top	8	0	0			
Coll. at Hill Church, by the Rev. G. W. Robinson,	3	10	0			
Northfield	5	18	6			
Bishop's Stortford	50	0	0	.. 18	4	5
Bishop's Waltham	7	13	5	.. 18	3	2
Droxford	6	5	0			
Soberton	5	7	7			
Botley	3	16	4			
Blackburn	25	0	0	.. 44	9	10
Blackheath	12	11	11	.. 25	9	1
Ladies' Branch	48	0	0			
Deptford	15	0	0			
Blaenannerch	14	0	0			
Blaenau Festiniog	18	0	0	.. 25	0	0
Blaenavon		..		.. 5	10	1
Bloomsbury & S. Pancras,	4	14	6	.. 27	2	8
Queen Square Asso	66	1	6	.. 16	18	6
Brunswick Square ditto,	5	0	0	.. 1	3	7
Bolton		..		.. 28	6	1
Boroughbridge		..		.. 0	12	0
Boston	38	15	6	.. 104	18	8
Ladies' Association	5	0	0			
New Bolingbroke ditto	3	0	0			
Leverton ditto	4	5	5			
Sibsey ditto	4	13	8			
Sutterton ditto	3	0	2			
Swineshead ditto	7	17	11			
Kirton ditto	5	6	0			
Frithville ditto	1	18	6			
Benington ditto	2	17	1			
Langrick ditto	0	13	0			
Holland Fen ditto	0	14	7			
Bicker ditto	7	5	3			
Bourne	10	0	0	.. 21	4	6
Bradford (*Yorkshire*)	44	2	5			
Brecon		..		.. 18	0	6
Bridgend	30	0	0			
Maesteg	24	0	0			
Pencoed and Coychurch	6	3	1			
Pyle	4	15	3			
Porthcawl	2	9	6			
Bridgnorth Ladies	15	0	0	.. 14	14	6
Brigg		..		.. 45	12	3
Bristol	162	13	9	.. 13	16	0
For the Benefit of Seamen,	4	15	3			
Brixton	37	8	9	.. 7	3	7
Bryn Eglwys	7	10	7	.. 4	0	0
Builth	0	0	0			
Burnley		..		.. 16	19	1
Burton-on-Trent		..		.. 14	12	8
Bushbury	12	6	0			
Bushey Ladies		..		.. 3	1	6
Caerleon		..		.. 0	12	0
Caerwys	3	0	0	.. 2	8	7
Camberwell	19	1	1	.. 108	6	7
A Friend	15	0	0			
Ladies' Association	87	10	4			
Peckham Ladies	79	14	6			
Canterbury		..		.. 63	3	3
Ladies' Association	16	0	0			
Patrixbourne and Bridge Association	6	0	0			
Wingham Branch	5	11	9			
Ash Association	0	15	0			
Preston ditto	1	0	0			
Littlebourne ditto	3	10	0			
Nonington ditto	2	0	0			
Kingstone ditto	7	0	0			
Hardres ditto	10	0	0			
Cardiff	33	9	0	.. 15	0	0
Cardigan, Aberforth	10	0	0			
Blaenceafn Chapel	3	5	0			

	Free Contributions.			Purchase Account.		
Carmarthen	27	9	6			
Ladies' Association	10	11	6			
Panteg Chapel	0	15	0			
Conwil Methodist Chapel,	1	12	1			
Llanboidy Ind. Chapel	2	10	7			
Llanstephan	4	0	0			
Water-st. Sund. School	5	0	0			
Peniel Chapel	1	10	0			
Carnarvon	250	0	0	.. 156	0	0
Cerrig-y-druidion	35	12	5	.. 30	7	7
Chapel-en-le-Frith	15	0	0			
Cheadle		..		.. 0	18	0
Chelsea	50	0	0	.. 13	9	3
Cheltenham Ladies	60	0	0			
Servants' Fourpenny Fd.	1	2	11			
Chepstow	10	0	0	.. 10	0	0
Chester	57	17	11	.. 50	0	0
Chobham	10	10	0			
Christchurch	40	0	0			
Cinque Ports		..		.. 19	4	0
Dover Ladies	15	0	0			
Cirencester		..		.. 4	1	4
Clapham	20	0	0			
Ladies' Branch	30	0	0	.. 5	0	0
Battersea Ladies	45	0	0	.. 12	14	3
Wandsworth Asso	35	0	0			
Cleveland		..		.. 11	4	0
Clydach	8	0	0	.. 2	0	0
Cockermouth	30	0	0	.. 30	5	2
Codicote	14	15	7			
Coedycymmer	4	2	4			
Clwyd-y-fagwyr	0	7	0			
Conway	25	0	0	.. 15	0	0
Cornwall	4	16	8	.. 107	5	10
Truro Ladies' Asso	20	0	0			
Fowey ditto	16	0	0			
Mevagissey ditto	5	0	0			
Bolingey and Perranzabuloe ditto	2	0	0			
St. Agnes Association	5	0	0			
Chacewater ditto	3	10	0			
Mitchell ditto	0	6	8			
Probey ditto	2	5	0			
Polruan & Lanteglos do.	2	10	0			
Gerrans ditto	2	2	0			
St. Austell Branch	19	0	0			
Ladies' Association	1	0	0			
St. Blazey Gate ditto	1	12	0			
Bodmin Branch	22	0	0			
Ladies' Association	2	2	0			
Withiel ditto	6	16	8			
Camborne Branch	8	0	0			
St. Columb ditto	6	0	0			
Ladies' Association	5	0	0			
Falmouth Branch	36	0	0			
Helston ditto	13	3	10			
Ladies' Association	1	2	11			
St. Kevern ditto	5	5	2			
Constantine ditto	5	4	10			
Mullion ditto	2	11	7			
Germoe ditto	0	7	0			
Portleaven. ditto	0	6	1			
Breage ditto	0	8	7			
St. Ives Ladies' do	10	6	0			
Halestown ditto Caybis Water do Lelant ditto Nancledra ditto	8	19	3			
Launceston Branch and Ladies' & Village Asso.	40	0	0			
Looe Branch	5	0	0			
Ladies' Association	6	10	4			
Liskeard ditto	10	0	0			
St. German's ditto	4	15	8			
Linkinghorne ditto	5	0	0			
St. Clear ditto	1	12	6			
Padstow Branch	5	0	0			
Ladies' Association	3	0	0			
J. Paynter, Esq., Blackheath	5	0	0			

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	Free Contributions.			Purchase Account.		
Cornwall *continued*—						
Lostwithiel Branch.....	2	0	0			
Ladies' Association...	2	0	0			
St. Issey and Little Petherick Association...	3	0	0			
Penryn Branch.....	12	0	0			
Penzance Ladies' Asso..	30	0	0			
Hayle.....ditto.....	11	17	4			
St. Just.....ditto.....	10	0	0			
Marazion....ditto.. ..	7	0	1			
Redruth Branch	17	0	0			
Tuckingmill Association,	7	5	0			
St. Day.....ditto.....	4	5	0			
Carharrack ..ditto.....	5	2	0			
Roseland Branch	9	0	0			
St. Mawes Association..	3	0	0			
Scilly Isles Branch.....	8	12	4			
Wadebridge Ladies' Asso.	2	11	4			
St. Minver.....ditto,	7	17	11			
St. Tudy .....ditto,	5	19	1			
Port Isaac.....ditto,	5	4	6			
St. Mabyn .....ditto,	5	7	1			
Corwen.....	10	15	4	20	0	0
Cottingham.....	21	15	8			
Coventry	..			10	0	0
Coll. by Mr. A. H. Pears,	20	0	0			
Cowbridge.....	8	0	0			
Cowes Ladies.....	12	0	0			
Croydon...	3	8	0	8	2	0
Ladies	8	0	0			
Coll. by Mr. W. W. Rowlandson.....	0	12	7			
Cumberland and Carlisle..	113	11	10	74	17	0
G. H. Head, Esq.....	50	0	0			
Legacy of Lydia Sutton (the late).....	30	0	0			
Box, by Miss Ferguson.	3	17	6			
Ditto by Miss Gray...	1	1	0			
Carlisle Ladies' Asso...	13	17	3			
Allonby Association	0	1	0			
Aspatria & Brayton ditto,	33	14	10			
Brampton .....ditto..	5	0	0			
Castlecarrock....ditto..	2	8	10			
Hayton..... ..ditto..	12	0	0			
Hesket.....ditto..	0	4	4			
Holme Cultram. ditto..	11	2	6			
Houghton.....ditto..	13	11	6			
Irthington.....ditto..	1	0	0			
Keswick Branch.....	31	0	0			
Kirklinton Association..	0	10	0			
Longtown.....ditto....	4	15	3			
Maryport.....ditto....	16	0	0			
Penrith Branch	70	1·	2			
Rickerby & Stanwix Asso.	28	0	0			
Scaleby.....ditto	3	5	2			
Wetherall & Warwick ditto	17	13	6			
Wigton.....ditto	11	11	0			
Cwmamman.....	5	0	0			
Darlington	..			347	6	9
Legacy of C. Johnson...	30	0	0			
Barnard Castle.....	30	0	0			
Bedale.....	10	0	0			
Coverham Abb.y.....	5	0	0			
Darlington Twig.....	13	0	0			
Etherley.....	7	17	3			
Evenwood.....	0	15	0			
Hurworth.....	7	0	0			
Leyburn.....	3	2	9			
Middleton Tees.....	16	0	0			
North Allerton.....	28	9	6			
Shildon.....	9	11	4			
Yarm.....	22	0	1			
Dartford.....	12	9	2	1	3	4
Deddington.....	25	0	0	0	18	0
Denbigh, Llanrhaidr.....	6	0	0	5	8	6
Derby.....	45	0	0	62	2	10
Quarndon Association ..	0	16	10			
Kirk Langley.....	8	4	0			
Eyam Association	4	0	0			
Findern ditto.....	3	16	8			

	Free Contributions.			Purchase Account.		
Derby *continued*—						
Littleover Association..	3	8	8			
Ashbourn Branch	15	18	6			
Kilburne Association...	10	2	6			
Castle Donington Branch,	4	9	3			
Riddings Association ..	20	0	0			
Parwich ditto	0	4	6			
Winster.....	8	6	10			
South Normanton.....	2	0	0			
Breadsall Association ..	6	4	6			
Coll. after Sermon on Fast Day, by the Rev. H. R. Crewe	4	7	9			
Shardlow Association ..	18	9	4			
Elvaston ditto.....	3	8	8			
Cromford ditto	11	0	0			
Ockbrook.....	12	15	6			
Long Eaton	5	10	7			
Derwen, &c..	8	0	0	0	12	3
Devonport and Stonehouse	..			110	5	9
Dinas, Newport Branch...	20	0	0			
Dolgelley.....112	16	4		20	11	6
Doncaster	25	0	0	22	4	4
Ladies.....	10	0	0			
Hatfield	1	5	4			
Marr Ladies	3	0	0			
Dorchester	..			10	5	9
Dorking	..			3	17	3
Dudley	14	9	0	37	9	8
Ladies	7	2	5			
Dunmow.....	53	7	4			
Dunstable	19	9	1	30	17	4
Durham.....	20	0	0	0	18	0
Dyffryn, Gwynfryn, &c....	74	0	0	14	10	0
Edinburgh.....	1	5	0			
Ladies	36	4	6			
Scone United Presb. Cong.	1	10	0			
Balbegre....ditto.....	1	0	0			
Edinburgh South Collegedo.	4	0	0			
Stromness Bible Society,	5	4	6			
Sabbath School of Elder Street Cong., Edinb..	2	5	0			
A Captain and his lady..	1	0	0			
Edmonton.....	..			9	8	8
Epsom.....	10	0	0			
Evesham	20	0	0	25	19	6
Ladies.....	4	0	0			
Broadway	18	0	0			
Alcester	7	18	7			
Bidford and Salford	13	10	3			
Pershore	13	7	2			
Fareham	..			1	16	6
Faringdon	19	0	0	14	10	1
Ladies' Association.....	21	0	0			
Farnham.....	..			11	3	5
Festiniog.....	7	0	0	6	0	0
Fishguard.....	52	18	0	7	2	0
Fordingbridge	..			5	17	9
Forest of Dean.....	20	11	4	37	1	6
Fredericton, N.B..... ...	50	0	0	76	18	3
Gainsborough	30	0	0	48	0	0
T. L. Warner, Esq.....	10	0	0			
Geelong.....	..			50	0	0
Glasgow.....	92	7	0			
Glastonbury and Street ...	..			7	1	1
Gloucester	25	0	0	24	18	2
Goole and Marshland	0	17	4	11	0	0
Ladies' Association.....	9	17	6			
Armin.....	5	12	10			
Garthorpe	8	18	9			
Rawcliff.....	6	17	9			
Snaith and Cowick.....	16	17	9	1	4	0
Gosport Ladies.....	..			4	5	3
Grantham	40	0	0	18	2	11
Ladies' Association.....	3	0	0			
Great Ponton	1	12	0			
Sedgbrook and East Allington	4	1	2			
Ropsley	0	15	5			
Hough	0	15	2			

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	Free Contributions.			Purchase Account.		
Grantham *continued*—						
Great Gonerby	1	11	1			
Denton	0	19	6			
Old Spittlegate	3	1	7			
Do. School Children, Reform Wesleyan Sunday Scholars	9	7	10			
	1	6	6			
Captain Norris's Box,	0	17	10			
Mrs. Cokling's ditto,	0	1	5			
Gravesend Branch		..		..	6	5	4
Ladies	3	8	4	..	6	12	6
Great Missenden		..		..	3	4	10
Guildford	10	10	10	..	8	10	3
Ladies' Association	16	0	0				
Hackney	45	4	9	..	73	17	11
Hadley, Barnet, &c.		..		..	5	7	2
Halifax (*Yorkshire*)		..		..	0	16	0
Hampshire	51	13	9	..	19	4	8
Hampstead		..		..	88	0	1
Hanley and Shelton		..		..	32	0	0
Hants, North-East		..		..	1	1	0
Odiham		..		..	0	12	0
Haverfordwest	25	0	0	..	13	14	9
Hay	7	0	0	..	5	13	9
Ladies	2	0	0				
Glasbury	4	0	0				
Huntingdon	14	0	0				
Hemel Hempstead	8	12	9				
Hereford		..		..	42	12	3
Ladies	20	0	0				
Leominster	10	0	0				
Ross	6	0	0				
Kenchester	7	0	0				
Preston and Blakemere,	1	7	2				
Highgate	9	12	6				
Hirwaen	10	0	0				
Hitchin		..		..	71	19	6
Hope, Cymau	3	0	0				
Horncastle	26	6	5	..	21	4	1
Howden	22	0	0				
Huddersfield	70	19	6	..	84	15	9
Hull	109	10	1	..	297	13	4
North Cave	4	4	8				
Ilfracombe		..		..	16	10	9
Isle of Ely		..		..	56	5	0
Isle of Man	36	16	3	..	8	11	8
Crescent Acad. Juv. Asso.	3	19	0				
Andreas Branch	10	4	0				
Castletown ditto	7	0	0				
Ditto Ladies	40	0	0				
Peel Ladies	6	0	0				
Isle of Sheppey		..		..	8	19	8
Isle of Thanet	32	14	10	..	53	5	1
Margate Ladies	15	0	0				
Ramsgate ditto	30	0	0				
Islington	169	0	0	..	35	18	5
Jewin Crescent Welsh	60	0	0				
Keighley		..		..	5	0	0
Kendal		..		..	26	19	5
Ambleside Association	23	7	4				
Appleby	10	0	0				
Brough	1	2	4				
Crosthwaite	1	18	3				
Burneside	3	14	5				
Crook	2	3	4				
Dent	3	3	0				
Endmoor	5	7	7				
Grayrigg, &c.	3	12	4				
Hutton	1	15	0				
Hawkshead	1	0	0				
Howgill	2	0	2				
Kendal Ladies	20	0	0				
Kirkby Lonsdale	17	14	2				
Kirkby Stephen	15	12	10				
Milnthorpe	18	5	0				
Orton	7	1	0				
Sedbergh	5	0	0				
Staveley	6	0	0				
Temple Sowerby	10	0	0				
Windermere	14	8	5				

	Free Contributions.			Purchase Account.		
Kensington	10	0	0	..	15	9	6
Fulham	2	7	2				
Kettering	26	0	3	..	43	19	9
Kingsbridge		..		..	6	17	10
Kingston-on-Thames	25	0	0	..	0	14	7
Kirkby Lonsdale	15	3	8				
Kirton-in-Lindsey		..		..	21	19	9
Messingham	5	0	0				
Frodingham	16	0	0				
East Butterwick	4	0	0				
Botteaford	2	0	0				
Willoughton	0	12	0				
Knaresborough	13	8	6	..	24	8	0
Ladies	16	18	2				
Belle View Juvenile Association	10	17	1				
Windsor-House Juvenile Association	3	12	1				
Knottingley		..		..	5	0	0
Lancaster	0	6	3	..	13	5	7
Launceston		..		..	11	3	6
Lavenham	14	9	0				
Leeds	66	6	6	..	244	2	0
Morley	13	11	6				
Harrogate	22	10	8				
Boston Spa	10	12	6				
Spofforth	6	17	2				
Woodside	2	0	0				
Headingley	15	15	2				
Farnley	7	12	0				
Leek and Moorlands		..		..	2	14	6
Leeswood	8	15	0	..	6	15	2
Lichfield		..		..	0	12	0
Lincoln	235	0	2	..	74	17	7
Little Horton		..		..	0	12	6
Liverpool	400	0	0	..	184	6	8
Ladies	100	0	0				
Welsh	380	0	0				
Llanarmon Dyffryn Ceirlog	5	0	0	..	5	0	0
Llanarmon-in-Ial	6	0	0	..	5	0	0
Llanasa	4	10	0	..	7	16	6
Llanbrynmair	18	0	0				
Llandebie	5	0	0	..	3	7	0
Llandegai, &c.		..		..	11	11	11
Llandysilio (*Pemb.*)	35	0	0				
Llandovery: Mr. D. Davies,	1	1	0				
Rhandirmwya	1	11	0				
Llansadwrn	1	0	0				
Llandudno	24	1	0	..	2	19	0
Llandeusant and Gwynfal	10	0	0				
Llandyssyl	25	0	0	..	15	0	0
Llanelly	10	0	0	..	50	0	0
Llanerchymedd	60	0	0				
Llanfair	17	15	4	..	17	10	0
Llangadvan	3	5	6	..	3	5	0
Llangammarch	16	17	0	..	16	3	7
Llangollen: Glyndyfrdwy	2	0	0	..	5	7	6
Llangybi	35	0	0	..	18	14	4
Llanrwst	20	0	0	..	19	0	0
Llansantffraid (*Merioneth.*)	1	14	0	..	4	14	8
Llansantffraid-yn-Meelan		..		..	7	0	0
Llanslin	8	0	11	..	6	1	0
Llanynys	2	13	0				
London, City Ladies	31	19	8	..	13	3	9
London, North-East	18	14	1	..	200	0	0
Haggerstone Ladies	7	0	6				
Hoxton ditto	13	2	2				
Moorfields ditto	11	3	3				
London, N.-West	80	0	0	..	87	10	10
Long Preston	4	6	0				
Loughborough		..		..	1	0	0
Louth	25	0	0	..	40	0	0
Binbrook	5	0	0				
Ludlow		..		..	9	14	10
Luton		..		..	5	10	4
Macclesfield		..		..	20	0	0
Madeley		..		..	4	8	1
Maentwrog	7	0	0	..	12	16	5
Maidenhead		..		..	4	13	10

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	Free Contributions.			Purchase Account.		
Maidstone	25	0	0			
Ladies	13	12	2			
Nettlestead	2	5	0			
Aylesford	14	3	11			
Malvern	7	13	2			
Manchester and Salford	..	..		..	128	1	4
Ladies	150	0	0			
Accrington	3	0	0			
Ashton and Sale	20	0	0			
Haslingdon	45	0	0			
Mansfield		..		..	0	18	0
Annesley Woodhouse	0	18	3			
Mansfield ditto	3	4	1			
Sutton Forest Side	1	19	8			
Sutton-in-Ashfield	3	10	0			
Margam	7	0	0			
Market Drayton	10	0	0	..	0	8	0
Market Weighton	12	15	4	..	3	10	0
Meivod	10	0	0			
Melkden and Dyserth	7	2	5	..	11	13	8
Mere		..		..	1	1	9
Merthyr Tydvil	16	2	0	..	12	18	0
Middlesex, South-West		..		..	11	1	8
Acton	5	0	0			
Brentford	11	12	0			
Ealing	7	19	2			
Hounslow	7	0	0			
Isleworth	15	0	0			
Mill Hill	9	3	11	..	0	16	1
Milborne Port	24	13	6	..	10	6	6
Miramichi	22	2	0	..	7	10	0
Mitcham Ladies	12	18	9	..	0	5	10
Mochdre	23	15	6	..	15	12	6
Mold	10	0	0	..	15	13	6
Montreal	250	0	0			
Mostyn	10	0	0	..	10	0	0
Nailsworth	10	0	0	..	5	0	0
Neath		..		..	34	0	0
Nevin	56	15	11	..	19	6	0
Newark		..		..	6	8	9
Ladies' Association	5	0	0			
Cromwell	6	13	3			
Norwell	0	8	8			
Hawton	14	13	8			
Balderton	4	1	9			
Carlton-on-Trent	0	12	0			
New Brunswick		..		..	282	5	2
Newbury	46	9	1	..	29	6	2
Ladies' Association	24	0	0			
Juvenile....ditto	3	7	3			
Thatcham Ladies' ditto	5	0	0			
Hungerford Branch	56	12	11	..	4	6	2
Ladies'....ditto	17	0	0			
Juvenile....ditto	1	11	8			
Shalbourne	4	15	5			
Newcastle Emlyn	17	0	0	..	20	0	0
Miss Walters, for Turkey	3	0	0			
Newcastle-on-Tyne		..		..	76	9	9
New Glasgow, N.S.	17	12	0			
Ladies' Branch	6	8	0			
New Lanark	5	0	0	..	0	10	0
Newmarket (*Flintshire*)	7	0	3	..	5	9	10
Newport (*Monmouthshire*)	40	0	0			
Newport (*Salop*)		..		..	0	19	6
Newport Ladies (Isle of Wight)		..		..	1	12	6
Newport Pagnell: A Thank Offering	1	0	0			
Stoke Golding	5	0	0			
New Quay	32	0	0	..	10	17	4
Wig Branch	9	0	0			
Newtown (*Montgomerysh.*)		..		..	10	5	11
Norfolk and Norwich		..		..	257	4	5
Hempnall Association	6	10	7			
Old Buckenham ditto	0	19	3			
Ringland ditto	1	17	0			
St. Faith's....ditto	1	18	6			
Aylsham Branch:						
Burgh Association	1	1	10			
Bungay Branch	2	13	1			

	Free Contributions.			Purchase Account.		
Norfolk and Norwich, *continued*—						
Dereham Branch:						
Garveston Asso.	1	1	0			
Lyng ditto	1	4	0			
Diss Branch:						
Dickleburgh Asso.	8	3	10			
Downham Branch	15	0	0			
Harleston ditto	8	9	6			
Ditto Ladies' Asso.	7	18	8			
Alburgh....ditto	1	11	9			
Denton....ditto	1	1	0			
Fressingfield ditto	1	11	0			
Wingfield ...ditto	0	18	6			
Lynn Branch	20	0	0			
Congham Asso.	1	3	6			
Gayton....ditto	2	6	0			
Massingham ditto	1	15	0			
North Walsham Branch,	5	0	0			
Bacton ....ditto	1	9	4			
Catfield ....ditto	8	3	8			
East Ruston ....ditto	0	13	6			
Felmingham ....ditto	4	12	4			
Gimmingham....ditto	3	14	0			
Happisburgh ....ditto	3	13	4			
Hickling ....ditto	1	8	9			
Ludham ....ditto	2	6	0			
Mundesley ....ditto	6	10	0			
Neatishead ....ditto	3	10	1			
Potter Heigham ditto	3	0	0			
Stalham ....ditto	7	3	0			
Smallburgh, ... ditto	0	6	0			
Swanton Abbott ditto	5	4	7			
Trunch ....ditto	1	4	9			
Worstead ....ditto	10	10	0			
Northwold Branch	32	13	1			
Reepham Branch:						
Lenwade Association	4	19	4			
Swaffham Branch:						
Cressingham Asso.	2	0	0			
Litcham....ditto	6	6	0			
Watton Branch:						
Saham Association	2	7	0			
Wells Branch:						
Holkham Association,	0	10	0			
Wymondham Branch:						
Barford Association	2	19	0			
Northampton		..		..	31	9	0
Spratton Association	2	0	0			
Scaldwell	1	0	0			
Welford	2	2	0			
Northfleet		..		..	3	14	6
North Pancras	11	12	10	..	4	2	3
Kentish Town Ladies	20	19	2			
Camden Town ditto	4	8	0			
Harrington Square do.	5	0	0			
Albany Street ditto	8	0	0			
Norwood Ladies	20	0	0	..	1	15	1
Nottingham		..		..	84	5	5
Ladies	12	0	0			
Eastwood	2	0	0			
East Bridgeford	0	16	6			
Sneinton	12	0	0			
Radcliffe	15	4	0			
Nuttall	7	10	0			
Ruddington	8	0	0			
Babington	2	0	0			
Oldham	35	0	0	..	15	0	0
Oswestry	45	0	0	..	9	11	10
Otley	30	0	0			
Oxford	77	15	10			
Pandy Llangerrnw	2	4	0	..	2	4	0
Pembroke and Pembroke Dock	35	0	0			
Penmorfa	28	0	0	..	10	14	6
Tanygroes	7	0	0			
Pentonville, &c.		..		..	15	14	3
Peterborough		..		..	31	16	7
Pictou, Nova Scotia	36	10	8			
Salem Ch. Religious Soc.	5	4	0			
West River Cong.	14	8	0			

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	Free Contributions.			Purchase Account.		
Plymouth Ladies	40	0	0			
Pontypool	10	0	0			
Poole		..		..	18	5	9
Portsea	10	0	0	..	14	0	1
Portsmouth Dock-yard	2	8	0	..	4	6	0
Preston		..		..	32	0	0
Prince Edward's Island		..		..	90	14	0
New Glasgow Branch	8	13	2				
Pwllheli	52	12	0				
Rawreth	1	3	11				
Rawtenstall	80	0	0	..	20	0	0
Redditch	6	12	4				
Retford	10	0	0	..	27	5	6
Rhuddlan	8	0	0	..	2	0	0
Rhyader	15	6	0	..	11	15	10
Richmond (*Yorkshire*)	15	0	1	..	6	13	7
Richmond (*Surrey*)	40	19	8				
Ladies	10	0	0				
Kew Ladies	6	5	0				
Ripon	18	0	0	..	12	5	6
Pateley Bridge	5	0	0				
Romford	7	2	5	..	1	10	0
Romsey	45	5	3	..	24	19	6
Nursling	5	10	0				
Rotherham	70	0	0	..	30	4	6
Rugby	15	0	0				
Ruthin	28	0	0				
Saffron Walden		..		..	56	0	7
A Friend	5	0	0				
First-fruits of a Farm	2	0	0				
Salisbury and Wilton		..		..	30	0	0
Savoy Ladies	9	0	0				
Scarborough		..		..	1	8	0
Sevenoaks and Westerham,	9	0	0	..	21	11	8
Ladies' Association	21	10	0				
Gentlemen's ditto	12	12	0				
Twig Society	2	4	10				
Blossom Society	3	10	1				
Ightham Association	0	18	3				
Westerham ditto	4	13	10				
Ditto Twig	0	8	8				
Mrs. Streatfield	9	10	0				
Coll. by a poor Widow	0	18	0				
Shaftesbury & Gillingham		..		..	10	0	0
Sheffield: Shapeltown Asso.	8	4	4				
Shepton Mallet	40	0	0	..	9	10	9
Sherborne		..		..	6	4	8
Shropshire	32	11	6	..	167	8	6
Sittingbourne	3	14	10	..	6	10	0
Ladies	2	2	0				
Rainham	6	0	0				
Skipton		..		..	10	10	0
Addingham	1	10	0				
Bolton Abbey	5	0	0				
Kirby Malhamdale	3	0	0				
Sleaford		..		..	37	4	11
Sleaford Ladies' Asso.	10	0	0				
Ancaster and Wilsford	10	0	0				
Anwick	0	14	7				
Billingboro' & Horbling, Cranwell (Collections at Meetings)	1	10	0				
	7	10	0				
Dorrington	3	10	0				
Ewerby & Ewerby Thorpe,	11	0	0				
Folkingham	1	10	0				
Great & Little Hale	1	10	0				
Heckington	4	10	0				
Metheringham	5	0	0				
Osbournby & Aswarby	6	0	0				
Rowston & Kirkby Green,	4	0	0				
Silk Willoughby & Swarby,	6	0	0				
South Kyme	1	7	0				
Scredington	0	12	0				
Sloane Street and Belgrave Ladies	59	16	0	..	39	13	3
Somerset		..		..	5	8	0
Taunton Department	40	0	0				
Ditto Ladies	22	0	0				
Somerset, N.E.: Downside	5	5	0				
Midsomer Norton	19	1	3				
South Molton	10	0	0				
Southwark	162	15	11	..	120	10	7
South African		..		..	100	0	0
Spalding	10	0	0				
Spilsby	20	0	0	..	3	0	5
Ladies	12	0	0				
Burr	7	0	0				
Wainfleet	29	0	2				
St. Alban's		..		..	7	6	0
St. David's and Dewesland	60	0	0				
Stafford		..		..	36	17	4
Ladies' Association	10	0	0				
Sandon Ladies	10	10	0				
Rugeley	15	18	6				
Ditto Ladies	6	12	6				
Staines		..		..	6	7	2
Stamford	34	12	0	..	36	8	0
Stirling	28	0	0				
Stockbridge	8	0	0				
Stockport		..		..	33	10	5
Ladies' Association	20	0	0				
Stoke Newington	21	11	7	..	6	5	3
Stone	9	13	3				
Stratford-on-Avon	15	0	0	..	8	9	1
Ladies	3	0	0				
Streatham, Tooting, &c.	29	0	0	..	5	0	0
Stroud	25	0	0	..	17	0	0
Suffolk, East		..		..	142	8	9
Sussex, East	60	0	0	..	136	0	10
Sussex, West	35	1	6				
Swanscombe & Greenhithe,	10	4	0	..	4	7	11
Swansea		..		..	108	13	6
Welsh Branch	22	2	0				
Kilvey Association	15	0	0				
Sydenham	12	17	6				
Ladies	10	0	0	..	1	4	0
Talbach	5	0	0				
Tavistock		..		..	30	0	0
Teddington	5	0	1	..	11	15	11
Teignmouth		..		..	19	2	0
Tenby Ladies		..		..	3	7	9
Tewkesbury	20	0	0				
Thirak		..		..	10	8	6
Thrapstone	9	0	0	..	6	0	0
Tindale Ward	10	0	0	..	10	19	9
Titchfield	21	3	9	..	0	13	0
Toronto		..		..	651	2	11
Port Hope	17	5	5				
Chippawa	4	0	9				
Columbus	4	0	9				
Whitby	16	2	10				
Hannahsville	5	13	0				
Paris	8	1	6				
Mount Pleasant	8	1	6				
Woodstock	10	1	10				
Embro	24	4	4				
Beachville	3	13	3				
Stratford	16	2	10				
Berlin	16	2	10				
Guelph	20	3	8				
Goderich	16	2	10				
Elora	16	2	10				
Fergus	10	1	10				
Owen Sound	16	2	10				
Blenheim	20	3	8				
London Township	4	0	9				
Blanchard	4	0	9				
Two Misses Mickle, Guelph,	0	12	1				
Miss Mickle	0	16	1				
Hamilton Branch	50	0	0				
Tottenham Ladies		..		..	5	8	10
Totteridge, Whetstone, &c.	30	0	0	..	1	13	4
Towcester	1	0	0				
Towyn	84	6	0	..	33	5	0
Aberdovey	15	14	0				
Trawsfynydd	10	0	0				
Tredegar	20	0	0				
Tring and Berkhampstead		..		..	3	0	0
Tunbridge Wells		..		..	6	1	6
Ladies	20	0	0				

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	Free Contributions.			Purchase Account.		
Tunstall	15	0	0	5	0	0
Tutbury	30	0	0			
Tuxford	5	15	10			
Tymawr	20	0	0	6	9	3
Ulverstone and Furness Ladies	12	0	0	1	10	0
Usk	6	5	1	5	14	11
Van Diemen's Land	115	0	0			
Proceeds of a Bazaar at Green's Pond, for Chinese Bibles	85	0	0			
Wallingford	31	16	7	10	6	0
Waltham Abbey	27	15	0			
Walthamstow Ladies	81	8	6	1	10	5
Wanstead & Leytonstone	10	17	0			
Warrington		..		4	6	4
Warwick		..		17	12	9
Watlington	9	7	4	2	4	0
Weald of Kent	23	0	0	1	10	0
Cranbrook Ladies	15	0	0			
Sissinghurst ditto, 1854.	7	0	0			
Ditto ditto, 1855.	6	0	0			
Wellingborough		..		10	5	8
Wellington (*Somersetshire*)		..		5	19	5
Ladies' Association	28	0	0			
Welshpool	19	13	6	6	14	3
Wendover	9	12	7			
Wensleydale	3	0	0			
Hawes Branch	18	0	0			
West Bromwich	30	0	0	36	0	0
West Ham		..		1	15	0
Westminster	185	12	11	45	6	0
Whitby	60	0	0	34	19	2
Whitehaven		..		27	12	3
Wickham		..		0	12	0
Willenhall	5	0	0	14	1	4
Wiltshire: Allcannings Asso.	2	16	6			
Bradford Branch	24	3	0			
Calne ditto	25	0	0			
Ditto Ladies	11	0	0			
Corsham Branch	10	0	4			
Cricklade ditto	10	0	0			
Chippenham ditto	25	0	0			
Devizes ditto	53	18	4			
Ditto Ladies	15	0	0			
Highworth Branch	10	0	0			
Lavington Association	2	11	6			
Melksham Branch	27	13	6			
Pewsey ditto	18	0	0			
Shrewton ditto	1	4	4			
Trowbridge ditto	30	0	0			
Westbury ditto	10	0	0			
Wotton Bassett ditto	1	11	6			
Wimborne		..		32	1	4
Windsor and Eton	63	16	3	31	19	1
Winslow	8	0	0	0	12	0
Wokingham	11	1	0	2	7	7
Wolverhampton	1	1	0	49	5	1
Woolwich	15	0	0			
Ladies	12	5	0			
Worcester	50	0	0	56	0	0
Stourport	24	0	0			
Workington	20	16	0	0	12	0
Worksop		..		11	8	0
Worksop Association	7	0	0			
Wotton-under-Edge		..		27	6	9
Kingswood	10	17	10			
Wrexham	56	5	1			
Wycombe	40	0	0	11	12	6
Ladies	12	0	0			
Yarmouth Ladies, N.S.	11	3	0			
Yeovil	37	0	0			
York	146	16	3	270	12	10
Legacy of H. Thompson, Esq.	50	0	0			
York Ladies	31	12	4			
Malton	30	4	0			
Ditto Ladies	18	13	8			
Easingwold	16	13	3			
Ditto Ladies	8	6	5			
Tadcaster	3	13	11			
Ditto Ladies	18	12	1			
Selby	38	9	0			
Pocklington	6	15	10			
Wig Hill, by the Rev. Dr. Jessop	4	7	6			
Masham, by Miss Wilson	3	12	0			
Ystradgynlais	22	1	0			

DONATIONS OF TEN POUNDS & UPWARDS.

A Friend at Falkirk	15	0	0
Barclay, J. G., Esq. (*add.*)	50	0	0
Cavendish, Hon. R. (*ann.*)	25	0	0
Dodd, Miss E., Cloverley	20	0	0
Gerahty, Rev. E., Dublin	10	0	0
Gosse, H. Esq., Epsom (*add*)	10	0	0
Grane, Mrs., Proceeds of Sale of Work	17	0	0
Matheson, W. Esq., Pictou (*add.*)	50	0	0
Papillon, T. Esq., Crowhurst Park	25	0	0
Parsons, Elias, Esq., Darlington	100	0	0
Risdon, Mrs., Birlingham (*add.*)	10	0	0
Warner, Thomas, Esq., Brighton	20	0	0
Whitehead, Peter, Esq., Rawtenstall (*add.*)	50	0	0
Williams, W. Esq., Stamford Hill	10	10	0

LEGACIES OF TEN POUNDS & UPWARDS.

Armstrong, Rev. M., late of Bury St. Edmund's (*less duty*)	100	0	0
Crosley, Miss Mary, late of Dyffryn Dulas	100	0	0
Getty, Robert, Esq., late of Belfast (*duty free*)	300	0	0
Lock, Mrs. E., late of Pembroke	19	19	0
Marshall, Miss Ellen, late of Bristol (*less duty*)	600	0	0
Storry, Rev. J. B., late of Great Tey (*duty free*)	100	0	0
Strivens, Miss Sophia, late of Ramsgate	25	0	0

COLLECTIONS.

At Helensburgh, by Mr. J. M'Callum	1	5	4
At Seaton Carew Church, by the Rev. J. Lawson, for Turkey and the East	4	9	4
By Miss R. Cole, Emberton	1	1	6
By Miss E. Hailstone	0	11	8
By Miss Bathurst, Amberley	0	19	0
By Mrs. Blackwell, ditto	0	18	6
By Mrs. Farish, Carlisle	2	15	1
By Mrs. E. S. Wilkinson, Notting Hill Sq.	0	5	0

CONTRIBUTIONS TO THE JUBILEE FUND,

RECEIVED IN MARCH, 1855.

Auckland, New Zealand, Coll. at High Street Indep. Chap. by Rev. A. Macdonald	6	4	6	
Dr. Phillison	2	0	0	
				8 4 6
Batcheler, Mr. F. A.				0 1 0
Bloomsbury, &c. Society, Queen Square Association				1 0 0
Boston, G. W. Parrott, Esq., jun.				0 15 6
Bradford (*Yorkshire*) Jas. Farrar, Esq.				1 1 0
Bristol Society (*add.*)				75 11 2
Builth Society				5 0 0
Halifax (*Yorksh.*), Coll. by Elis. Barker.				0 7 7
H. L. Hare, Esq., Hull				1 1 0
Hull Society, R.T., per A. Terry, Esq.				20 0 0
Isle of Man Soc.: Douglas, Mr. Suter				1 0 0
Jaffna, Ceylon				45 0 0
Liverpool Society, Coll. by a few friends at Independent Chapel, Ormskirk	0	16	6	
Ormskirk Association	2	0	0	
				2 16 6

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Llandyssilio, Mrs. Griffith, Domgay Cottage	5	0	0
Macclesfield Ladies' Society, proceeds of Sale of Work	4	3	6
Norfolk and Norwich Society.....(*add.*)	0	11	0
Prince Edward's Island	0	4	0
Roberts, Miss, Beaumaris	0	10	0
Toronto Society, Owen Sound Branch	1	10	3
Wallingford Society, Miss Fairthorne	2	7	0
Wimborne Society *for Benevolent Fund*	0	5	4
Worcester Society, Redditch	1	0	0
Yeovil Society.....(*add.*)	0	10	6
York Society.....(*add.*)	1	1	0
	179	0	10
Deduct entered in error for Richmond Society	2	6	9
	176	14	1
Previously acknowledged	69,914	15	5
	£70,091	9	6

CONTRIBUTIONS TO THE CHINESE NEW-TESTAMENT FUND,

RECEIVED IN MARCH, 1855.

	Copies.	£	s.	d.
Romsey Society	161..	2	13	8
Associate Congregation of Seceders in Berwick	63..	1	1	0
Isle of Man:				
Douglas: Mr. Suter	60..	1	0	0
Coll. by Mr. Pallin	61..	1	0	4
Ballaugh Ladies	91½..	1	10	6
Castletown Ladies:				
Coll. by Miss Corrin	120..	2	0	0
Coll. by Lieut.-Col. Hanwell	31½..	0	10	5
Coll. by Miss Brine	24½..	0	6	1
St. Paul's, Covent Garden, per Rev. H. Hutton (balance)	116½..	1	16	10
Miss Sophia Bowcher	6..	1	0	0
Miss L. Bowcher	30..	0	10	0
Totteridge, per Rev. W. M. Charlton	7½..	0	2	6
Croydon, a Maid Servant	7½..	0	2	6
A Friend, Falkirk, per Rev. L. H. Irving	300..	5	0	0
Halesowen:				
Ven. Archd. Hone and Mrs. Hone	100..	1	15	4
John Green, esq.	100..	1	13	4
Mr. and Mrs. Moore	100..	1	13	4
Mrs & Miss Bissell, The Lodge	100..	1	13	4
Mr. and Mrs Temm	200..	3	6	8
Mr. & Mrs. Homfray	100..	1	13	4
Mr. & Mrs. T. Homfray	100..	1	13	4
Mr. and Mrs. Bissell, Webs Green	60..	1	0	0
Mrs J. Bissell, Greenfield	30..	0	10	0
Mrs. Lea Smith	60..	1	0	0
Mr. & Mrs T. W. Darby	60..	0	10	0
Miss Brewin	60..	1	0	0
Miss Attwood	60 .	1	0	0
Mr. J. Bissell	30..	0	10	0
Mr. & Mrs. C. Green	60..	1	0	0
Mr. & Mrs G. Thomson	60..	0	10	0
Mrs. Grove & Miss Pryan	30..	0	10	0
Mrs. T. G. Woodhouse	15..	0	5	0
Mrs. and Miss Hone	15..	0	5	0
Mr. & Mrs N. Hingley	60..	1	0	0
Mr & Mrs W. T Hodgetts	30..	0	10	0
Mr. and Mrs. Purser	30..	0	10	0
Rev. F. T. & Mrs. Clark	30..	0	10	0
Halesowen Qrtly Meet. of Ch Miss Soc.	10..	0	3	4
Picton: Salem Congreg.	576..	9	12	0
Female Miss. Asso., Free Ch., R Hill & Cannibo.	240..	4	0	0
Cascumpic & Kildare	16..	0	5	4
Glasgow: St. Mark's Sabbath Schools	60..	1	0	0
Chalford Indep. Sund. Sch.	24..	0	8	0
Coll. by a Member of the Rev. J. Fenn's Congregation, Blackheath:				
Bishop of Calcutta	300..	5	0	0
Friends and Pupils	96..	0	12	0
Richmond Soc. (Surrey)	84½..	1	8	3
Southampton, per Miss Tooner:				
Miss Warren's Servants	22½..	0	7	6
Indep. Chap Sch. Child.	15..	0	5	0
Sydenham Ladies	183..	3	1	0
Tywyn, Aberdyfey	106..	1	15	0
Melksham: Coll. by Miss C. Kearick	35..	0	11	8
Clapham Society (add.)	60..	1	0	0
Roger Evans, Esq. and Family, Menai Bridge	100..	1	13	4
Bushbury Soc., per Rev. W. Lister	84½..	1	8	2
Bristol Society	1681½..	26	7	2
Devon & Exeter Society:				
Bovey Tracey: Coll. by Miss J. Langley	91½..	1	10	5
Coll. by Miss E. A. Croker	25½..	0	8	6
Coll. by Miss Clampett	23½..	0	7	9
Exeter Ladies: Don. at Annual Meeting	9..	0	3	0
Stratton: per Mrs. Coombe	38..	1	9	4
Dartmouth: per Mr. S. Dalmon	90..	1	10	0
Hereford: Wesleyan Soc.				
Ratteras Society	180..	3	0	0
Ratteras Society	339..	5	13	0
Barton-on-Humber: Killingholme	192..	3	4	0
Horncastle Indep. Sun Sch.	90..	1	10	0
Wesleyan ditto	192..	3	4	0
Stratford-on-Avon: Coll. at Meeting	304½..	5	1	7
Coll. by Mrs. Tomes, Miss Tysoe, and Mrs. Cubett	102..	1	14	0
Lincoln: Mr. J Hayward	60 .	1	0	0
Wragby Association	129..	2	3	0
Worcester: Redditch Asso.	20..	0	10	0
Berwick Society	36..	0	6	0
Beaminster Society	49½..	0	16	6
Jersey	1..	0	0	4
Weald of Kent Society	54..	0	18	0
Blackheath Soc.: Deptford Ladies	40½ .	0	13	6
Bardney: Coll. Weal. Chap.	84½..	1	8	2
Liverpool:				
Coll. by Rev. R. Powell	153..	2	11	0
Friend, per Miss Alport	63..	1	1	0
Friend, per Rev. F. Parry	30..	0	10	0
Bootle Ladies' Asso.	180..	3	0	0
Mrs. Fletcher	22½..	0	7	6
M. Jones, per Mr. Jackson	30..	0	10	0
Mr. Hargreaves, Birkenhead	60..	1	0	0
Mr. Leyland	5½..	0	1	9
Ormskirk Asso.	105..	1	15	0
Coll. by Mr. J Kemp	21..	0	7	0
Interest from the Bank	99 .	1	13	0
Toronto: Stouffville Soc.	19½..	0	6	6
London Township ditto	247..	4	0	9
Blanchard Jav. Asso.	414½..	8	18	1
Prince Edward's Island	84½..	1	8	10
Windsor: Miss Cookesley, Eaton	30..	0	10	0
Bradford (*York-shire*) by Rev. H. B. Creake	222..	3	14	0
By Miss Collins	42½..	0	14	2
By Rev. W. J. Burfield	186½..	3	2	2
A Hoarded Relic	18 .	0	6	0
Leeds: Harrowgate Branch	148..	2	9	4
Rev. J. P. Langley	30..	0	10	0
Boston:				
Coll. by Mr. A. Duddles, Tumby Wood Side	204..	3	3	0
General Baptist Chapel, Commeeby	60..	1	0	0
Wesleyan Chapel, ditto	51..	0	17	0
Mrs C. Yeamans, Boston	264..	0	4	10
Rev A. D. Parkinson, Boston	18..	0	5	0
Coll. by Miss C. Pakenham, Celbridge	90..	1	10	0
Cinque Ports Society	120..	2	0	0
Abbotsbury, friends at	60..	1	0	0
Isle of Thanet: Miss Hayne	160..	2	13	4
Miss Kine	160..	2	13	4
Boys at Christ Ch. Sch.	14..	0	4	8
Mr. Wood	3..	0	1	0
Coll. by Mrs. Kennett	90..	1	10	0
Master Wilson	27..	0	9	0
Master Nimmo	6..	0	2	0
Miss Bing	6..	0	2	0
Wallingford: Rev. R. B. Fleher	120..	2	0	0
Mr. W. S. Clarke	15..	0	5	0
Kentish Town Ladies:				
Master C. Handiyde	9½..	0	3	2
Mr. Hobson	60..	1	0	0
M. L. Meazier	6..	1	0	0
Mrs. Davidson	60..	1	0	0
Misses Warren	600..	10	0	0
Jaffna, Ceylon: Coll. by R. W. Davidson, Esq.	112½..	1	17	6
Hackney Society (add.)	145..	2	5	0
Somerset: Coll. by Mrs. Horton, Bradford	76½..	1	5	6
Newcastle-on-Tyne: Fellon:				
John Hudson, esq.	30..	0	10	0
Coll. by Miss C. Jowsey	26½..	0	8	9
Do. by Mr. A. Brown	20..	0	6	8
Do. by Mr. G. Bolam	15..	0	5	0
Do. by Miss A. Crozier	8..	0	2	8
Mrs. W. Thomson	4½..	0	1	6
A Poor Man	3..	0	1	0
A Widow's Mite	3..	0	1	0
Derby: Littleover Asso.	51..	0	1	10
Castle Donington Br.	82½..	0	10	9
Kendal Society (add.)	123..	2	1	0
Sleaford: John Tindale, jun., Esq., Ewerby	300..	5	0	0
Norfolk and Norwich:				
Rev. H. W. Jones, Runton	300..	5	0	0
Baptist Sabbath School, Neatishead	62½..	0	17	6
Coll. by G. S. Wright	67½..	1	2	6
Mr. Cooke, sen., Sutham	15..	0	5	0
Miss Mildet, Bilsingford	22..	0	11	0
Catfield Association	175..	2	18	4
Hampstead Society	1704..	28	16	10
A Youth at Ripley	3..	0	1	0
Yeovil Society (add.)	265¼..	4	5	2
Goole ditto (ditto)	241½..	4	0	6
Wimborne Mr. Parkinson	80..	0	16	8
Mrs Portinex	20..	0	6	8
Banbury: Miss W. Martyn, Chalcombe	7½..	0	2	6
Mr. T. Golby	30..	0	10	0
Brailes Ladies	17..	0	5	8
Coll. by Miss E. Smith	114..	1	18	8
Do. by Miss M. Archer	60..	1	0	0
Deddington Society	512..	8	10	8
	16098½..	268	6	7
Deduct entered in error, Warwick Soc.	420 ..	7	0	0
	15678½..	261	6	7
Previously acknowledged	2,240,473	37,340	7	8
	2,256,102½	37,601	14	3

Contributions may be sent to the Society's House, 10 Earl Street, Blackfriars, London; or to the Society's Bankers, Messrs WILLIAMS, DEACON, *and* CO., *Birchin Lane, London; advice being sent to Mr.* WILLIAM HITCHIN, *Accountant.*

W. M. Watts, Crown Court, Temple Bar.

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[No. 49.—May 31, 1855.]

FIFTY-FIRST ANNIVERSARY

OF THE

British and Foreign Bible Society.

On Wednesday, May the 2d, the Fifty-first Anniversary Meeting of the Society was held in Exeter Hall:*

THE RIGHT HON. THE EARL OF SHAFTESBURY, PRESIDENT, IN THE CHAIR.

The Rev. S. B. Bergne opened the proceedings by reading the 115th Psalm.

The Chairman then rose and said:—My good friends—On the Anniversaries of these great Religious Societies there is not, I think, much for the Chairman to do, beyond presiding over the business of the Meeting. I shall to-day observe that rule, and not stand between you and the Report by any preliminary observations; because the Report, I understand, will say far more than my speech, or any other speech, can convey; inasmuch as it will show that there has been this year a larger income than in any year, except the year of the Jubilee; and, I believe, a larger circulation of the copies of God's holy word than in any other year since the foundation of the Society. This is indeed matter of thanksgiving to Almighty God; and I must congratulate you upon such an issue as that, taking place as it does in the midst of war and tumult, of difficulty and danger, of perplexity and distraction of every kind. It is indeed, I must repeat, matter of deep thanksgiving to Almighty God, that this Society has been enabled, amidst such difficulties, to carry on with increasing effect its vigorous and its peaceful operations. I confess, I do think it was something little short of inspiration that put it into the hearts of those good men some years ago, to meet together and found this great Institution, to embrace the length and breadth of its mighty undertaking, and to contemplate with joy and prayer the great issues that it is about to effect upon the temporal and eternal condition of the human race. And I am most deeply convinced by every day's experience—the more I see, be it in high or low places, be it in public or in private, be it within the walls of Parliament, or without the walls of Parliament—the more I am convinced that the prosperity, not to say the existence of the British Empire, as an Empire, depends upon the depth and the vitality of her Religious Societies. Having said thus much, I will call upon the Secretary to read the Report, which, I believe, will prove to the full what I have now ventured to indicate.

* The Committee do not hold themselves responsible for sentiments uttered by the various speakers.

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An ABSTRACT of the REPORT of the Society's proceedings during the past year was then read by the Rev. R. FROST.

The RECEIPTS of the year ending March 31, 1855, are larger than those of any preceding year, with the exception of the Jubilee Year. The amount applicable to the GENERAL PURPOSES of the Society is 64,878*l.* 7*s.* 3*d.*, being 5221*l.* 18*s.* 7*d.* more than the preceding year. The amount received for BIBLES and TESTAMENTS is 59,600*l.* 2*s.* 3*d.*, making the Total Receipts from the ORDINARY SOURCES of Income 124,478*l.* 9*s.* 6*d.*

To the above must be added the sum of 3,694*l.* 4*s.* 11*d.*, further Contributions to the JUBILEE FUND, and also 7,860*l.* 1*s.* 3*d.* to the CHINESE NEW-TESTAMENT FUND; making a GRAND TOTAL of 136,032*l.* 15*s.* 8*d.*

The Issues of the Society for the year are as follows:

From the Dépôt at home . . . 1,018,882
From Dépôts abroad 431,994
} 1,450,876 copies,

being an increase of 83,348 over those of last year.

The TOTAL ISSUES of the Society now amount to 29,389,507 copies.

The EXPENDITURE of the year has amounted to 149,040*l.* 13*s.* 9*d.*, being an increase on the Net Payments of 29,782*l.* 18*s.* 8*d.*

The Society is under Engagements to the extent of 96,627*l.* 19*s.* 3*d.*

THE LORD BISHOP OF MEATH—My Lord, It is indeed a difficult task that you have imposed upon me—that of moving the adoption of the Report which has just been read; a Report so interesting, so varied, and so Christian, that any speech, however animated—any oratory, however varied—must fall dead upon the Christian ear. It is, however, a duty which is imposed upon me; and, as it identifies me, in some small degree, with the principles and practices of the British and Foreign Bible Society, I willingly answer to the call: I willingly come forward to pledge myself, that by every means in my power, by my prayers and my exertions, I will forward, in every way afforded to me by Providence, this great and important cause. I feel it indeed to be a privilege to spend and be spent in the cause of the Bible, for the cause of the Bible is the cause of the God of the Bible. Why is it, My Lord, that although, in gazing upon this vast crowd before me, I recognise but few personal acquaintances, and still fewer friends, I yet can venture to speak to you as brethren and sisters, having the same sympathies and feelings, the same wants and desires with myself? It is because we have a common object; it is because we trust, that the Bible has spoken to us collectively and individually; and wherever the Bible is brought home by the power of the Spirit of God to the heart, there the same sympathies, the same antipathies, the same feelings of love and distaste, are excited. And your Lordship knows, that to will the same, and to dislike the same, has been of ancient times declared to be the ground of real, true, and firm friendship. I therefore claim you all for my friends, for you are the friends, I trust, of the Bible; as my sisters and brethren in the Lord Jesus Christ, for we are all labouring, we trust, in one common cause, looking forward to the glorious termination of

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our course, and trusting to the same assistance of God's Holy Spirit. But, My Lord, the Report that we have just now heard has stated, and stated truly, that the British and Foreign Bible Society has been a great blessing to the human race; and however the philosopher or the sceptical philanthropist may be amazed at seeing the effect of the dissemination of the Book,—however he may wonder that that which he cannot comprehend should yet produce such wondrous results, we, My Lord, are not at a loss to account for these results. We know that with God's word, God's power does go forth; we know that it has been said, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it;" and we know, too, that the regeneration of the human race, the revival of true religion, the removal of ignorance and error, the dissipation of those clouds which, shadowing the human mind, have paralysed the human faculty, is but one part of the glorious work to which we look forward. We know that it is the effect of the Scriptures, by making man happy here, to give him a foretaste of the happiness hereafter, and that he is thus made meet for the inheritance of the saints in light, trusting in the merits of a crucified Saviour, and receiving the outpouring of the Spirit of his God. May I be permitted to say, that nothing but the Scriptures can raise the human mind, and enable man to use the faculties and powers bestowed upon him by God and by nature? Nothing but the Ithuriel touch of the Gospel spear can enable man to start up, throwing off the covering of ignorance, superstition, error, and sin, in all the emancipated strength of that liberty with which Christ has made us free.

Indeed, My Lord, this is a great—shall I say, it is a glorious—sight! For I do trust that every individual in this vast assembly will say with me, "The glory is to God only." It is indeed a great, and we trust that it is a glorious sight too, even to that God who has given us His Scriptures, and has preserved them to us; for we all meet here to-day, as ambassadors sent from different countries, different denominations, different sects and parties—if we might use such an expression—on this platform, for the purpose of testifying our reverence for the Bible, and to the God of the Bible, sacrificing all the mere circumstantials which divide, and for God's wise purposes will continue to divide, all real Christians in this world, in order that we should here anticipate and realise that union which will take place hereafter, when there will be no sect, no denomination, no dissent, no dissension, but all shall be united in the one Church, of which the great Head is and will be the Lord Jesus Christ. Yes, we come here to testify our reverence, not for *a* book, but for *the* Book; our reverence for that Book which has God for its Author, salvation for its end, and truth without any mixture of error for its contents; our reverence for that Book which does not merely contain the revelation of God's will, but which is the revelation of God's will—that Book which has been inspired by God, preserved by God, and given to man by God, in order to enable him to know God and to know himself; and in the course of which, as it passes through this world, not merely spiritual benefits will follow, but temporal too—civilisation, and freedom, and peace, and joy. Yes, My Lord, it is the Bible that we circulate; not the Bible of those individuals

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who would cut off a large portion of it, in order to select a portion which they might call by a peculiar name; not the Bible of the Spiritualist, who would select for himself certain portions of the word of God, casting the rest away as worthless; not the Bible of him who would assert that the inspiration of the Scriptures differs only from the inspiration of a Shakspeare and a Newton in degree, and not in kind. No; we take the Bible of our ancestors—the Bible, every page of which is moistened with the blood of martyrs—the Bible which has been handed down to us from Prophets, Apostles, Confessors, and Martyrs; and we take this up and say, "This, and this only, is the Bible we would circulate." It is reverence to this book that we came here to-day to offer. We are called, indeed, Bibliolaters, and other hard names; but if it be Bibliolatry to believe that the Bible is the word of God—that it is God speaking to man—that it is God appealing to man's conscience and informing man's reason—that every part of that Book is inspired—that we receive it as such—that we have no place on which to put our foot, except we hold that every part, and portion, and sentence of the Book is inspired and is the word of God—we will permit those who treat these subjects with indifference or scepticism to call us Bibliolaters. We confess we love the Bible; we regard the Bible as being our only charter of salvation; and we will ever continue, by God's blessing, to cling to the Bible: and while we value human productions—while we value them the more because we believe that in many of them the very spirit of the Bible is concentrated, the essence of its sound doctrine contained—yet God forbid that we should, even for a moment, place on the same level with the word of God even the very best of uninspired productions. May I not say, too, that we have come here to-day as those who are ambassadors from different countries which are at war, as it were, with a common foe; that we have come here in order that we should devise measures to meet that common foe, to repel his progress, and to establish the victory and the triumph of the Lord of hosts? Our enemy has instruments of various kinds at work. Some of the difficulties connected with the progress of this work have already been pointed out to you; many of them still continue, some of them powerful indeed in my country; but yet we trust the Lord is with us, and He who is with us is far greater than all those who are against us. We do trust and believe that the time will come, when, like every other part of the then regenerated world, even Ireland too, poor Ireland! will smile in the light of the Lord's word.

Are we not met here to-day, too, as friends, to take sweet counsel together? Are we not met to hear of the wondrous things that God has been doing, and to encourage one another with our mutual faith? Who is there that will leave this great Hall to-day without having his heart elevated with pious gratitude to God, that he has been enabled to hear such things? Who is there that will not go forth with spirit and courage to pursue his course of duty and usefulness during the ensuing year, knowing that that God, who has watched over the Bible Society and the Bible, is with him, however obscure or lowly, that he may shed light upon the world, and glory upon the God of the Bible? This is what we have come here to-day to do. Our dear friends, the Secretaries of the Society, have largely contributed to treat us to such a feast as none but a Christian can enjoy. Oh let us be thankful for it! Oh let us pray

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to our God that it may not be against us that we have been here this day, and that we have heard such wondrous things—things so calculated to animate, to edify, to instruct, to enlighten. Dear friends, let not the excitement of this day pass away, but let it subside—if it must subside, and such is human nature that it must—in determined resolutions during the ensuing year to work more eagerly, more energetically, more perseveringly, for the Bible and the God of the Bible.

And now you will perhaps expect me to say something about my country, which at present, I am thankful to say, does excite considerable interest in England. You have heard that we [The Hibernian Bible Society] have had our Jubilee; and it was indeed a joyous season, a season of gratitude and of pleasure. And although it was indeed very small, very contracted, very limited, very poor, when compared with yours; although we could not tell of those hundreds, and thousands, and millions of Bibles circulated, or the hundreds, and thousands, and hundreds of thousands of pounds collected; though the almost pentecostal effusion on your Society has but a very small representative in ours; yet we had much to thank God for, and much to excite courage, on reviewing the forty-nine years which have elapsed of our Bible Society's existence. We commenced with very small beginnings. When the Bible Society started in Ireland, notwithstanding the exertions of at least one other Society in that country in the circulation of the Scriptures, there were not in that large island twelve places beside the metropolis in which a Bible could be purchased; and now, by the blessing of God, there are 511 Auxiliaries through the country, each with its dépôt, so that the Irish peasant cannot be more than a mile or two from a place where he may, if he will, procure a copy of the word of God. We have circulated Bibles most extensively; we have had, as you have had, prejudice to overcome—prejudice connected with the circulation of the English Bible; for there were those who thought it was dangerous to circulate the Bible without what was called the safeguard of the Prayer-book—and prejudice, too, connected with the circulation of the Bible in the Irish tongue; for there were those who, in the nineteenth century, as well as in the sixteenth, thought that it was a dangerous thing to circulate Irish Scriptures in Ireland, and to give the Irish peasant the opportunity of reading in his own tongue the wondrous works of God. But we have overcome these prejudices. Very few now venture to avow them. We are very generally supported by all classes, at least nominally, although we feel the support is, in many instances, but nominal. And we do trust and believe that the Lord has blessed our exertions; that even that dark mass of ignorance and superstition, over which the Church of Rome broods in satisfied assurance, is beginning to be penetrated; that the Bible and the Missionary are making their way: and although God in this case, as He always does, has manifested His wisdom in throwing difficulties in the way, in order to try faith, so we may believe that these difficulties, which at present are rising and presenting themselves to us, are just the result of the same counsel and wisdom of God. Yet we do cherish confident trust: for we know the word of God; we know in whom we have believed; we know that the kingdoms of this world are to become the kingdoms of God and of his Christ; and therefore we go on in faith, nothing doubting,

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assured that the very difficulties which are connected with human frailty will be made to praise God. Such is the story of the Bible Society in Ireland; and we have to thank you, dear friends, and to thank the Committee of this Society, for the assistance they have on all occasions given to our Society. We have had but to ask, and your liberality has thrown wide open the stores of your books; we have had but to intimate a want, and you were ready to supply it: and at last we have been obliged to beseech you to be less liberal, in order to enable us to depend upon ourselves; for in things connected with spirituals, as well as temporals, Ireland has been too apt to depend upon others. We want to be self-dependent—to be independent of every thing but God's grace and your good wishes.

And now it is my duty to move the adoption of the Report. If our excellent friend and brother, who yesterday addressed a Meeting in this Hall, and who declared, that notwithstanding all the croakings—I think he called it—of his friends, political and religious, he still kept up a good heart, and still trusted that all things would be well,—if he were here to-day, I am sure he would find a very sufficient ground for that statement in the Report which has been read to you; a Report which tells you that the work has prospered in every place and in every way; that you have issued more Bibles; that those Bibles are better received; that you have collected more funds; that you, in fact, stand at this moment on the very apex of that hill which you have been ascending. Dear friends, this is indeed a subject of congratulation, at the same time a subject of deep reflection and consideration: of congratulation, that our God has been pleased to accept our poor and weak services in this great cause; but of deep reflection and consideration, when we remember how many millions of the human species are still lying in ignorance and in error, and except this Society or kindred Societies, by the grace of God, be enabled to approach them with the word of life, they must continue still to lie in that condition. This is an awful reflection. We are told that every moment of time an individual passes into eternity. Oh think, dear friends, that you may be able, before the word, in the providence of God, goes forth, calling an individual to meet his Creator, to give him that light, that information which will enable him to meet that Creator, trusting in the merits of his Saviour. Remember that the Bible Society is not only the most simple, but the most complex in its machinery. It is simple, for it merely seeks to distribute one Book—the word of God; but through the providence of God, it employs every agency of every Christian Society; and it seems to have been raised up just at the time it was, in order that the feelings connected with the awakening from the religious apathy into which Europe had sunk might be met, and that a large supply of Bibles might be afforded just when God's work demanded it. May we take away with us from this place a recollection of the interesting details that we have heard; and may we be enabled to look forward with joy, and yet with assurance—though it be the assurance of trembling—to that time when every hill and valley will re-echo with the song of Sion, and when the universal shout will be, "Glory, and honour, and praise, and power, be unto Him that sitteth upon the throne, and to the Lamb, for ever and ever."

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VISCOUNT EBRINGTON—My Lord, when I entered this Hall, I expected to be a listener, rather than a speaker; a learner, rather than one who should take upon himself to address this vast assembly. But I could not refuse the call of the Secretary; and I have now to express my heartfelt sympathy, and my concurrence in the great and blessed work which we are assembled to celebrate and to promote. I could have been well contented to have rested the adoption of the Resolution on the eloquent, and feeling, and Christian speech which has just been addressed to you by the Right Rev. Prelate; but I hope I shall be permitted just to recal some of the most striking circumstances of the times in which we live, and to notice the wonderful openings which have been made for the labours of this great Society by the recent dispensations of God's providence. You have heard from the Report, how, within very recent times, great families of mankind, great portions of the earth, which appeared impenetrably closed against the entrance of God's word, have now been wonderfully and happily opened to the operations of this Society. You have heard how, among the millions of China, the word of God is now being increasingly circulated; how that exclusive system of policy which prevailed there for so many centuries has been partially broken down; and how internal political revolutions have opened an access to the word of God. You have heard that, apparently owing, humanly speaking, to political events, the vast tracts hitherto pervaded by the religion of the false prophet have been, and are being, increasingly placed within the action of this and kindred Societies. And I cannot help feeling, that on these accounts we have great reason to be thankful, and take courage in doing a work which we believe God will accompany with His favour and blessing. But there is another reason why we should redouble our labours. While, on the one hand, never in the history of the world were more encouraging openings afforded for the operations of such Societies as this; on the other hand, never, perhaps, within the region of what is called Christendom, was there greater occasion for the free circulation and diligent study of the writings of inspired truth. When he who insolently claims to be God's vicegerent on earth, has recently promulgated—I suppose in fulfilment of the doctrine of development, for which we find no precedent or authority in the word which we are engaged in circulating—when, I say, he has recently promulgated a new and unscriptural doctrine, surely it is more necessary than ever that we should search the Scriptures, and be able to give a reason for the faith that is in us. And now, when shallow reasoners, proceeding on a false and baseless philosophy, are endeavouring to explain away the wonderful narration which God has given of His dealings with mankind, and are calling in question the scriptural account of the creation; when miracles are being explained away; and when Scripture narratives are being treated as merely human myths; at such a time, it is more necessary than ever that we should turn from the shallowness of man's words, and recur to the deep fountains of God's everlasting truth. But, on the other hand, while we should be diligently engaged in the prayerful study of the Scriptures, and in circulating them among the millions of our fellow-countrymen who are only nominal Christians, as well as among the unconverted heathen, let us not fear that the diligent study of God's wonderful works, or the free

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but humble and reverent exercise of that reason with which he has endowed us, will lead us into error, or do otherwise than confirm us in a deep and sincere attachment to His word, and the revelation which it contains. "Be ye not unclothed," says the Bible itself, "but be ye clothed upon." If God is truth, and His word truth, we need not fear that any exercise in the proper spirit, of that reason with which he has endowed us, that any investigation of His wonderful works, will do other than confirm our reasonable faith, and strengthen our admiration and love of the blessed Creator and Ruler of the universe. You have seen how wonderfully recent investigations, conducted with no such view, have corroborated, as every Christian really strong in faith must have anticipated that such researches would do, the revelations of God's word. Who, a few years ago, riding over the sandy mounds found in the valley of the Euphrates, could have suspected that under those mounds was lying dormant the most striking corroborative evidence of the truth of words penned thousands of years ago? And so in the wonderful structure of the earth, the wonderful movements of the starry bodies, the duly instructed and thoughtful mind will discover, not food for scepticism, but fresh subjects of admiration, and fresh confirmation of his belief in the revealed word of God, fresh reason to seek that Divine aid which is promised us there, and will never be refused us if we seek it aright,—aid by which we may understand the wondrous things of God's law, and regulate our lives thereby.

M'LEOD WYLIE, Esq., of Calcutta—I feel, My Lord, that we in India are under the deepest obligations to the Committee of this Society; for although it has been necessary for us continually to urge demands upon them, I may say, with the Bishop of Meath, that in no instance have we met with a repulse, in no instance have we met with discouragement. If there have been limits to our work—if there have been hindrances and obstructions in our path—they have never arisen in any way from the conduct of the Committee on this side of the water. At the same time, My Lord, I feel that it is important that it should be understood that we are, in India, as yet only at the beginning of our work. Yesterday I availed myself of an opportunity which was afforded me at the Meeting of the Church Missionary Society, to remark, that although Missions in India are talked of, and although, in fact, Missions there are, yet they have only reached a very small part of the country, and a very small proportion of the population. And as this is true of Missions, so it is also true in regard to the work of this Society. For the most part, we have no means of circulating the Scriptures there, except through the agency of Missions, and as Missions are limited to, comparatively, very few places, the result is that there remains a very large part of the country to which the word of God has never yet penetrated, and in which "darkness covers the earth, and gross darkness the people." I have felt this very keenly, as the Secretary of the Calcutta Bible Society. When the cold season has set in, journeys have been taken, year after year, with the view of circulating the Scriptures in Bengal; but I have felt, over and over again, that such an attempt was utterly vain, though it was limited to a small portion of the country which had been under British rule for 100 years. I do trust indeed that

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a better time is coming; but I believe I may say, that among the 150,000,000 inhabitants of India, the whole of the present generation during the last twenty years, there have not been circulated altogether one million of copies. I believe that from the commencement of the work, that is, during two or three generations, since the time of Dr. Carey, there have been circulated scarcely two million copies among an aggregate of five hundred million people, or about half the aggregate population of the globe at the present moment. The Scriptures have been translated and printed, and, if I may so express myself, all things have been ready, with the exception of agents to distribute the word of God. We have, it is true, had hindrances in our work; and I shall not hesitate to mention them, because I think it right that public men should be brought under the influence of public opinion. A little time ago we found in Calcutta that it had been stated in evidence given before the House of Commons, that although the Bible was not introduced into the Government Schools in India, yet it was placed in the library of every Government School and College. We knew that to be a mistake. I believe the mistake was perfectly unintentional; and we at once addressed a letter to the President of the Council of Education, and said, "As this is a mistake, we now beg leave to offer you a copy of the Scriptures in the vernacular language for every School and College;" and though they did not attempt to deny, that they introduced into every library the Korán and the Vedah, yet, notwithstanding their boasting neutrality, they refused to admit the Bible. Strange to say, the ink with which their resolution was recorded was scarcely dry, when there arrived from the Court of Directors a despatch on the subject of education, which, in one of its paragraphs, took it for granted that the Bible was in every one of the libraries, and directing that, if it was not, it should be placed there forthwith. I am thankful to be able to say, that another part of that despatch abolished the Council of Education.

My Lord, while the work in India has met with hindrances, it has also been accompanied with many gratifying encouragements; and I cannot proceed further without adverting to the presence, on this platform, of a native-Christian friend from Calcutta, who can testify to the worth of this Society, and the blessing he has experienced through the circulation of the Scriptures in India. I must also refer to another example of the same kind. It was but the other day that this Society received a large donation from the Maharajah Dhuleep Singh,* a son of that ruler of the Sikhs with whom, only a few years ago, this country was engaged in a fierce struggle, in the course of which it fought some of the most critical battles recorded in its history.

I might mention another case that occurred just before I left Calcutta. My colleague in the Court with which I am connected, a native of great wealth and respectability, was a reader of the Bible, and had ceased to follow the Hindoo religion, but at the same time had not professed to be a Christian. This person died suddenly. A few days after his death I visited his son, who was the head native officer of the Government treasury. He was a man who had kept aloof from Missoins, and if any light had penetrated his mind, it was the

* His Highness the Maharajah Dhuleep Singh was also present at the Meeting.

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result of his own researches. He was about forty years of age, and stood high in the confidence of the Government. A few days afterwards, I was astonished to hear, that he had died the night before, and that, just previous to his death, he was baptized. I found that the facts of the case were these. Being taken ill a few days after I saw him, he was in the utmost alarm. His father had just been taken away from the headship of the house; and he himself, who had succeeded, was in a dying condition. He felt that he had resisted his convictions, and was much distressed in consequence. He requested that a Missionary might be sent for, but none came in time. He grew more and more anxious as his illness increased, and at last, just before he died, so intense was his desire for baptism, that one of his younger brothers could resist no longer, and, having procured a Prayer-book, read to him the Baptismal Service, and baptized him. I may add, that when I left Calcutta the family of the deceased was in a most interesting state of mind, and that all its members professed that their baptism was a mere question of time.

I cannot forbear alluding to one other circumstance. At a Meeting of our Calcutta Auxiliary, with our venerated Bishop in the chair—and I must remark, that he is certainly unaltered in his attachment to this Society, as I know from constant and personal intercourse with him—one of the speeches was delivered by a very interesting and able young native, who was educated by our dear friend, Dr. Duff. I never heard a more affecting and eloquent speech in my life; but the best of all, and that which most moved the whole assembly, was the touching simplicity and the earnestness of manner with which he declared that his greatest motive for supporting the Society was his personal experience of the blessedness of the Bible; it having been made the means of his conversion. My Lord, it is very delightful to us to have instances of this kind to encourage us in our work. At the same time we are constantly reminded of the inadequacy of our agency, and of the smallness and slowness of our progress; and therefore it is refreshing, on revisiting one's native land, to come to a Meeting like this, and hear so much of what is going on in other lands. It is delightful to find, that this Society is ready for every opening—that if there be war, this Society is ready with its Bibles for the troops; that it appears to anticipate all the wants of the world; and that year by year it is extending its beneficent operations. It is more delightful still to see this great work going on, and to observe the spirit in which it is done—to find our Meeting opened with that beautiful Psalm, "Not unto us, not unto us, O Lord." It is delightful, I am sure, to us all, whether we belong to India or to any other country, to be permitted to take part in promoting the circulation of the Scriptures. Every man who is heartily engaged in this blessed work must feel that in watering others he is abundantly watered himself. He gains a fresh interest in the Bible; he feels that he is under an increased obligation to study it for himself; and he feels, as I have done, increasing enjoyment in the exercise. My Lord, there are many things to encourage us in this work. There is one consideration which has repeatedly encouraged myself. The apostle speaks of some works in which men may be engaged, but in which, after all, we may have wasted our strength, and which are only to be burned up. It is well to be on the

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right foundation, but he warns us as to what work we build thereon. Now, whatever doubts we may entertain with regard to other works, we can never doubt that we are right in circulating the Bible. Never can we have a doubt that that is a work which, in his own emphatic words, will "abide." It causes us infinite delight to circulate that Book, when we feel, and experimentally feel, in addition to all its revelations, that it is the testimony of Jesus. But while it is a delightful work—while it is honourable and blessed—let us bear in mind that it is also a work, the claims of which press upon us with great urgency. At the Meeting of the Church Missionary Society, held yesterday, allusion was made to the fact, that within the last year some of its most eminent supporters had been removed by death. In the Report of this Society allusion has also been made to some who were wont to attend here, and who are now no longer among us. Only yesterday, while I was at the Meeting to which I have just alluded, I received from India intelligence of the death of one of the ablest, and best, and most useful Missionaries that ever entered that country—I mean Mr. Anderson, of Madras; and under the influence of that sad information, I do feel more than ever, that in a work so important, so blessed as this, it is our solemn and urgent duty to exhibit renewed and increasing energy from year to year, and to work while it is called to-day, because the night cometh wherein no man can work.

THE LORD BISHOP OF MELBOURNE—My Lord, and Christian brethren—It would hardly seem to you that the Resolution which has been proposed, seconded, and supported already, needs a further supporter; but I was asked by your Committee to take a part in these proceedings, and, as I am unable to speak at any length, being engaged at another Meeting connected with our own particular branch of the Church—that of the Colonial Church and School Society—they have kindly assigned me the subordinate part of further supporting this Resolution. Now, with regard to the Bible Society, I may observe, that its advocates may recommend it to your support on various grounds. They may recommend it as being a standing witness for the truth, that the Scriptures contain all that is necessary unto salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or requisite or necessary to salvation. This is one ground on which we can recommend the British and Foreign Bible Society to the cordial support of all true Christians. Again, it may be recommended as providing copies of the word of God for millions of our fellow-subjects in Great Britain and Ireland who would otherwise be destitute of it. But further, it may be recommended to your support as introducing the light of the Gospel into those countries on the continent of Europe, which are almost hopelessly involved in the darkness of Romish superstition. Again, it is the handmaid of our Missionary Societies, furnishing them with copies of God's holy word in the particular language of those among whom they send forth their Missionaries to labour. I do not purpose to enter into all these questions; but there is one other ground on which the Bible Society may be recommended to your support, and on which I desire to make a few observations. The

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Society forms a bond of union among those who love the Lord Jesus Christ in sincerity. Upon my appointment to the office of Bishop in a Colonial Diocese I was requested by the Committee of this Society to address an assembly in this Hall, and I then ventured to express my sentiments upon the value of the Society in this respect. Now, after a period of eight years' absence from this country, and seven years spent in a colony of the British empire, I simply desire to reiterate my feelings in this particular, and to say that all my reflections and all my experience during that period have only tended to confirm me in the correctness of the opinion I then expressed. I most heartily and conscientiously recommend the British and Foreign Bible Society to the support of all Christians upon this ground—that it forms a bond of union amongst all those who love the Lord Jesus Christ in sincerity. The British and Foreign Bible Society has done much in uniting Christian brethren in England who differ from one another upon subordinate points of doctrine and particulars of Church government, but who are agreed with one another upon all the great doctrines of the Gospel. It has done much in England in uniting them in mutual love and esteem one with the other. Some of you, doubtless, listened to the admirable address of the Rev. John Angell James at your Jubilee Meeting—a speech which I read with the greatest delight in Australia, in which he testifies to the influence of the British and Foreign Bible Society upon himself. Now, if the Society has done much in England, I can testify that it has done much in the colonies, at least in that particular colony with which I am myself connected. That colony contains a population consisting of many Scotch Presbyterians, English Baptists, and English Wesleyans, and I need not say to you, that, born as some of us have been in different countries, and brought up under different systems of worship, in different branches of the Church of Christ, there was much to separate us from one another. Yet I thank God that I can number among my friends clergymen and laymen of the Established Church of England, of Scotland, and of the Free Church, and also ministers and laymen of the Wesleyan, Independent, and Baptist denominations; and I owe this to the British and Foreign Bible Society. I have the honour of being President of our Colonial Association. I make a point, whenever I am in Melbourne, of attending the Meetings of the Committee. At these Meetings I see many lay and clerical brethren of these different denominations. They converse with one another, and consult together upon the best mode of circulating the Scriptures; they pray together, and they learn to feel that their differences upon subordinate points of doctrine and of Church-government may consist with a common love of the Saviour, and a common zeal for the propagation of the truth as it is in Jesus. Speaking, then, simply as a Christian man, I recommend the British and Foreign Bible Society to your support on this ground; for I feel it has conferred a benefit upon myself. I alluded just now to the Rev. J. Angell James. He is a Minister of a Congregational Church; and I am a Clergyman of an Episcopalian Church. He thinks, I believe, an Established Church to be an evil: I am not blind to some of the evils connected with our Church; yet I can thank God for the existence of the Established Church of England. These, so far as I know, are the only points of difference between Mr. James and myself. What are the points of agreement

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between us? They are all the great doctrines of the Christian faith and Christian practice. We are agreed upon the doctrine of a triune God; upon the doctrine of the fall of man, and salvation by Jesus Christ; upon the doctrine of original sin, justification by faith, regeneration by the Spirit, and holiness of life as evidence of real faith and regeneration. Is there, then, not enough upon which we are agreed to make us friends one with another? Is there not enough in what we mutually like and dislike to establish the grounds of friendship between us? Are we to regard one another as antagonists? Are we content to remain strangers to one another in the flesh, that is, if God should bring us together? I hold no sympathy with those who would be content to continue in a state of separation from others who are agreed with them on those great points, and who are carrying on, as they believe, the great work of the Gospel. Does my Church-membership require me to separate from such a man as I have mentioned? No, I thank God that it does not. I believe in the real catholic principles of the Church of England. I believe that she requires of me to carry on a warfare against infidelity, against Romanism, against Mahommedanism; but I do deny that she requires me to carry on a warfare against the principles that are preached by such a man as Mr. James, of Birmingham. But, apart from personal feeling, I say the British and Foreign Bible Society, in thus bringing together Ministers and laymen of different branches of the Protestant Church, not only confers a benefit upon them by promoting, as it does, the growth of grace in their hearts, but it confers a great benefit in that it enables them to co-operate in promoting the cause of Christianity. There are many questions which arise in England, and which arise in the colonies, respecting the establishment of a secular system of education and the like. Now, the effect of those who love the Lord Jesus Christ having learned to love one another, and being therefore prepared to co-operate with one another, is, that we bring the whole body of Christian influence to bear upon the people and the Government in preventing the progress of infidelity, Romanism, or any other form of corruption. I would, my Christian friends, that this were more the case in England. I am sure that if the Clergy and members of that particular branch of the Church to which I belong, and the members of other Churches, would set aside the prejudices, which, in a great measure, separate them from one another, and would work together really and heartily for the prevention of evil, and the progress of that which is true and good, I believe the Christian people of England and the Christian Churches of England would exercise a very different influence from that which they now exercise upon the Legislature and the Government. On this ground, then, I again venture to recommend the Bible Society to your support. I congratulate you upon the progress which it has already made. I congratulate you upon the delightful fact, that while other Societies are suffering from what is called the pressure of the times, the Bible Society has not suffered. I cannot but regard this as a most encouraging evidence of the state of the Christian mind in England. I trust that the Society will go on and prosper. And I would congratulate my own branch of the Church upon the increasing number of her Bishops and her Clergy, who are supporters of this Institution. It is a delight to me to be sitting by the side of my Right Reverend Brethren at the

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present moment. It is a delight to hear of one and another of our Colonial Bishops having consented to become Vice-Presidents of this Institution. I augur well for my own Church that such is the case, for I am sure that the blessing of God will rest upon it in proportion as it seeks, not merely its own extension and advancement, but the extension and advancement of the Church of Christ—the Church universal—both in the British Isles and throughout the world. I doubt not that the blessing of God will continue to rest upon this Society, as it has already rested upon it. I desire here to mention an additional ground for this confidence. Our Meetings are now commenced by reading a portion of the holy word, for the circulation of which we are associated together. This was all that seemed to be wanting to us. We have our minds elevated by the word of God before we commence our proceedings; and I do trust that that word will be applied by the Holy Spirit to our own individual hearts, and so may leaven the circles in which we move, and spread itself continuously more and more throughout England, throughout Europe, throughout our Colonies, throughout the world.

The Hon. and Rev. J. T. PELHAM—My Lord and Christian Friends—I feel I have very little to say in occupying the responsible and privileged position of addressing so large a Meeting as this, upon the great subject that is brought before us; but I have felt in my own judgment that such matters must be left to the discretion and judgment of the Committee, and that one must not allow personal considerations and feelings to interfere with one's compliance with the wishes of those to whom is entrusted the management of our Meetings. I therefore thankfully and willingly accept the post to which they have invited me; and though I will not trespass on your time at any length, I will venture upon a few observations in support of the Resolution committed to my care. That Resolution invites our attention to far too many subjects to allow of my attempting to enforce their importance upon the consideration of this Meeting in all its details. The impression on my own mind, after hearing the deeply interesting Report which has been read to us this morning—so full of facts that declare that the Lord is largely blessing this world through the instrumentality of His word—forces upon me the reflection suggested so often in reading God's word, and in hearing what He is doing with it—"Blessed are our ears which hear the things which we hear!" It is no small encouragement to us to have the testimony, which the increase of the finances of the Society gives, that God is deepening in the hearts of our people in England an attachment to His own holy word. I trust it is some evidence of the truth of the statement made by your Lordship respecting the security and destinies of our nation, that the welfare, if not the existence, of our empire depends upon the depth and the vitality of our religion and our attachment to the word of God. I think, that the increased support which has been given by Christians at large throughout the land to this Institution, is one hopeful evidence in the present day that that important feature in the national character is developing itself increasingly. But along with this we have another cheering testimony of God's good will towards us. We have not only the increase of funds, but the fact, that those funds

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have been employed in giving circulation to a larger number of copies of the Scriptures than have been circulated in any previous year. And not only has the Society, with a larger and more liberal hand, diffused the word of God, but there is upon the record of its operations in the past year this striking and encouraging fact—that just in proportion as you circulate the word of God, you create and increase a desire, a thirst for that word; that the circulation of the Scriptures awakens in the hearts of all among whom they are circulated, under the influence of God's Holy Spirit, a consciousness of their need of those Scriptures. As in all other works, it is the fruit that commends the seed, that creates the demand for it, that induces other minds to take it up and sow it. As in the natural world we find agriculturists eager to obtain that seed which they have seen in their neighbours' field producing the best fruit, so we find, in the spiritual work which God is carrying out in the earth, that it is the result which He has granted as an increase to the sowing of His word that has been the great means of attracting and awakening men's attention, of stirring up in their minds a desire for its possession, in order that they may be blessed with those benefits which they have seen enjoyed by others.

There is another matter alluded to in my Resolution, that is of no small importance, for our consideration. Along with the great increase in the circulation of the word of God, and the increase of the means placed at our disposal, God has, in His providence, afforded us large facilities for its distribution. Whether we look at the opening of men's minds, or at the opening of countries abroad; whether we look at the increased facilities afforded to us in the knowledge of their languages, in the readiness of access to them, or at the increased facilities at home for all the machinery required for the distribution; we see everywhere the hand of God, sealing our work with His good will and His divine approbation. But I take it, if we have in all these matters encouraging tokens of God's good will towards our work in the past and the present, we have also, with equal clearness, intimations of what His will is concerning our work in the future. If all the past, stamped with the increase which His blessing has given to our work, bids us take courage, and assures us that He is with us of a truth, surely the increased facility for the distribution of His word, and the enlarged openings for the exercise of the means placed at our disposal, give us a clear intimation of His will that we should go forward in our work. And whether we look abroad or whether we look at home, we are constrained to own that there never was a time, notwithstanding all that has been done, and all that is doing, in which there was so urgent a demand for every one, in whose heart God has implanted the light and knowledge of His truth, to be up and doing, and to make every effort for its circulation. We find in our land a vast increase—and we bless God for it—of knowledge of all kinds among all classes of our population. What do we see in this but an earnest and loud call for the Church at large, through every instrumentality that she can employ, to sanctify that increase of knowledge by the infusion of the word of God amongst all classes of our land, and amongst all kinds of literature? It is only by that means that we can expect him to put His own controlling hand upon the great master of evil, and hinder him from perverting that which in itself is so great a blessing; but which, left to the corrupt

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heart of man, or the ingenuity of the wicked one, would become so great an instrument of evil.

Again, My Christian Friends, in order to meet the active machinations of the evil one in the spread of publications of an infidel and immoral tendency, adapted to all classes of minds in our own country, I know of no instrumentality but God's truth. I know of nothing that can dispel darkness but light. I know of nothing that can be an effectual instrument against the power of Satan but that which is God's own mighty instrument to pull down his strongholds, and bring into subjection to Himself every proud thought that exalteth itself against Him. Therefore I see in all the active efforts of evil, and in all the vast and blessed increase of knowledge in this land and in other lands, a renewed and special call upon a Society like this to redouble its efforts, that it may be, in the hands of God the Holy Ghost, the instrument of lifting up a standard against the enemy that would pour in like a flood, and of sanctifying and purifying that increase of knowledge amongst us. I feel diffident in occupying at any greater length the attention of this Meeting, and yet there is one other thought I would venture to express before I sit down. We have most of us heard and read much of what God is doing in other lands, all testifying that He is performing a work that ought to be had in remembrance. It is impossible for any one to look upon the results recorded even in one Annual Report of a Society like this, without acknowledging "the hand of the Lord hath done this." We see in it, that the Lord hath done whatsoever it hath pleased Him. But oh, my friends, as I look upon this vast assembly met together, professedly attached to the word of God, I cannot but think how mighty and how convincing would be the testimony, if we were able to collect it, which might be afforded by the individual experience of all those within these walls who have truly tasted that the Lord is gracious. Let us, then, brethren, from what our hearts tell us, and from what the records of the Society tell us again and again, utter to one another, and to God, in thankful acknowledgment, those emphatic words which have been read to us from His own Scriptures, "The Lord hath been mindful of us, and He will bless us."

THE REV. NORMAN M'LEOD, of Glasgow—My Lord, Ladies, and Gentlemen—The Honourable and Reverend Speaker who has just sat down, expressed his ignorance as to what could have led the Directors of this Society to ask him to speak from this Platform. I am sure we are willing, from what we have heard, to vindicate the selection they have made. But I am at a very great loss to know what led them to ask me to speak here, except, perhaps, that as they had voices from the south, from the east, and from the west, in favour of the Bible Society, they desired that there might be one voice from the north—one voice from the other side of the Tweed—one voice from Scotland, which we sometimes call the land of Bibles; and a voice, too, of one connected with the Highlands, which, alas! has not been the land of Bibles. At all events, allow me, My Lord, to express, with my whole heart, my grateful sense of the honour you have conferred upon me in permitting me to come here this day to the Annual Meeting of the Bible Society—a Society that will yield to none in the grandeur of its objects, and in the prosperity that has attended, and, from the nature of things, must attend its operations. I feel,

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when I come here, as if I had entered a large granary—a granary such as Joseph built—for supplying the Church with food; for supplying seed to the sower and bread to the eater. I feel as if I had entered a great armoury, from which swords were sent forth by thousands and millions in order to fight on the side of liberty and truth. I feel as if I had reached some secret spring, bubbling up in the far-off hills, that had given birth to ten thousand rills to beautify and refresh the homes of men; to magnificent rivers that had swept through continents, and carried upon their expanded bosoms the prosperity and the riches of nations. I cannot tell my gratitude for being here. I remember well, as vividly as if it were yesterday, the time when first I heard of this Society. You know we have been far behind-hand in some parts of Scotland—I speak especially of the Highlands—in the enjoyment of this great privilege, the Bible for the people. I remember, both in my father's parish and in my grandfather's parish—for I have a little bit of apostolical succession in me—I remember how very rare the Bible was. There was a large Bible, but there was no such thing as a small Bible for the Highlanders to read. I recollect a clergyman, many years ago, saying that he had been travelling through the wild districts of the Highlands, and he saw a cart with two or three horses attached to it, and he thought he had come upon a party of smugglers. He made inquiry, however, "and judge of my surprise," he said, "and my thankfulness, when I found it was the first cargo of Bibles from the British and Foreign Bible Society." I have heard with great joy the remarks of the Right Reverend Prelate near me, respecting the catholicity of this Society. The night before last, My Lord, about twelve o'clock, I found myself a minister of the Established Church of Scotland; but about ten minutes after, before I had my Highland plaid well wrapped round me, I found I was a Dissenting minister, for I had passed the Tweed. Surely not by such accidents as these are men to be united in this world. Surely we are to be united by far deeper bonds. We have a number of regiments out in the Crimea, some of them attacking Sebastopol with large guns, some are burying themselves in holes, and attacking it with rifles; some ride upon horses, some march on foot; but all of them rally round the flag of old England, without an exception. And so, in our Churches, we all rally round one flag—the open word of God; and we have one rallying cry, "Peace on earth, and good will toward men." I was delighted beyond expression to hear the remarks of the Right Reverend Bishop of Meath in reference to those attacks which are being made in our day against the word of God. But such attacks have long been made: they did not commence yesterday, because there is nothing Satan so hates as the Bible. But there is some comfort when you hear of any man, or any set of men, disliking the Bible—you are quite sure they are on the wrong side. This Society is like the rainbow, cradled amidst the darkness and storms of war. This Bible Society, like the rainbow, may have storms blowing against it, and the rain of heaven descending upon it, but these will never touch or mar its beauteous form; it will still expand like the covenant of peace and token of love over a lost and ruined world. Thank God! we need not now be afraid of any attacks which may be made upon the Bible. We do not worship the leather in which it is bound—we do not wor-

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ship the paper on which it is printed—we do not worship the letter—but, I was going to say, we do worship it, on this side of idolatry. We attach a greater value to it than all other books under heaven, because it speaks to us of the living God; because it is a faithful record of what He hath actually said, actually done, actually commanded in his education of the human race, in redeeming them from the power of Satan and bringing them, through Christ Jesus, unto Himself. The Bible has been tried, and I am not aware that it has ever failed. It has been tried by savage nations; it has given to them a civilization that nothing else could give. It has been tried by civilized nations, and it has been found always in advance of the last stage of progression at which they have arrived. It has been tried by philosophy, and has been found to be deeper than all our philosophies put together. It has been tried by the peer and by the beggar; it has been tried by yourself, My Lord, as a member of the House of Peers, and by the poor Ragged-School child that you have taken from darkness and crime; and I am sure that you will confess that it has elevated you both. It has been tried by human consciences and human affections, and it has never failed to reach man in the depth of his being, and to lift him up and make him a child of God. It has been tried by prophecy, and the mounds of Nineveh, and the waste marshes of Babylon, and the lonely rocks of Tyre with the nets spread over them, and desolate Jerusalem with her wandering people, all declare and testify that this is the word of God. Look at the men that have revered that book. Look at the kings of old how they honoured it. Was there ever a period of great reformation or enlargement in the kingdom of Israel not connected with that book? Look how Jehoshophat acted. What did he do? He selected some princes, some members of the House of Peers, and with these he took some Levites and two priests, and went through the cities of Judah with the book of the law, and taught the people; and what was the consequence? The fear of the Lord came upon all the kingdoms and the lands round about Jerusalem. It was a great Peace Society: the very Philistines—the very Russians—brought presents. It was the best thing, too, that could be done for the commerce of the country. Look what a mighty reformation took place under Josiah, when the word of the Lord was found—one of the noblest periods in the history of Israel! What says Paul of the word of God? See how he implores the Colossians that it should dwell richly in them in all wisdom; and instead of wishing to banish it from schools, see how he rejoices that his young friend Timothy from childhood knew the Scriptures. The Lord Bishop of Meath spoke of how some would talk about the inspiration of Shakspeare or Newton. Yes; but I never heard of any Apostle in a vision seeing an angel with a great volume of poetry, or oratory, or science; but I do read of an angel with the everlasting Gospel, flying through the midst of the heavens. Look at our blessed Lord and Master, who is the way, the truth, and the life; and see how he speaks of what was written "in Moses, in the Prophets, and in the Psalms," concerning Him. And at that great moment in the world's history—one of the greatest moments since creation—when the prince of the kingdom of light met personally the prince of the kingdom of darkness, what was our Lord's reply to every temptation? Did He appeal to the inner light? Did He appeal to the "subjective?" Did He

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appeal to any such things? No; He said, "It is written"—a constant testimony to the members of the Church of Christ in all ages, that in dealing with the powers of darkness they are safe and invincible so long as they rely upon the written word of God. I do not believe, My Lord, that there ever was a period in the history of the world when the Bible Society should be more earnest and more energetic in scattering the seeds of truth than at this moment. They have done wonders. It really fills our minds with a solemn sense of awe to hear such a Report as that which we have heard this day. You have by a hundred and fifty breaches entered into heathendom—by a hundred and fifty translations of the word of God. By the way, My Lord, if the Roman Catholic Church thinks the Bible is for them as well as for us, why are they so frightened about translating it? I am not aware that they have made one translation since the Reformation; I am not aware of one that they ever made: yet since the Reformation we have made, on the average, one in every two years. We have done wonders; but a great deal more has yet to be done. Look at that intensely interesting position which has so often been alluded to—our position with reference to the East. Some say that the origin of this war was about the keys of the holy places; but I do believe it will turn out, in the counsels of God, to have been a fight for the key of the House of David, which the Lord uses to open the hearts of men and nations, so that no man may shut them; that it will turn out to be a great war for the Bible Society and the diffusion of the word of God through countries that have been hitherto shut up. We are reaching, I think, one of the most interesting epochs in history. We may live to see what many have prayed for and longed to see—the downfall of the Ottoman empire; a downfall that will be far more remarkable from the fact of the honest and upright support we have given that country. We have not been fighting, as has been constantly alleged by some, in defence of Islam. If I saw my respected friend and brother Dr. Cumming, in his zeal, knock down a Roman-Catholic priest in the Strand, most assuredly I should pick up the priest and defend him, not because I loved Popery, but because I hated oppression. So it is not because we love Islam, but because we love justice, truth, and righteousness, that we have entered into this war. Suppose, now, we had not done what was right and just in the matter, how might the infidel have turned round and said, "If you had only acted justly, acted according to the principles of your religion, Islam would never have fallen." But now, when with the support of the two greatest nations on earth it does fall, there will be a testimony to all men and nations that Mahomet was a false prophet, and the Korán was a lie. I believe it is to fall; and I for one will wear no mourning at its funeral. I for one will not weep one tear over its grave; for now, after eleven hundred years, it has done as little for humanity as any power that ever existed. But I hope it will fall as the poor sinner falls down at the foot of the cross—to be lifted up. Why should it not, like the thief on the cross, just before ending his wretched existence, breathe forth the prayer, "Lord, remember even me when Thou comest into Thy kingdom?" So when Christ's kingdom comes—and coming it is in the East—Islam may be converted to the faith of the living God; and if it is converted, we know through what instrumentality it will be—through the instru-

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mentality of the sacred Scriptures. I value Churches, I value the instrumentality of living men, because I believe it is Christ's instrumentality; and yet there is a breadth and depth in the marvellous teaching of the word of God far beyond us all. We are apt to run our truths into certain channels, but that word teaches like the dew and rain, and every blade of grass finds its portion. I therefore look forward with great joy to the thought of your being able to send the word of God to those countries. Whatever answers may be given about the "Four Points," I do trust that there is one point that men will ask about, and get a very decided answer, whatever the barons or other people may say in Vienna, and that is, the free circulation of the word of God through the length and breadth of Turkey. It is reported, I don't know with what truth, that the siege of Sebastopol is to be given up. Be it so: one thing is certain, that we can never give up this great battle against the citadel of untruth. They say our artillery is worn out; the artillery of the word of God is not worn out. As well might men speak of heaven's high artillery of thunder and lightning being worn out, as the artillery of God's word. Or, to take another figure, just as the dew of heaven, centuries ago, descended upon Hermon, so this living dew of the word of God will descend now as the source of living comfort to all nations. I trust, therefore, that nothing shall keep us back from this great work that the Lord has given us to do. Changes are taking place. The Lord alone knows what state we may be in in a few years—what state Italy may be in—what state Poland may be in—what state Austria may be in; but amidst all these changes, this is the blessing—the word of God abideth for ever. We know not what personal sacrifices we ourselves may be called to make; we know not what wounds we ourselves may receive as members of the Church of Christ; but I trust that God will give us grace, as citizens of this great empire, and members of His Church, that we may be faithful to His word; that we may fight the good fight of faith; and if we should fall in the battle, when we fall, may we be found, like that pious officer, of whom we have heard, with the word of God upon our hearts.

Rev. JOHN FARRAR, President of the Wesleyan Conference.—My Lord—I feel placed in a very awkward position, if I am required to convince this immense assembly of that which I am sure every one of them believes. I almost feel disposed to put the Resolution in my pocket; for I am confident that there is not an individual present that needs to be convinced that our Noble Chairman deserves the thanks of the Meeting. May I forget yourself, My Lord, for a moment, and address myself to this company? Is not Lord Shaftesbury's name known through the length and breadth of this land? Is it not known in every homestead? Is it not known in every Ragged School? A noble ancestor of the Chairman published a book, many years ago, entitled, "Characteristics." There are many beautiful and many brilliant thoughts in that book; but what will be the "characteristics," a hundred years hence, of our noble Chairman? Will not his name go down to posterity with such names as Howard and Wilberforce, and men of that class? I am sure I am only giving utterance to the feelings of every individual in this assembly, when I say, My Lord, we are thankful to

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God to see you in your present position, and devoting yourself, as you are doing so assiduously, to this good work. May I forget, My Lord, the Resolution for a moment? I am glad of an opportunity of standing here, simply because I wish to perform a very agreeable duty. I have been announced as a Wesleyan Methodist. We have the character, My Lord, of being, shall I say, great beggars? importunate beggars? I hope we are not selfish beggars. We do venture to come sometimes to the door of the house of your Society, My Lord, to ask for supplies of Bibles. I know of no instance in which we have been repulsed. Perhaps it may indicate, that we are very impudent, or very importunate beggars; or, rather, it indicates that we have to deal with noble-minded and generous-hearted men. I can call to mind, My Lord, instances in which you have supplied our Missions in Sierra Leone, in Caffraria, in Rarotonga, in New Zealand, with large numbers of copies of the Scriptures; and this year your Committee has kindly engaged to carry through the press an edition of the Scriptures in the Feejee language; and I take this opportunity of publicly expressing to your Lordship and the Committee, the thanks of the Wesleyan Missionary Society for the kindness you have invariably shown us. I am sure it is in this way the Bible Society is giving permanence and effect to Christian Missions. All Protestant Missionary Societies are founding their efforts on the circulated word of God. Experience has taught us a very important lesson in this respect —that if we would have permanent, consistent, godly, influential Churches, the fathers telling the children the wonderful works done in their day and in the old time before them, all our efforts must be founded on the basis of the word of God, circulated amongst the people. I am sure of one thing, that if the remarkable successes of Brainerd amongst the North-American Indians had been supplemented by the labours of this Society, we should have seen the fruits of those labours in much larger abundance in this day than we do. We do not want to establish Popery in the world; but I believe priests without Bibles would tend to the establishment of Popery. It is one of those remarkable coincidences which indicate the interposition and guidance of Protestants, that this Society should have had its origin just at the time when Christian Missions on a large scale were established, and that the two have been acting on each other. There has been a reflex influence. So far as I can judge, this Society has been indebted, in a great measure, for its success to Christian Missionaries. Have not they been the translators of the Bible into numerous versions? They have, in connexion with your Society, My Lord, been the means of bringing about a second Pentecost. It is true there has been no visible descent of the Holy Spirit in tongues of fire resting upon their heads; but in the patient, and prayerful, and self-denying, and midnight toils of these devoted men, who have been poring over their lexicons and grammars, there has been the bringing about of a similar influence to that of Pentecost. There has been the triumph of Pentecost over the Babel confusion of languages in this world. As far as the translation of the Scriptures is concerned, my own impression is, that this Society has done two-thirds of its work. I think I am not wrong in saying that there are not more than 300 languages in the world. This Society has versions amounting, I think, to about 150 or 160. I am aware there is a book entitled "The Bible

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in Every Land;" but I should very much like to see a map of the world, colouring those portions of the earth for which provision is made by this Society, that they might be supplied with the word of God. I think it would appear by such a map that the Society has done very much to cover the earth with the knowledge of the glory of God as the waters cover the face of the great deep; and I think I am not wrong in saying—I may be pardoned if I am; it is my own deep conviction—that this Society, by its various versions and efforts, has placed the Church of Christ in modern times in a position for converting the world far more advantageous than that which was occupied by the early Church itself, with its gift of tongues and interpretation of tongues.

Allow me one word, My Lord, respecting the Home Operations of this Society. I have always admired its consistency in standing in the old paths. It has never deviated from its original constitution. I am not an enemy to change, when change is for the better; but I am no believer in mere reforms, whether in Church or State, politics or religion. I think the best advice that can be given, is that contained in the old saying, "The only way to get a clean street is for everybody to go and sweep before his own door." I have known many people who would knock down the beautiful towers of Windsor Castle, to put a hovel on the site of their own construction. This Society, I rejoice to say, has always confined itself to the circulation of the authorised version of the word of God. It has never tampered with, it has never tinkered, the authorised version. If it had, it would have lost many of its adherents, many of its warmest friends. I remember that Southey is reported to have said, when he was told that a gentleman sent his son to school with the injunction, that he should not read the authorised version of the Scriptures, for fear of spoiling his taste, that he was quite as much a blockhead as he was an Atheist. An eminent expositor of the Scriptures, belonging to the community to which I have the honour to belong, had an impression that there was a kind of inspiration over the minds of the translators of the Scriptures. At any rate, he thought they were raised up by the providence of God to a knowledge of the English language in anticipation, in advance of the times in which they lived. If I may be excused for differing from such an opinion, I think that is not the reason why we have in our authorised version so beautiful a translation. The beauty of it consists in its being a literal translation.

There is one word more I should like to say. It struck me, on hearing the Report, that for want, perhaps, of analysing one idea, people are not sufficiently pressed with the importance of the operations of this Society. We heard, My Lord, that about one million and a half of Bibles had been circulated this year. Now people run away with an idea of a million, perhaps, without understanding it. They do not get the force of the number itself. It needs to be broken up into its units to understand it. We must begin with ten, then go on to a hundred, then to a thousand, ten thousand, a hundred thousand, fifteen hundred thousand copies of the word of God circulated this year. I was making the calculation a short time ago, and I believe it is the fact, that during the last six or seven years this Society has been issuing at the rate of six or seven copies of

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the Holy Scriptures every minute. There has been issuing, therefore, from Earl Street, a fountain of life—the river of the water of life constantly flowing from the Society.

The Rev. J. B. BERGNE briefly seconded the Resolution.

The Rev. J. C. HARRISON—It is very evident from the Report that the officers of the Society have with great zeal and great skill pursued their labours; and the results are such as we must all rejoice in. There has been throughout the whole of this Meeting a tone so peculiarly catholic and Christian, that I almost feel afraid to pursue any observations, lest I should jar somewhat upon the harmony which has prevailed hitherto. I rejoice to think that there are abundant grounds upon which we should give our allegiance to this great and good Society, and our labour for the promotion of its objects. I feel that the more we love the Bible, the more we feel its worth, the more we are satisfied as to its power, the more we are conscious of our own personal obligation to it, the more ready we shall be with heart and hand to assist in its promulgation. And it is impossible for any one, I think, to gather fully up into one view what he owes to this great and glorious Book, the word of God, without an increased desire to aid in its circulation. In reference to how many of us may it be said, that its pure and simple words in childhood were the very first that fixed themselves upon our memory, as they became the rules for the guidance of our earliest actions and our thoughts; that its truths have been the strongest elements in the earliest formation of our character; that in the practical duties of life it has been a light to our feet and a lamp to our path; that in our business or profession, adherence to its principles has secured to us a peaceful conscience and an honourable name; that in days of darkness and sorrow, when all human comforters have failed, it has said, "Let not your hearts be troubled," and instantly there has been a calm; that in our family it has established order, and happiness, and love, and has been emphatically the light of our dwelling; and that when death has entered our household, and laid his cold hand on any we loved, and there was nothing we dreaded so much as standing by the dreary grave, that dread has been taken from our spirits, as the triumphant words have fallen on our ears: "I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." It is impossible to exaggerate the debt which we owe to the Bible; and therefore it is impossible to enforce too strongly the duty of giving it universal circulation. And if argument were needed, one might derive an additional argument from the effect of the Bible on the religious life of our country. It is very interesting and instructive to observe, that in those great movements which now and then occur, and mark a new era in society—movements which entirely alter the complexion of the Church or the nation—the particular character of these movements, as well as their general effect, are so deeply impressed on the popular mind as to be faithfully retained in generations following. For instance, both England and France have had their revolutions. The revolution of 1688 has left its stamp upon us, and our love of liberty has been combined with deep reverence for constitutional government, for the throne, and for the law. The revolution of 1789 has also left its

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stamp upon our neighbours; and what that stamp is, so well known to all of us, it would be invidious, perhaps, just now to mention. In like manner we have had reformations in different countries; and it has been an unspeakable blessing to our country, that our reformation, instead of having been produced by any one master-mind, whose views became the adopted creed and his name the adopted designation of the reformed, was founded on the word of God. After the labours of Wyckliffe—and they did not fail in their effect years after his death—Tyndal, and afterwards Coverdale, issued from the press, the one the New Testament, and the other the whole Bible; and the people most gladly welcomed those Scriptures, studied them deeply, and were ready to unite with their Sovereign in throwing off the authority of the See of Rome; so that whatever the outward and secondary causes of reformation in England, we cannot doubt that the Bible was the first and real cause. And hence, in British Protestantism there has always been a marked deference to the word of God. True it is, indeed, that there are some who, as the Right Reverend Prelate observed, in their defence of rationalizing, laugh at what they call Bibliolatry; true it is, that there are some sections of the Christian world that regard with greater reverence than others the views of their founders or the standard of their Church; true it is, that there are great fragments of a vast ecclesiastical body that are anxious to put the traditions of the elders on the same footing with the word of God; but, in the heart of the people, the Bible still holds its place, and they still cling with unabated love to the old rule—"to the law and to the testimony;" and I say that this has been of unspeakable advantage to the religion of our country. Instead of being shifty and uncertain, a thing to be tampered or trifled with at man's caprice, referable to no recognised standard, it is felt to be derived from a divine source, and its great and broad principles are regarded as sacred and unchangeable. Instead of being a mere misty and dreamy speculation, it is clear and distinct in its truths, and manifests itself in works of faith and labours of love; instead of being a matter of mere penance to appease an anguished conscience, or a glaring ceremonial to adorn the festivals of a festival-loving people, it is a great spiritual reality, touching the deepest springs of our nature, and governing the whole man. I say, that we ought to thank God every day that the religious life of England is the child of the Bible; and the Bible, in gratitude, we ought to be ready to offer wherever there is a hand to receive or a heart to welcome it. And I might still go on to observe its general effect upon our country. Why, the love of order, the respect for law, the sacredness of domestic life, the cleanliness and industry, all the benefits which we enjoy, are more or less to be ascribed to the Bible. Some would attribute them, no doubt, to race; but we must be anxious not to ascribe to race what is due to the Bible. The Bible has become a national book, I had almost said, as this Institution is a thoroughly national Institution. On this platform peer and commoner, Churchman and Dissenter, Whig and Tory, meet hand to hand, and, I believe, heart to heart, for the purpose of circulating this blessed Book. And then, if we could only follow the copies from the Depository, we should see that they ascend to the highest ranks and descend to the lowest. Thousands of copies are circulated amongst the children of our Day and Sabbath and Ragged Schools, and impregnate the mind in its first buddings with the principles of piety; thousands more are circulated by our City Missionaries

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and Scripture Readers amongst those who are sunk in the lowest poverty and degradation. The Bible is constantly the first present which the Christian father gives to his child; it is often the parting gift as the youth leaves his home to enter upon an untried world; it is placed by the fond hand of love in some corner of the trunk when the emigrant is saying farewell to his native shores; and the soldier, in the midst of his suffering and perilous campaign, finds this blessed volume his companion and his comforter there. It makes its way to all classes, and it leaves its blessings with all; and although there are some that despise and scorn it, they even reap its good, for it has leavened the whole of society, and they get the benefit of its influence, although they do not trace that influence up to its right source. I believe, therefore, that although the Bible is not a native of Britain, it has struck its roots so deeply into our soil, that there is nothing so thoroughly national as the word of God, or which has produced so great a blessing upon our people. I believe that the rational and well-balanced liberty we enjoy, that the general spirit of contentment which prevails among the people, that the progress of the nation in knowledge and in wealth, and that the stability of our institutions at times when those of other kingdoms have been rocking to their base are mainly to be ascribed to the influence of the Bible. And if those most effectually aid the country in which they live who teach the authority of law, and implant the principles of virtue—if they serve their country best, not who put down insubordination, but secure allegiance—not who give power to an administration but who produce respect for it—not who punish crime but who prevent it—then must I regard as the best patriots, not even those brave men—though God bless them and preserve them!—who are now fighting our battles, but those humble visitors of whom my Resolution speaks, who carry the Bible to every house.

But, My Lord, I must not continue these remarks. I have detained the Meeting already too long; and I will only just refer to the fact, that although infidelity does prevail to a very sad extent, and is very active, yet the very activity of that infidelity, the very fierceness of the assault, may be ascribed to the fact, that the infidel finds the Bible not a thing of weakness, but a thing of power; if the Bible be the word of God, one of two things are inevitable—either he must obey its teachings, or he must be undone; and as he feels almost an equal aversion to both parts of this alternative, he bends all his strength to prove that the Bible is not true. But I believe that a great deal of the Socialism and of the Atheism that prevails arises from utter ignorance of the word of God. I believe a great deal arises from the fact, that the contents of the Bible are not known; and I met with a very interesting case of this kind only a very short time ago. One of our City Missionaries knocked at a door, and inquired whether a person lived there whom he wished to see that was very ill. A young woman came to the door, and said, "No, she did not live there, but that her own husband was very ill, and had been confined to one couch for more than twelve months, with paralysis of the lower limbs; but," she said, "he is a Socialist and Infidel, and would not like to see you." The Missionary instantly said, "Then, pray let me go up." He went up. He was not received very pleasantly. The man told him that religious people were not generally admitted there; but the Missionary sat down and began to talk with the

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man. He very soon made him acquainted with the substance of Christianity, and entered slightly on some of the evidences; and the interest of the man was so great, that he entreated him to call again and lend him some books which might instruct him on these points. He did so; and as the man advanced I was requested to go and see him. I went, and had a very long conversation with him, and many an one since. He told me that he really never knew any thing about Christianity till this Missionary came; that he had felt so certain that Socialism was true, and that nothing could upset it, that he never troubled himself about Christianity at all; that there was one Christian man in his workship (he was an engineer at a shop where there were about 200 men), and that he sometimes wanted to know what the man believed, for he was struck with his general consistency; and though he was made the butt of all, yet he was always in his place doing his work, whether the master was present or not; and he thought he should sometimes like to know what the man believed, but he did not like to be on a friendly footing with him, lest he should be laughed at himself. Once or twice, he said, he had gone into a place of worship as he passed by, but the language and sentiments were such as he could not make any thing of, therefore he was more than ever convinced that his own views were right; but he added, "I really believe that if I had had, many years ago, the Bible in my hand, and the truth told me as simply as it has now been told, I should have entirely thrown aside my scepticism; for though I was then convinced that Socialism was so exceedingly firm that nothing could overthrow it, I am now perfectly astonished that I could have ever received it at all." And, My Lord, in the course of Providence, his little child, about five years of age, who used to be just the one light of his dwelling, who was constantly with him when the wife was out, helping him to any little articles he wanted, was taken ill, was very ill indeed, and I feared he would not recover. However, the man hoped he would, he was his great consolation; and he said, "Sir, I have taught him already to pray, and I am quite surprised at the delight which this child takes in kneeling down by my side and saying his prayers." The next time I called the little one was gone—was taken away, I have no doubt, to the heavenly home. The father was exceedingly depressed, of course. He said, "My infidel friends came to the funeral, and some of them wanted to persuade me out of my views; but I said to one of them, 'What would support you under such a trial as this?'—'Oh!' he said, 'I should manfully bear it; I should summon fortitude.' 'But,' said the father, 'I remember when he was in the same case, and he was such a miserable, dejected man, that he was the object of my great pity at the time; but now, although I feel saddened by my loss, I know that all is right.'" Here was a great change produced upon the mind of this man by the word of God. Well, I believe there are many who are just in the same state. They are ignorant of Christ; they know of nothing better than their Socialism, and so adhere to it. Let us, then, circulate this blessed word far and near; for wherever it comes it will be a blessing to the individual, a blessing to the home; and God grant it may so at last unite the whole family of man in one, that they may be "one fold, under one Shepherd."

The Rev. WILLIAM GILL, of Rarotonga—The blessed volume,

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My Lord, which was referred to in the Report, a copy of which was exhibited here to-day, is the entire Scriptures in the Rarotongan language. The volume is the second complete edition of the Scriptures printed by the Society in that language. I am sure, My Lord, it must be interesting to you for a few moments to hear a brief detail of the history of the translation of that Bible. Rarotonga is the principal island in the group, called the Hervey Group, in the South Seas. It is 700 miles from the Tahitian group. In the year 1823—thirty-two years ago—the entire inhabitants of that group were among the most degraded savages of the South-Sea Islands. One of our Missionaries connected with the London Missionary Society in that year went out to visit the group, and had the honour to place on Rarotonga the first native teacher. That native, My Lord, was born a heathen, and he was educated an idolater; but, converted by the power of the blessed word of God, preached in the Tahitian language, devoted himself to tell the tribes of the Rarotongan groups the wonders of that word. The Missionary landed this man on Rarotonga, when he could not land himself. Only four years before that, an English vessel had gone down to the island from Sydney, for the purpose o seeking sandal wood; some of the crew went on shore; four of them were murdered and eaten by the cannibals. The Missionary waited with anxious suspense during the night, until the two native teachers came off to him, and described the reception they had met with. The Missionary then said, "Can you stay?" One of them, My Lord, had a wife, a Christian woman, that had come out from Tahiti to live and labour with him on the island, if it should be opened; and he said, "It is impossible I can stay in such a land as this; I had supposed the islanders of Tahiti were savage and cannibal men, but these islanders of the Rarotongan group are much more degraded and savage than ever I have seen the islanders in my own group." There was, My Lord, but one young man left that the Missionary could avail himself of; and he said to him, "What will you do? Will you return to Tahiti, or are you willing, under the circumstances that you witnessed last night among the savages of the island, to remain?" That young man said, "Live or die, put me on shore." He just gathered a few clothes together, and in his handkerchief he bound up a few extracts of the Tahitian Scriptures, some extracts from the Gospel of St. Mark, St. Peter, and other portions of the New Testament, and descended the side of the little vessel into a boat that was to take him to the shore. The boat took him as near as prudence would dictate to the shore of the island; and then this young Christian native convert jumped into the surf, and swam on shore, and landed in the midst of the then seven or eight thousand savage heathen idolaters of Rarotonga—the first man to tell them that Jehovah was the true God, and that Jesus Christ was the true Saviour. Captain Cook, some eighty years ago, discovered the group of islands; but he did not visit Rarotonga. My Lord, if these islands of the Southern Sea had been left as Captain Cook's expedition left them, without the Bible, they would have yet been as ignorant, and as idolatrous, and as cannibal, as they were hundreds of years ago. There were scientific men sent out, to the honour of our country, to make researches in science among these groups of islands—astronomers, and

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geologists, and botanists,—and these men of science landed on many of the groups, from the extreme east to the extreme west of those islands; but never have we Missionaries been able to ascertain, that the islanders ever learned from that expedition that Jehovah was the only God, and that idolatry was a lie. But, thanks be to God! Captain Cook's expedition was used by His providence, and it was made the pioneer and the breaker up of the way. Well, My Lord, it is just thirty-two years ago since that native man landed, single-handed, and alone to teach the islanders the glorious truths of the Bible. When he first landed the people had no idea of letter, or character, or sign, by which to signify the sounds of their spoken language; and the devoted man had no means, as we should say in this country, to instruct them in the art of writing. But where the heart is warmly engaged it generally devises a way; and although he had not paper, or pen, or ink, he was yet anxious to communicate to these people a knowledge of letters; so he got some smooth planks, and strewed fine sea-sand on them, and plucked little twigs from the trees; and by these means he first wrote the letters of the words Jehovah and Jesus Christ. In that way he first taught them that these signs, or characters and letters, signified the sounds which they uttered. Knowledge advanced, the people became enlightened; but it was not until three years after the pioneering labours of that native teacher, that it was thought safe for an European Missionary to land there; and Mr. Williams the honoured man who was made the instrument of introducing the Gospel to so many of those islands, brought home to this country in the year 1834, a complete copy of the New Testament translated into the language of this group. And this Society, My Lord, as soon as it knew that Mr. Williams had the complete translation of the New Testament, generously put 5000 copies through the press. Seventeen years ago, it was my honour to follow that devoted man to his former sphere of labour, and to take out the first edition of the Rarotongan New Testament. In 1846, the Rev. Mr. Buzacott brought home to this country the complete Bible, from Genesis to Revelation, in manuscript. It was presented, My Lord, to your Committee, and they most generously aided Mr. Buzacott in putting through the press an edition of 5000 copies. The first edition was taken out to those islands in the year 1852; and I shall never forget the landing of that first entire edition of the Holy Scriptures on those islands. There are six islands in the group; and as the boxes of the Bibles were landed, the people were most enthusiastic in their desires to have them opened. Box after box was taken into each of the chapels in the settlement, and opened there, amidst the praises and prayers of the people; and it was my honour last year to bring home to your Committee 250*l*., the amount of money received in nine months from these islanders for the purchase of the Scriptures; and they are now, I believe, sending home in our Missionary ship, which we expect to arrive in England next month, some two or three hundred pounds more, to encourage this Society to go on with its work.

Since my arrival in this country, the Committee hinted to me that they were prepared to pass a second edition of the entire Rarotongan Scriptures through the press. That work, My Lord, in company with your devoted and valuable—yea, invaluable—Editorial Superintendent, the Rev. T. W. Meller, of Woodbridge, it was my honour to complete last week,

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and it forms the volume which has been submitted to you to-day. I trust the details connected with the history of the introduction of the Scriptures into Rarotonga in so short a time will interest your Lordship; and I am sure they will encourage the friends of this Society to go on with increased ardour and zeal in their great and glorious work.

My Lord, it is only forty-five years ago since the first idol fell in the island of Tahiti. There were nine large and small islands in that group, having a population of from 90,000 to 100,000 souls; and for the last thirty years there has not been the least vestige of idolatry or heathenism seen in that group. It was my honour to take out the first edition of the entire Scriptures to the Tahitian groups seventeen years ago; the second edition of the entire Tahitian Scriptures was sent out in the year 1847; and no sooner had they arrived, than the people—oppressed, and tormented, and agitated, and confused as they have been by what has been called a French Protectorate, and tempted by all the arts and wiles of Popery to renounce the doctrines of the Bible—bought these copies of the Bible with intense interest; and the very year after, I believe, sent home to the Committee a thousand pounds, in payment for them; and it is only, My Lord, about two months ago that a letter was received from those distant and oppressed islands, requesting the Committee to give them a third edition, and further asking, that as their Missionaries are now banished from their presence, the Committee would allow Marginal References to be added, that they might compare Scripture with Scripture. It is reported that Queen Pomare is coming to France this year, to visit the Crystal Palace, by the express invitation of the Emperor. Oh, endeavour, my Christian friends, as you read the history of the Bible connected with the islands of the South Seas, to realise, if you can, the circumstances of temptation and distress through which that honoured woman has passed. It is said she is coming to France; but let it be remembered as our glory, and as the glory of the Bible, and let us give the glory to God, that if she comes she still comes as a Protestant Queen.

Thirty-two years ago these Tahitians sent out their native converts; and it is only twenty years ago since our native teachers sailed away eleven hundred miles from Rarotonga down to the Samoan, or the Navigator Group. Those people were just in the same condition as the Rarotongans were twelve years before; and now the entire Bible is translated into the language of the Samoans. Your Committee, My Lord, some three or four years ago, printed a large edition of the New Testament in the Samoan language; and it has been circulated among the people, and they have made, I believe, a remittance to the Society. Some 1800 miles down, in what is called the New Hebrides group, and on the very island where Williams and Harris shed their blood in attempts to land native teachers, our native teachers from Rarotonga and native converts from Samoa went, about six or seven years ago; and so great has been the power of the Spirit, through the simple and faithful preaching of the doctrines contained in that book printed by this Society, that now you find there the Sabbath observed and Schools instituted; and the very man that murdered Williams is being taught to read the word of God by a native from Rarotonga, whose father was among the first to receive the man that landed there thirty years ago. My Lord, I

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have near my side a son of that native who landed at Rarotonga; and he, with the whole of his generation from about eight years of age, have to be told what heathenism and idolatry are, as much as you have in this country. He had to come to this country to see an idol, in the Missionary museum. I cannot sit down without again referring, and asking your thanks, my Christian friends, to the gentleman whose name I have mentioned, the Rev. T. W. Meller, who is the responsible officer of this Society in these translations. Most wonderful it is how God raises up men to aid us in this work. Strange as it may appear, this gentleman has never been to Tahiti, and yet has a correct knowledge of the Tahitian language; he has never been to Rarotonga, and yet has put through the press the second edition of the complete Scriptures in the Rarotongan language. He has never been to Samoa, yet he can understand the Samoan language, and has a practical knowledge of it, so as faithfully to correct any mistake that may be made by the Missionaries. In fact, he stands between the Missionary and your Society, a guarantee that the translations which are made by the Missionaries shall be entirely according to the original Hebrew. The Society does not allow the Missionaries to translate from the English version of the Bible, but from the original; and I am happy to say that many of the natives of the South-Sea Islands now read in their native Bible—in the Tahitian, Rarotongan, Samoan, Feejee, and New-Zealand languages. I cannot, as a Missionary, and as a reviser of the Scriptures, sit down without expressing my thanks to the Editorial Superintendent for the great services he has rendered; and also, in the name of my brethren, my thanks to this Society, for we could not do without it; and perhaps I should not be thought too presumptuous if I were to say, it could not do without the Missionaries.

T. FARMER, Esq.—I have been very unexpectedly called upon to move this Resolution on the present occasion. I should immediately have declined the honour, had not the thought occurred to me, that this honour was designed to be conferred on myself, owing to the relation in which I stand to the Society, having had the privilege of attending its earliest Meetings, and acting in Committee for thirty-five years in succession. This thought probably influenced our friends to select me to move a vote of thanks to the Chairman, the President of this Society. While it is unnecessary for me to refer to his conduct in the Chair, it may be allowed me to observe, that, after an association with the Society for so many years, it is not improper that I should take this opportunity of acknowledging how much I am indebted to the Society for the introduction it has afforded me to so many excellent men of the various denominations which distinguish the Christian Church; and in whose society I have felt the bonds of union and of peace, whom I have not been able in many instances to designate by their particular denominational name, but in all of whom I have seen the manifestation of the Christian spirit. I am thankful, moreover, that we have on the present occasion a Chairman, who, to all his other qualifications, gives an evidence that he knows and experiences the power of the truth which he circulates, by his abounding in every good word and work. May his health be long spared to be a blessing to this Society, and to the nation.

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It would be folly in me to say any thing to recommend this Resolution, as you have all been eye and ear-witnesses of his conduct and kindness in presiding amongst us on the present occasion.

THE REV. J. H. GURNEY briefly seconded the Resolution.

THE EARL OF SHAFTESBURY—Be assured that I feel very sensibly the vote of thanks that you have been pleased to pass; and I feel very sensibly, too, the kindness of the Committee, in requesting that worthy and veteran friend of ours, so long known by his piety and diligence in the service of this Society, to be the instrument of proposing to you that vote of thanks you have so kindly accepted. I am by no means insensible of the high honour of the position which by your votes and suffrages I occupy. I feel, that it is the centre of the greatest influence that can be exercised by any private Society, or any private individual. It is the centre of an influence, that can be inferior only to that exercised by an independent government; and I do hope and trust that I and my colleagues will arise to the full sense and perception of our responsibility, and, with unceasing diligence and earnest prayer, aid in furthering the cause of this great, catholic, and blessed Institution, designed I believe, by God, for events and issues, of which we can scarcely in this world now form any conception. I hope and trust, that, by His blessing, we may rise to the full sense of our responsibility, that, strengthened from above, by the spirit of diligence and earnest prayer we may lose not a moment in going forward in the great progress we are making, for the time is short, and the work is great.

REMITTANCES RECEIVED IN APRIL 1855.

	Free Contributions.			Purchase Account.		
Aberdare	..		..	5	0	0
Abingdon	25	0	0	1	3	4
Ackworth Ladies	18	0	0			
Albion Mines, N.S.	8	0	0			
Banbury	..		..	45	9	8
Bedford Ladies	5	0	0			
Beverley, Ladies' Asso.	15	0	0			
Bideford	..		..	9	7	4
Bilston Ladies	..		..	4	0	0
Bishopwearmouth, &c.	..		..	80	0	0
Blakeney	7	2	8			
Brackley	..		..	0	12	0
Bridgnorth	..		..	7	10	2
Bristol	200	0	0	140	0	0
Buckingham	..		..	30	15	7
Cardiff	7	18	11	16	18	1
Cardigan	20	0	0	12	5	0
Carnarvon, Hon. Col. Pennant's Subscription	20	0	0			
Cerne	..		..	1	4	0
Cheltenham	..		..	60	0	0
Chesterfield	..		..	25	0	0
Chipping Norton	..		..	16	3	0
Cornwall.*						
Coventry	..		..	7	0	0
Cowes Ladies	..		..	9	0	0
Cwmammen	..		..	5	12	0
Devon and Exeter	..		..	50	0	0
Dyffryn, &c.	..		..	3	3	11
Edinburgh	10	9	6	170	14	2
Ely, City of	..		..	0	12	0
Essex, South-West	..		..	1	3	0
Folkestone, Juvenile Asso.	10	10	0			
Glastonbury	..		..	5	10	4
Gravesend Ladies	30	0	0	7	5	7
Hadley, Barnet, &c.	20	0	0	2	17	1
Hammersmith Ladies	15	10	0			
Hastings	..		..	29	18	4
Highgate	..		..	3	6	10
Holyhead	..		..	24	19	9
Huddersfield	..		..	50	0	0
Isle of Man	..		..	35	0	0
Keighley	..		..	10	0	0
Kingston-on-Thames	..		..	4	13	6
Lancaster	20	0	0	15	0	0
Lane End and Longton	16	0	0	6	1	8
Leicester	..		..	53	5	2
Melton	10	0	0			
Thrussington	2	8	4			
Hinckley	10	2	6			
Loughborough	11	0	0			
Ashby	12	0	0			
Liverpool	..		..	76	12	5
Llandilo	..		..	10	8	10
Llanfechan	..		..	6	6	10
Llanfyllin	..		..	4	4	0
Llanerchymedd	..		..	22	0	0
Lowestoft	..		..	2	2	0
Luton	15	0	0			
Machynlleth	5	0	0			

* The amount remitted last month from the Cornwall Auxiliary Society as Free Contributions, was reduced by the sum of 107*l.* 5*s.* 10*d.*, paid for Local Agency.

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	Free Contributions.			Purchase Account.		
Madeley	..		..	12	18	9
Maidenhead	75	0	0	..	5	1	0
Mansfield	..		..	10	14	3
Feversal	2	8	0			
Minsterley	..		..	1	7	0
Mold, Rhosesmor	7	0	0	..	8	0	0
Nantwich	..		..	57	18	11
Newtown, (*Mont.*) Bettws	8	0	0			
Tregynon	8	0	0			
Oundle	32	0	0	..	3	10	2
Peterborough	100	0	0			
Plymouth	..		..	51	8	5
Pontefract	..		..	22	9	6
Portsea	..		..	9	4	7
Reading	36	11	4	..	61	11	11
Ladies' Association	44	0	0			
Ruthin, Derwen, &c.	..		..	6	10	6
Settle	..		..	2	7	6
Shefford	..		..	1	2	0
Shepton Mallet	..		..	0	13	3
South Australian	..		..	60	0	0
Spilsby	..		..	24	17	10
Stockton-on-Tees	18	0	0	..	21	0	0
Ladies' Association	10	19	1			
Ditto	6	9	3			
Stony Stratford	..		..	9	13	7
Stourbridge	..		..	11	1	8
Swindon	10	0	0			
Tewkesbury	..		..	8	0	0
Thornbury	..		..	3	8	3
Todmorden	..		..	3	1	0
Towcester Ladies	..		..	8	0	0
Toronto	..		..	100	0	0
Holland Landing	16	2	11			
Milton	28	5	2			
Nassagueweya	2	0	4			
Erin	8	1	5			
Acton	5	13	0			
Eramosa	8	17	7			
Cavan and Manvers	20	3	7			
Bowmanville	17	8	9			
Streetsville	32	5	9			
Markham	6	9	2			
Port Sarnia	20	3	7			
Orilla and Oro	8	1	5			
Frankford	4	0	8			
Grantham	40	7	2			
X. C.	0	16	2			
The Covenanted Baptist Church, and other Friends in Dunwich, Aldborough, Orford, Ekfred, and Lobo	15	18	10			
Torquay	58	7	9	..	141	12	3
Tunbridge Wells	..		..	20	0	0
Tunbridge Town Ladies,	26	0	0			
Tutbury	..		..	6	1	10
Wakefield	..		..	25	18	8
Walsall	20	0	0			
Waltham Abbey	..		..	2	12	4
Wareham	..		..	6	12	9
Watford	5	0	0			
Wednesbury	..		..	65	8	1
Ladies' Association	5	0	0			
Wellingborough	..		..	5	12	2
Wellington	..		..	13	6	5
Weymouth	..		..	64	11	1
Wicklow	10	0	0			
Windsor Ladies	..		..	2	14	0
Wokingham: A. Saltmarsh, Esq.	5	0	0			
Woodbridge	..		..	2	0	0
Woolwich	..		..	0	12	0

DONATIONS OF TEN POUNDS & UPWARDS.

A. B. A.	104	10	0
Alexander, J. W. Esq. (*annual*)	10	10	0
Angas, Mrs. Geo Fife	30	11	3
Bishopp, Mrs., Thornley Hall (*add.*)	100	0	0
E. L., per Rev. G. Browne	10	0	0
Mann, W. Esq., Fivemiletown (*annual*)	50	0	0
Porter, Miss Phœbe	25	0	0
Stewart, James, Esq., Representatives of the late	50	0	0
Wilkinson, Thomas, Esq.	100	0	0
Wilson, Geo. Orr, Esq., Rathmines, Dublin,	25	0	0
A Friend, per ditto	25	0	0

LEGACIES OF TEN POUNDS & UPWARDS.

Cramp, John, Esq., late of Lamberhurst (*less duty*)	100	0	0
Fisher, Robert, Esq., annuity (*one year*)	12	10	0
Sale, Miss Jane, late of Rugby	10	0	0
Thompson, R. J., Esq., annuity (*half year*)	25	0	0

COLLECTIONS.

At Bourton, Berks, by Rev. J. P. Larkins,	1	10	0
At St. Olive, Old Jewry, on the day of humiliation	7	0	0

CONTRIBUTIONS TO THE JUBILEE FUND,

RECEIVED IN APRIL, 1855.

Blakeney Society	0	15	0
East London Society, Coll. by Elis. M. A. Deane	0	15	3
J. M. R.	1	10	0
R. J. S.	5	0	0
Toronto: Town of Whitby	1	8	3
	0	8	6
Previously acknowledged	79,091	9	6
	£79,100	18	0

CONTRIBUTIONS TO THE CHINESE NEW-TESTAMENT FUND,

RECEIVED IN APRIL, 1855.

Quebec Auxiliary Society (balance)	25	18	8
J. M. R.	1	10	0
Coll. by Mr. G. D. Sawyer, Brighton	1	5	8
Lane End and Longton Society	5	0	0
Wimborne Society, Mrs. Fletcher	0	8	4
Swindon Society	1	18	8
Toronto: Mr. T. Demery, Yorkville	1	0	2
Lincoln's Inn Fields Association	0	10	0
Coll. by Mr. T. Hurman, Epping	2	10	0
Leicester, Ashby Society	1	6	0
Stewart, James, Esq., Representatives of the late	50	0	0
	91	7	6
Previously acknowledged	37,601	14	3
	£37,693	1	9

Contributions may be sent to the Society's House, 10 *Earl Street, Blackfriars, London; or to the Society's Bankers, Messrs.* WILLIAMS, DEACON, *and* Co., *Birchin Lane, London; advice being sent to Mr.* WILLIAM HITCHIN, *Accountant.*

W. M. Watts, Crown Court, Temple Bar.

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No. 50.] [JUNE 30, 1855.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

OFFICE, 10 EARL STREET, BLACKFRIARS, LONDON.

France.

From Mr. de Pressensé, Paris, January 11, 1855.

THE following fact will, I feel sure, interest you: it has just occurred in one of our northern departments:—

Two or three years back some worthy peasants, becoming embarrassed in their affairs, were under the necessity of parting with their seven children; and they got those who were of sufficient age into service with the neighbouring farmers. Their greatest difficulty was in finding a suitable place for their youngest daughter, a girl of about ten years of age. At length, however, they heard of a respectable family, the heads of which were looking out for such an assistant in their household concerns. A few days before the girl left the parental roof, one of our Colporteurs called at the house, and was particularly struck with the seriousness with which she listened to what he said about the Scriptures. At her pressing entreaties the father was prevailed upon to buy a New Testament for her. She took it with her on going to her new abode, with the avowed determination of making a daily use of it. She learnt that she must entreat the Lord for faith to believe in His word. She therefore prayed night and morning before beginning to read her book: nothing could withdraw her from this practice. To accomplish this, she was obliged to sit up later and get up earlier than the rest of the family; she had to bear the jokes of her fellow-servants, older than herself. But nothing deterred her; and the Lord soon granted her all the blessings with which such perseverance is invariably attended. She became a decided Christian. Her employers were at first struck with her good behaviour: no fault had they to find with the manner in which she performed the duties assigned to her. One thing alone displeased her mistress; she had declared that, from motives of conscience, no one could make her attend Mass. The lady spoke of the matter to her husband, who, in his devotion, consulted his confessor on the subject—a Jesuit of great renown. A few days afterwards, the Abbé in question, who was the religious director of persons only of the first rank, deigned to converse with the little maid. On learning that it was the reading of the New Testament which had plunged her into what he styled the most detestable heresy, he tried at first words of kindness, but, finding them useless, he proceeded to the most terrible threats, with a view of inducing the little girl to deliver her book into his hands. But it was all labour lost; and the priest, after more than an hour's contest, went away vanquished by the firmness of the little maid. He then, it seems, ordered the master and mistress to take the poisonous book from one who had already made so bad a use of it. The little girl watched with greater care than ever over her

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treasure which it was now sought to deprive her of. As her New Testament was one of the smallest size, it was easy for her always to have it about her without it being seen. At night her precious book was placed under her pillow; but her great care was to learn every day by heart a number of passages, so that if the attempt to deprive her of the word of God were successful, she might still possess a source of edification. It was well for her that she did this; for being betrayed by a fellow-servant, her mistress, one night while she was soundly asleep, succeeded in laying hold of the New Testament, which the next day was forwarded in triumph to the Jesuit, to be by him committed to the flames. The sorrow of the little girl was intense, and it was only assuaged by a repetition of the consoling passages which she was able to recal to memory. It seemed to her, when repeating them to herself evening and morning at her devotions, that these passages affected her much more than when she had read them from her book. In the meanwhile, trials of various kinds came upon the family in whose service she was: pecuniary losses, and the death of beloved offspring, plunged the master and mistress of our young friend into mourning and tears. The afflicted ones, in the first instance, had recourse to their confessor: numerous Masses were said, and an abundance of candles burnt; but, alas! their sorrow remained as deep as ever, and consolation they found not. The little servant did not look on with a dry eye: her heart sympathized with their affliction: she implored, on behalf of her employers, that comfort which proceeds alone from the Supreme Comforter. One evening, when she thought herself secure from any disturbance, she, on her bended knees, in her little chamber, offered up one of those petitions which are the genuine effusions of the soul in behalf of those who were in sorrow and in tears. Her mistress, who happened to pass the room, on hearing this supplicating voice, stopped, and drawing near to the door, was deeply affected at hearing the prayer which was being offered up for herself and her husband. She related to him what had occurred; and the next morning both of them stationed themselves as listeners at the door of their little maid's room, who, being accustomed to pray aloud, commenced the same petitions as those of the preceding evening. Both went away deeply and seriously impressed, and with the desire of again hearing similar prayers. This desire led them, on different evenings, to the same place; and when their little maid expressed herself thus, "Thou hast said, Lord," followed by a passage; "Thou hast promised, O God," again followed by another passage; these declarations of Scripture were the portions of the prayer which seemed to do them the most good; and they felt an ardent wish to become more intimately acquainted with them. This led them to inquire of the young girl who it was that had taught her the things which she mentioned in her prayer. "Who?" replied she; "the New Testament which you caused Father C——— (the Jesuit) to take away from me." From that moment the employers and their little servant had frequent conversations respecting the New Testament. The former evinced an increasing pleasure at listening to the recital of passages by the latter, by means of which God wrought a work of grace in their afflicted souls. Matters were progressing thus, when one day some person rang the door-bell, and, on the young servant going to answer it, whom does she behold?—a dealer of the same

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description as the one who had supplied her with her New Testament. On seeing him, she uttered an exclamation of joy, so loud that her master ran to the spot, and, on being informed of the state of matters, he asked the Colporteur to step into his room, and, his wife having been called in also, a lengthened conversation ensued, which ended in the purchase of a Bible for the use of the master and mistress, and of a New Testament in 32mo, which they presented to the little girl. I will only add, that at the present time the master and mistress, and the little servant maid, are true and zealous disciples of the Bible, who have gathered around them several individuals, of some of whom it may be said that they are very near to the kingdom of heaven; a matter which deeply afflicts the Jesuit. "It would be shameful," he long continued to say to his former flock, "for your little servant to gain the victory; for ignorance to show itself more powerful than science; for darkness to prevail over light." "No, no," was the reply; "this little girl is but a feeble instrument. What has wrought a change in us, and what has enlightened us, is the word of God—the candle which you place under a bushel: against this you can accomplish nothing."

Turkey.

From Mr. B. Barker, Constantinople, April 30, 1855.

Yours of the 4th of April acknowledges the receipt of mine of the 15th of March, and informs me that a further supply of Scriptures for this dépôt was about to be forwarded to me. This is gratifying, as we shall require them soon, especially if we find the Indian troops not fully supplied with them. A regiment of these forces passed through the Bosphorus, on its way to Balaklava; and, as it did not stop, Mr. Sellar is gone there after it. He will either return in a few days, or write to me for further supplies of Scriptures, and prolong his stay there.

* * * *

The demand for the Scriptures in the different distant Missionary Stations augments daily: besides the many already sent there, we forwarded the other day no fewer than 1142 copies, at the request of Missionaries residing at Tocat, Harpoot, Marsowan, Erzroom, and Salonica. Independently of these Scriptures, Mr. Everett had to send to these stations about 4000 Armenian religious publications. Harpoot is one of the new stations; and a Missionary who visited it says that the demand there for Scriptures is truly gratifying. It is to be regretted that we have no Armeno-Turkish New Testaments to send to those parts, for they are in great request.

* * * *

Mr. Righter having letters of introduction from high quarters to our Ambassador, called on his lordship, and was received by him in a very affable manner. He listened with interest at what Mr. Righter had to say of the progress of the Bible cause in this country, especially that regarding the Turks. His lordship said that he heard with pleasure that the Turks were receiving with more readiness the word of God, and seemed to countenance all efforts made in a quiet way for the promulgation of the Scriptures amongst them.

Besides the increasing demand for the Scriptures amongst the

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Turks, the following few facts may not be thought uninteresting. On one occasion, some Turks calling at our dépôt for *Ingils* (Testaments,) not only paid readily the price asked for them, but observed that those books were invaluable, and deserved a *Bakshis* besides their cost. Another time, on the Rev. Mr. Spencer's (one of the Scripture readers) presenting Testaments to two Turks, when they saw what books they were, kissed them, and placed them in their bosom, thanking Mr. Spencer over and over again for them. One day, when a Turk bought a Bible from our dépôt, he observed, "This book belongs to us, for we took possession of it when we took Constantinople; we then cared nothing for it, and the English have since printed it." This, I suppose, he intended as an excuse for purchasing a Bible in the presence of Christians. A Turk who is persuaded of the truth of the Gospel, but dares not avow it publicly, expressed a wish to open a shop to sell the Scriptures, and other Turkish religious publications, in a quarter of Constantinople entirely inhabited by Turks, and applied to the American Missionaries to furnish him with books for that purpose. The American brethren have taken into consideration the courageous proposal of this Turk, and will, no doubt, give him a helping hand to put his project into execution, provided they can feel confident that no serious harm will befal him. It is a remarkable fact, that years ago our Society possessed only a small obscure dépôt in Galata, which was opened only twice a week, and where the Turks never put their foot in, and the Christians entered it rarely, and by stealth. Now, besides the great dépôt, which is kept open all day long in a most frequented street at Constantinople, leading to the principal bazaars, the Society's books are exposed for sale in the grand street of Pera, at the Scripture-Readers' Depository and Reading-room at Galata, at the London Jews' Society's stores at Constantinople, and last, not least, they are hawked about the streets of this vast capital by Colporteurs, and may be met with on the great floating bridge, and other parts of the city, taken there by vendors of books.

This, indeed, is a sign of the times, and all praise is due to God, who has brought about such wonderful changes.

Italy, Spain, Portugal, &c., may truly blush to see the inveterate enemies of the cross countenancing the circulation of the Scriptures, whilst they, who avow to be the champions of that cross, studiously and energetically shut up all avenues against the promulgation of the words of our blessed Saviour, the precious founder of our redeeming faith. But theirs, alas! is a wooden cross, without life or spirit to kindle in their bosoms a sacred flame of pure vital Christianity.

West Indies.

From the Rev. A. Thomson, Montego Bay, Jamaica, May 7, 1855.

JAMAICA.—LADIES' COMMITTEE OF THE SAINT JAMES'S AUXILIARY SOCIETY.—A Special Meeting of this Committee was held in Montego Bay on May 2d. The Rev. Adam Thomson, the newly-elected President, occupied the Chair; and, having read a portion of Scripture and engaged in prayer, he expressed his thanks for having been called to preside on this occasion, esteeming it as both an honour and a privilege to be in any way connected with the British and Foreign Bible Society. He also expressed his hope that they would all continue to feel an interest in

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that noble Institution, and do what they could, in their own remote and humble sphere, to advance its prosperity, and secure the great object which it had in view—the circulation of the word of God. Sums to the amount of 20*l.* 8*s.* 3*d.* were afterwards handed to the Treasurer. Several ladies were proposed and elected as members of Committee, which was appointed to meet again (D. V.) on the first Wednesday in July.

GRAND CAYMAN.—In the last Annual Report of the Parent Society it was stated, that, on the recommendation of the Secretary to the Saint James's Auxiliary Society (The Rev. A. Thomson), a grant of 150 Bibles and Testaments had been made to Grand Cayman, a small island distant from Jamaica about 160 miles, and containing a population of 2000. Mr. Thomson kindly reports, that, having visited Grand Cayman in the beginning of this year, he found, on inquiry, that the greater number of these Bibles and Testaments had been disposed of, some by sale, and others gratuitously; and that the Rev. James Elmslie, the only minister on the island, has since purchased and paid for 50 copies of the Scriptures, at the dépôt in Montego Bay, Jamaica. Mr. Thomson adds:—"The number of dwelling-houses in Grand Cayman is 385. In 247 of these we found a copy either of the whole Bible or of the New Testament. The inmates of most of the 138 habitations which did *not* possess a copy of any portion of the sacred volume are chiefly black persons, and are generally unable to read."

Domestic.

From Lieut. Skinner, Assistant Secretary to the Naval and Military Bible Society, 32 Sackville Street, June 2, 1855.

I AM instructed by Lieut.-Col. Sotheby to inclose, for the information of your Committee, an abstract of the distribution of Pocket Testaments made by the Naval and Military Bible Society, from the grants afforded for that purpose by the British and Foreign Bible Society; and to express the hope of Col. Sotheby that the same will prove satisfactory to your Committee.

ABSTRACT OF POCKET TESTAMENTS ISSUED BY THE NAVAL AND MILITARY BIBLE SOCIETY IN THE MONTH OF MARCH 1854, FROM GRANTS MADE BY THE BRITISH AND FOREIGN BIBLE SOCIETY.

NAVY.

H.M. Ship.	Copies.
Agamemnon	280
Ajax	200
Alban	36
Albion	280
Amphion	200
Apollo	80
Arethusa	140
Arrogant	150
Bellerophon	250
Blenheim	250
Boscawen	500
Britannia	330
Bull-dog	50
Cæsar	300
Conflict	50
Cressy	250
Cruiser	50
Cyclops	50
Dauntless	50
Desperate	106
Diamond	100
Dragon	100
Driver	60
Duke of Wellington	400
Edinburgh	250
Euryalus	180
Firebrand	50
Furious	50
Fury	50
Gorgon	100
Hecla	60
Highflyer	80
Hogue	250
Imperieuse	200
Inflexible	50
James Watt	280
Leander	140
Leopard	100
Lightning	50
London	270
Magicienne	100
Majestic	250
Miranda	60
Modeste	40
Monarch	250
Niger	40
Neptune	100
Odin	190
Queen	320
Prince Regent	200
Princess Royal	300
Retribution	70

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H.M. Ship.	Copies.
Rodney	280
Rosamund	60
Royal George	350
Sampson	50
Sanspareil	250
Shearwater	80
Sidon	80
Spitfire	50
St. Jean d'Acre,	300
St. George	520
Terrible	80
Tiger	50
Trafalgar	320
Tribune	100
Valorous	100
Vengeance	280
Vulture	70
Wasp	40
Waterloo	350
	11,752

ARMY.

H.M. Regiment.	Copies.
Royal Artillery,	2050
Royal Horse Guards	400
1st Dragoons	500
6th Dragoons	250
13th Lt. Dragoons	250
17th Lancers	100
1st Regiment	433
7th	300
19th	126
20th	398
23d	274
38th	200
42d	219
79th	357
95th	650
97th	375
	6,882
Total to the Army and Navy	18,634

Abstract of Pocket Testaments issued by the Naval and Military Bible Society to H.M. Forces, between the 31st March 1854 and the 31st March 1855.

NAVY.

H.M. Ship.	Copies.
Algiers	300
Ariel	75
Banshee	60
Basilisk	80
Bellisle	50
Blenheim	100
Calcutta	250
Caradoc	60
Centaur	70
Cruiser	30
Cumberland	250
Curaçoa	300
Desperate	80
Edinburgh	250
Esk	150
Exmouth	600
Falcon	50
Fury	50
Hastings	600
Hawke	200
Himalaya	50
Hogue	180
Horatio	70
Janus	35
Magpie	20
Megæra	80
Nile	300
Oberon	25
Orion	280
Pelter	20
Pembroke	200
Penelope	130
Porcupine	25
Powerful	400
Pylades	80
Rhadamanthus	14
Royal George	100
Russell	400
Sanspareil	250
Stromboli	80
Triton	60
Tyne	50
Vesuvius	70
Vulcan	70
Wrangler	65
Drafts of Men from Dover to H.M. Ships	272
Ditto Woolwich ditto	538
Ditto H.M.S. Waterloo, Sheerness	1200
Sundry Seamen at Portsmouth (Agent)	400
Ditto Plymouth (ditto)	611
	9,680

ARMY.

H.M. Regiment.	Copies.
Royal Artillery,	3810
2d Royal Dragoons	400
6th Dragoons	124
10th Hussars	100
13th Light Dragoons	80
Gren. Guards, 1st Batt.	420
Ditto 2d do.	50
18th Regiment,	84
34th	345
37th	84
46th	114
54th	810
79th	180
82d	100
84th	700
92d	100
93d	130
95th	60
Rifle Brigade, 1st Batt.	60
Dépôts, &c.	
1st & 6th Dragoons, Canterbury	200
4th Lt. Drag. & 17th Lancers, Brighton,	500
30th, 33d, 49th, 50th & 68th Regts., Fermoy	1000
1st & 2d Dragoons; 8th & 11th Hussars, Newbridge	200
4th, 20th, 28th, 77th, & 95th Regiments, Parkhurst	1473
41st, 47th, and 55th Regts., Templemore,	1000
19th, 38th, and 44th Regts., Walmer	1000
1st Regt., 1st Batt.; 7th, 23d, 42d, 46th, 71st, 79th, & 88th Regts., Winchester	1620
18th, 34th & 97th Regts., Preston	500

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H.M. Regiment.	Copies.
Soldiers embarked at Portsmouth & Southampton,	1835
Ditto at Plymouth . .	283
Ditto drafted from Deal & Dover . .	750
H.M. Regiment.	Copies.
Wounded Soldiers at Liverpool . .	70
Royal Marines,	50
	18,232
Total to the Army and Navy . .	27,912

Grant of Testaments in two years . .	50,000
Issued in 1854, 18,634	
„ 1855, 27,912	
	46,546
In the hands of Agents, &c. . .	3,454

The above is irrespective of the 10,000 granted by the British and Foreign Bible Society since the Annual Accounts were made up.

F. S. SOTHEBY, Lieut.-Col., C.B., *Hon. Sec.*

From the Report of the Local Agent to the Birmingham Auxiliary Committee, April 13, 1855.

YOU will rejoice to know that although nearly 4000*l.* was raised in this town last year solely on account of the Society, yet the ordinary Free Income of the year just brought to a close exceeds that of last year by 128*l.*; and that albeit more than 100,000 copies of the Scriptures have been issued by the Auxiliary in Birmingham and its immediate neighbourhood during the past ten years, yet the average issue for the last two years amounts to 1130 copies a month; whilst the moneys forwarded to the Parent Society on Free Contribution and Purchase Accounts for the past three years exceed the moneys raised in any three consecutive years (exclusive of the Jubilee and China Contributions) for the past thirty years.

From the Rev. C. J. Glyn, Carlisle, May 21, 1855.

I SEND you 2*l.* 10*s.* from a large school at Brampton, near Carlisle. The circumstances under which these lads collected the money is worth mentioning, to cause others to do likewise. They had a Bible Meeting amongst themselves, chose their own chairman, and appointed their own speakers,—the whole conducted in the devout and right manner any person could desire. One of the boys came to me with the sum above mentioned, the result of their collection during the year, and at the Meeting.

REMITTANCES RECEIVED IN MAY 1855.

	Free Contributions.			Purchase Account.		
Abingdon	..		..	8	17	8
Ashton-under-Lyne	..		..	28	17	10
Bacup	..		..	21	9	10
A Friend, per Rev. J. G. Haworth	10	0	0			
Bahamas	..		..	50	0	0
Bedford	100	0	0			
Beverley	..		..	20	1	9
Bewdley Ladies	10	0	0	..		
Bilston Ladies	..		..	3	10	0
Blackheath Ladies' Branch,	15	0	0			
Greenwich Association	5	0	0			
Blaenau	..		..	9	3	4
Bridgend	..		..	17	15	7
Brill	..		..	8	4	10
Buralem	..		..	30	0	0
Burton-on-Trent	6	10	8	..	12	7	9
Carmarthen	..		..	15	0	0
Chesterfield	40	0	0	..	20	0	0
Cinque Ports	..		..	25	0	0
Dover Ladies	15	0	0			
Cirencester	..		..	4	15	2
Clydach	..		..	5	0	0
Corwen	..		..	0	4	0
Croydon	15	0	0	..	1	19	6
Ladies' Association	12	13	0			
Cumberland, Brampton	2	10	0			
Darlington Ladies Asso.	40	0	0			
Staindrop	12	2	6			
Dartford Ladies	..		..	6	10	3
Devonport & Stonehouse	..		..	10	0	0
Dinas, Newport Branch	..		..	5	14	0
Essex, South-West	..		..	0	3	0
Fareham Ladies	10	0	0			
Faversham	..		..	3	12	2
Gravesend Ladies	..		..	0	19	8
Great Missenden	..		..	1	3	9
Grimsby	..		..	10	10	2
Guernsey	40	0	0	..	40	0	0
Halifax (*Yorkshire*)	..		..	24	3	8
Halifax, N. S.	100	0	0			
Haselmere	..		..	1	3	2
Hastings	50	0	0			
Hirwaen	..		..	6	0	0
Honiton	15	0	0			
Huddersfield	8	7	1	..	50	16	0
Isle of Man: Legacy of the late Miss J. Nelson	10	0	0			
Isle of Sheppey	10	0	0	..			
Islington	50	0	0			
Jersey Ladies' Branch	17	2	0			
Keighley	..		..	15	0	0
Kelshall	..		..	13	16	7
Kingsland	..		..	1	16	0
Lancaster	27	10	0			
Leighton Buzzard	8	18	4	..	26	3	2
Leighton Ladies	6	0	0			
Leek and Moorlands	80	0	0			
Lichfield	..		..	22	16	5
Llandysilio (*Mont.*)	10	0	0			

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	Free Contributions.			Purchase Account.		
Llanynys	..		..	0	8	8
London, North-West	..		..	6	11	7
Ludlow	..		..	7	19	0
Merthyr Tydvil	..		..	15	8	0
Coedycymmer	1	14	0			
Middlesex, South-West: Acton Association	8	0	0			
Nailsworth	..		..	7	7	2
Newtown (*Monmouthshire*)	..		..	16	11	11
Aberhavesp	1	0	0			
Northampton	..		..	31	10	0
Ladies' Association	13	17	1			
Creaton Branch	4	10	0			
Spratton	3	0	0			
Naseby	5	6	0			
Scaldwell	1	0	0			
North Devon	..		..	41	13	1
Northfleet Ladies	..		..	5	6	7
Nottingham	..		..	60	15	8
Bramcote	5	6	10			
Southwell	10	10	9			
Bulwell	6	0	0			
Plymouth	70	0	0			
Pontypool	..		..	14	13	10
Portsea	..		..	19	7	8
Richmond, Surrey, Ladies' Association	5	0	0			
Twickenham Ladies	5	0	0			
Ripon	..		..	0	1	9
Rochester and Chatham	21	19	0	12	4	4
Chatham Ladies	0	12	0			
Rochester ditto	1	0	0			
Brompton ditto	11	4	7			
Rotherham, Dalton Asso.	2	12	4			
Ryde	20	0	0	20	0	0
Scarborough	..		..	35	0	0
Sheffield	..		..	154	3	10
Somerset, N.-E., Donation of Mr. R. Cook	5	0	0			
St. Asaph	..		..	12	0	9
St. James's, Montego Bay	..		..	31	5	0
Stockport	..		..	37	6	7
Stoke-on-Trent	..		..	0	12	0
Stourbridge	..		..	8	19	6
Streatham, Tooting, &c.	..		..	5	0	0
Suffolk, West	..		..	23	17	6
Swindon	..		..	12	7	0
Sydenham, the late J. D. Brown, Esq.	5	0	0			
Tamworth	..		..	0	12	0
Todmorden	..		..	15	0	0
Tutbury	..		..	5	17	8
Ulverstone&Furness	60	0	0			
Uxbridge	19	0	6	41	17	10
Ladies' Association	20	0	0			
Chesham Ladies	15	0	0			
Waddesdon	..		..	5	5	11
Wandsworth	..		..	3	17	0
Wantage	9	2	11	13	15	7
Wareham	6	4	10			
Weald of Kent	..		..	8	9	10
Wellingborough	..		..	7	1	0
Wellington (*Salop*)	..		..	6	0	11
Wellington (*Somerset*)	..		..	5	2	10
Wem	..		..	0	12	0
Wendover	3	0	0			
Weymouth	..		..	0	7	6
Whitehaven	18	4	11	21	19	8
Wimborne	..		..	21	16	2
Woodbridge	..		..	2	8	0
Worcester	..		..	50	5	2

DONATIONS OF TEN POUNDS & UPWARDS.

Alten Talvig Bible Society	14	18	1
Anderson, Robert, Esq., Birkenhead, at the request of his late Wife	10	0	0
Hooper, Mr. and Mrs., Oxford Street	25	0	0
Kemble, Henry, Esq., (*add.*)	100	0	0
Norton, Thomas, Esq., Bermondsey	21	0	0
Peile, Rev. Dr., Whitehaven	10	10	0
Stone, Pelham, Esq., Charlton	50	0	0
T. J.	20	0	0
Thompson, the Hon. Mrs. Welman (*ann.*)	15	0	0
Tweedy, W. M. Esq., Truro	25	0	0

LEGACIES OF TEN POUNDS & UPWARDS.

Adams, Thomas, Esq., late of Middlewich (*duty free*)	50	0	0
Clement, Jas. K. Esq., late of Leytonstone (*duty free*)	100	0	0
Kempson, Lucinda, late of Birmingham, (*less duty*)	58	19	10
Philps, Mr. R., Annuity (*one year*)	12	0	0
Pryor, Mrs. Elizabeth, late of Chesham (*less duty*)	50	0	0
Pugh, Mrs., late of Edgbaston, near Birmingham (*less duty*)	50	0	0
Roe, H. O., Esq., late of Weston, near Baldock (*less duty &c.*)	100	0	0
Weaver, Miss E., late of Cheltenham	10	0	0
Wilson, Mrs. Diana, late of Bridlington, (*less duty*)	50	0	0

COLLECTIONS.

At the Annual Meeting	99	8	6
At Hornsey Church, by the Hon. and Rev. H. M. Villiers	12	5	1

CONTRIBUTIONS TO THE JUBILEE FUND,

RECEIVED IN MAY, 1855.

Halifax, N.S., N.-E. Margaree Society	4	0	0
Cerne Auxiliary, Mrs. Vicars, late of Godmanstone	5	0	0

CONTRIBUTIONS TO THE CHINESE NEW-TESTAMENT FUND,

RECEIVED IN MAY, 1855.

By Sunday Scholar's Companion	0	15	0
Mrs. Stuart	0	10	6
Coll. by Mr. W. P. Evans, Menai Bridge,	0	9	0
A Friend at Duncanstone	0	1	0
S., per Rev. R. Mayo, Plaxtol	0	3	6
Shortwood Sunday School	3	12	8
Bath Society, a Lady, by the Rev. J. Wallinger	1	0	0
Box in Bethesda Chapel, York Street	3	5	9
Box in Schools	0	7	0
	4	12	9

Contributions may be sent to the Society's House, 10 Earl Street, Blackfriars, London; or to the Society's Bankers, Messrs. WILLIAMS, DEACON, *and* Co., *Birchin Lane, London; advice being sent to Mr.* WILLIAM HITCHIN, *Accountant.*

W. M. Watts, Crown Court, Temple Bar.

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No. 51.] [JULY 31, 1855.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

OFFICE, 10 EARL STREET, BLACKFRIARS, LONDON.

China.

From the Rev. Dr. Legge, Hong Kong, April 14, 1855.

I FORWARDED to you last month the Resolutions of our Committee on your letters of November and December last year, and I have now to inform you, that I have heard from the Missionaries at Canton, Amoy, and Foo-Chow on the subject of the circulation of the New Testament by means of Colporteurs. They all cordially rejoice in the proposals of the Bible Society, and approve of the allotment of 150*l.* to each station, which was suggested by our Committee.*

I brought the proposal of the Bible Society, and the Resolutions of our Committee upon it, before the members of our Chinese Church; told them to make the subject a matter of thought and prayer; and that, after a week, any of them who wished to undertake the work might communicate their views. The result has been, that four of them have been employed, with the sanction of the Committee, and have already proceeded, two and two, in different directions, towards populous districts in the interior. It gives me also great pleasure to inform you of a contribution in aid of the object, to the funds of the Bible Society, by our Chinese brethren. I have received from the Treasurer of the Church, under the pastoral care of the Rev. Ho Tsin-Shen and myself, the sum of dols. 49.64, or, at the present rate of exchange, 11*l.* 17*s.* 10*d.* These first-fruits will be followed, I hope, by an abundant harvest.

South Seas.

From the Rev. George Gill, Mangaia, South Pacific, Oct. 18, 1854.

I BEG to acknowledge, with many thanks, the receipt of two letters from your esteemed Secretary, dated respectively February and September 1853. While you are encouraged and gratified to find, that your efforts are gladdening the moral desert of this world's humanity—that instead of the thorn comes up the fir-tree, and instead of the brier comes up the myrtle-tree,—we can never cease to be grateful for your labours, and earnestly pray the Great Head of the Church still to bless you and prosper your undertakings.

The holy joy and delight which our people manifested when they first received the sacred Scriptures complete, in their own tongue, have not diminished. Very many do, I believe, read them with prayerful solicitude for the illumination of the Spirit to lead them into the truth.

God has indeed honoured His word in this land: it has not returned unto Him void.

* This refers to the apportionment of 1000*l.* voted by the Committee of the Parent Society for the employment of Colporteurs.

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Here we have no time to waste upon the speculations and vain philosophies, which appear to have been promulgated at home. We have to preach and teach, whether men will hear or forbear, that these are the words of eternal life; for we are not ashamed of the Gospel of Christ, for it is "the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."

In November 1852 I forwarded to you, by my brother, the Rev. W. Gill, of Rarotonga, the sum of 100*l.* (currency), as the first instalment upon the sale account of the Bibles disposed of to the people of this island, and am glad to find, by the letter of your Secretary in September 1853, that the remittance was duly received.

In November 1853, I freighted to Sydney, to the care of the Rev. Dr. Ross, upwards of 30001b of arrow-root, advising him, that it was to be sold on account of your Society, as the second instalment upon our sale account here.

I have not yet heard from him; but as I advised him to remit the proceeds to you, doubtless ere this you have received his communication.

I have now on hand upwards of 80001b of arrow-root, which the natives have paid for their Bibles. Should there be no opportunity to dispose of it here before the departure of the "John Williams" for England, it will be shipped on board that vessel for you. The particulars of account, &c., will of course accompany it.

I take the opportunity of requesting a grant of English and French Bibles, for distribution to whaling and other vessels in the habit of calling here.

From a grant voted to Rarotonga in 1847, I received 93 English Bibles and 6 French Bibles. All have been distributed gratuitously but one, which was sold for 9*s.* (currency). I will include this item in the sale account of Rarotonga Bibles when I remit the balance.

If you will forward me a small grant of Bibles by the next return voyage of the "John Williams" I shall feel much obliged.*

From the Rev. A. Buzacott, Rarotonga, Dec. 20, 1854.

It is with much pleasure I have further to remit to you from this place, on account of Bibles, forty-six boxes and two large casks of arrow-root.†

We have been much pleased to witness the anxiety manifested by the natives to pay for their Bibles; and though we fear that some of them will never be able to pay in full, we yet indulge the hope, ere the accounts are closed, to realize for this first edition somewhat about 1000*l.*

The arrow-root is waiting the arrival of the "John Williams." We hope she will be able to take it, because we are not likely, in this isolated spot, soon to obtain a market for it. Mr. Pitman was obliged to leave suddenly, owing to Mrs. Pitman's illness, and has taken with him the account of the weight of the arrow-root, which no doubt he will remit to you.

It is delightful to see these once thirsty lands now overflowing with streams from the river of the water of life; so that the wilderness and solitary place are glad for them, and the desert rejoices and blossoms as the

* A grant of 100 English and 100 French Bibles has been made.

† The value of the arrow-root with other remittances received from Mr. Buzacott, per the "John Williams," which arrived in London on the 10th of June, is estimated at about 248*l.*

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rose. These islands are indeed blossoming abundantly, and rejoicing even with joy and singing. Fruit to eternal life has been, for some time past, and continues to be, brought forth to the glory of our God and Redeemer.

We have, during the past year, been visited with that dreadful scourge of the South-Sea Islands, the measles, and many of our good old standards have fallen a prey to its ravages. But while we mourn our loss we are quite sure it was their gain. It was truly delightful to find them with "the sword of the Spirit," both in their hands and hearts, while grappling with the last enemy. Some, timid and fearful, died crying for mercy: others could use the exulting language of Paul—"O death, where is thy sting?" The Twenty-third Psalm was a great favourite with many. One good old chief, a short time before his departure, was found reading with intense interest, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And looking up with a smile on his countenance, he said, "That is my hope, that is my expectation."

"The word preached" has been, and still is, "the power of God unto salvation." Many are being added to the Church. Some ascribe their conversion to some text of Scripture they have heard while attending at the House of God, which pierced them like "the arrow drawn at a venture;" and they have retired, as the stricken deer, to moan and bleed in secret on account of their sins; others have traced their conversion to some portion of Scripture, which has arrested their attention while reading it at home; and others to hearing it read. Thus the word of God is "like the fire, and the hammer which breaketh the rock in pieces."

Turkey.

From Mr. B. Barker, Constantinople, June 4, 1855.

I HAVE the satisfaction of transmitting you herewith, a copy of an interesting report, which Master Edward Schauffler handed me of his distributions of New Testaments amongst the soldiers of the reserved French corps, encamped on the heights on the European side of the Bosphorus. He distributed, as you will perceive, not less than 907 French and German New Testaments, and that in a very short space of time. This young honorary Colporteur is about fifteen or sixteen years old, and a much younger brother of his accompanied him to aid in carrying the Scriptures. In a former Letter I had occasion to make mention of his elder brother, now on his way to England and America, who distributed New Testaments amongst the sick at the hospital of Koulolee, and amongst the French at the military forges at the village of Kouron-Chesmé. I have much pleasure in recording such youthful exertions for the propagation of the word of God, that young and old may follow the example, and go and do likewise in the world's great encampment.

Copy of a Report of Master E. W. Schauffler.

"In the early part of April, a French camp was established on the heights near Constantinople, consisting of from 20,000 to 25,000 men, forming an army of reserve to the allied armies now besieging Sebastopol. A great portion of these troops came directly from Africa, and were consequently entirely destitute of New Testaments, or good reading of any kind. Other regiments, although they had embarked directly from Lyons or Toulon, were but partially supplied. My first attempt to introduce any thing to read amongst them was with the American Tract Society's tracts.

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"These were gladly received by the men, and the idea of supplying them with Testaments was thus suggested. Being encouraged in this attempt by Mr. Barker, Agent of the British and Foreign Bible Society, I put myself in possession of a supply of Testaments, and commenced doing what little I could by way of scattering the word of life among this mighty host. The pursuance of my studies and other duties did not leave me much time to devote to this work. One or two afternoons in the week was all I could devote to it, and then I only took what copies I could carry in a carpet bag.

"The encouragement I met with among the men was very great. They appeared very anxious to get Testaments; and, when my stock was out, would crowd around, handing me their names, so as to be remembered at my next visit. I was surprised to find how many of the men were Germans by birth. There being no more German Testaments of the British and Foreign Bible Society's at Constantinople, an arrangement was made whereby a number of the American Bible Society's publications were placed at my disposal. In very few cases did men hesitate to accept Testaments or tracts, on the ground of their being Protestant. Protestants and Catholics were alike anxious to be put in possession of the blessed volume.

"I had thus succeeded in distributing 218 copies of the New Testament amongst them, when orders were received to break up the camp, and on the 12th of May the greater part of the troops left. Two regiments, however, embarking at the village where I reside, I there distributed 266 Testaments; and, a few days after, supplied a portion of the Imperial Guards, which embarked at Baltaliman, with 423 copies of the same, making a total of 907 New Testaments given to the French troops at the camp of Maslak. I have already remarked the pleasure with which the men received the New Testament. In several cases officers asked for them also, or, if not willing to ask themselves, sent some one of the soldiers to procure them a copy. One man begged me to let him have one to send to his sister in France, as one of his comrades was about returning home. I inquired whether she was not in circumstances that would allow of her procuring one where she was. He replied, 'Yes; but she will be much more likely to read it if it comes from me, and from so far too.' I then gave him one, hoping that it may be of saving benefit to that sister. The same man took tracts from me, and circulated them in his company, and was very zealous in bringing men to me who wished Testaments. After passing through the camp with Testaments, and returning again with an empty satchel, I have often seen the men sitting before their tents, or by the way-side, reading them half aloud, apparently with deep interest. In many cases I have been asked to furnish them with the whole Bible. Soldiers passing through the village have repeatedly called at my room, desiring to be supplied with Testaments, and have been very ready to enter into conversation on religious subjects. Some have, I think, given pleasing evidence of a trust in Christ and a desire to do His will, and have appeared like truly Christian men. There has been difficulty at times in procuring Testaments, but it is to be hoped, there will be a sufficient supply on hand to furnish the troops which are expected to take the place of those that have recently left. May we not hope, that the seed thus sown will meet with the blessing of God, and that the word of truth may thus be made a 'savour of life unto life' to many souls? (Signed) E. W. SCHAUFFLER."

I cannot refrain from mentioning two interesting facts, just communicated to me, and which gave me much pleasure, especially in contemplating the late great distribution of New Testaments amongst the French soldiers. As the reserved French forces were embarking at the village of Bebec, two soldiers hastily called on the Rev. Mr. Schauffler, and earnestly begged for New Testaments. He had just two in the house, which he gave to them. They then entered into conversation with him on spiritual things, which they seemed to appreciate, and took pleasure in conversing about them. They finished by saying, "We are going to embark for the Crimea, where we shall be mixed up

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with very bad associates; but, thank God! we can now take refuge behind our New Testaments." They had hardly quitted Mr. Schauffler, when a third soldier came running to him, and asked also for a New Testament; but he had no more left, and there was no time to get him one, as the soldiers were embarking, and our dépôt was nine or ten miles distant. He gave him part of one, which he gladly received, though with marked disappointment in not having an entire copy. Mr. Schauffler hoped, that he would be able to procure the loan of one from some comrade of his. Are we not encouraged to think, that the blessing of God is attending the circulation of the Scriptures for the good of many souls in the French camp?

Domestic.

From the Rev. J. A. Page, Dewsbury, April 17, 1855.

I HAVE the pleasure of reporting the formation of a Bible Association, on Friday last, at Bramham College, near Boston Spa. I went over on the above-mentioned day, and had the pleasure of inspecting one of the most complete educational establishments in the kingdom. One thing only seemed to be wanting to make it perfect, and that was a Bible Association. By the kind permission of the principal I addressed the assembled students, and am rejoiced to say, that I have thus been enabled to engage the interest of about a hundred young gentlemen, who, from all I could observe, are accustomed to act upon the principle that "what is worth doing at all is worth doing well." I purpose paying another visit to this establishment in a few weeks, but meanwhile I shall be glad if you will enter on our books, "Bramham College Association."

From the same, Tintwistle, May 7, 1855.

THOMAS SHAW, one of my Colporteurs, writes thus:

"You will see from my report the destitution that prevails where I have been labouring this week; indeed, I never saw any thing like it since I became a Colporteur.

"The Irish Roman Catholics are astonished at the cheapness of our books, and many of them would purchase, but they say the priest will not allow them to have Protestant Bibles.

"Yesterday in Polk Alley a number of them followed me from house to house to hear what the books were about. I was very careful not to offend them. I told them, that the books told us about Jesus Christ coming into the world to save sinners. I read several passages for them. There was one poor woman, who had not courage to buy one while so many were around us, but when I left the place, she followed me and bought a Testament. She said if her neighbours knew she had a Testament they would tell the priest, and she would be obliged to give it up to him."

From the Rev. J. C. Glaves, Stonton Wyville, Market Harborough, July 3, 1855.

I HAVE been enabled, through mercy, to attend the Meetings to which I was deputed in Lincolnshire and Kent, and permitted to return home in safety.

It is matter for devout thankfulness in being able to state that almost everywhere there appears to be a growing interest in behalf of the Bible

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Society. I attended nineteen Meetings, and, with only one exception, every Collection was in advance of that of last year, and in some instances very much so.

At *Alford* the new Vicar takes a lively interest in Bible work, and shows all hospitality to your Visitor. The same may be said of *Barton-on-Humber*, where we had a larger Meeting than had ever been previously seen, except in the year of the Jubilee, when Lord Yarborough presided; and even then, the Collection was only a few shillings more than it was on the 26th ult. At *Market Rasen* the Meeting, in point of numbers, was threefold what had ever been witnessed, with a corresponding Collection.

At *Woodnesborough* there was a very pleasing item in the Collection. A small paper was unfolded, and found to contain ten shillings, or, rather, half a sovereign, and on the paper was written, "Master S.'s Annual Subscription of 10*s.* to the British and Foreign Bible Society. Ps. cxix. 11. 'Thy testimonies have I taken as an heritage for ever.'" On inquiry, I found that Master S. was an infant fourteen days old, the first child of his parents, and as "the beginning of their strength," they thus early devote their infant to the interests of the God of the Bible; and one cannot but offer an earnest prayer that the "testimonies of God" may be the "inheritance of the child for ever."

From the Forty-third Report of the Cornwall Auxiliary Bible Society.

THE *Falmouth* Branch and Ladies' Association, present a very gratifying statement. The latter, through the continued and regular attention paid by the Committee to the business of the Association, have met with great success, both in the receipt of Free Contributions and the circulation of the Holy Scriptures: forty Testaments have also been distributed amongst a party of shipwrecked emigrants, which were gratefully received. They also report an efficient temporary addition to their staff of Collectors in the persons of two little boys, who sold to the workmen on the railroad near Ponsanooth, Bibles and Testaments to the amount of 18*s.*

The *Penzance* Branch, reports most favourably of the operations of some of the Associations in connection with it. The Penzance Ladies' Association still retains its financial position in the county, and presents its unusually large list of Free Contributions, amounting to £39. 1*s.* 6*d.*, and numbers 177 subscribers. The Ladies at Hayle have had their attention called to a pleasing incident, in the case of a young miner, who had been a teacher in the Sunday School at St. Erth, and received in Chili, whither he had gone to work, a 'Cornwall Gazette' from his friends, in which was contained an account of the Annual Meeting of the Bible Society at Truro. He was reminded by this of the interest he had taken in the cause when resident in England; and to show, that he still wished prosperity to the work of the circulation of the Scriptures, he sent home five shillings, which he begged might be added to the annual Collection in his native parish.

The *Marazion* Association, continues its career of unabated activity and usefulness, and furnishes an evidence of this in a very encouraging and pleasing circumstance, which occurred whilst one of the Collectors was pursuing her work in a country district. Meeting with two Norwegian sailors, she offered a Testament to them. They appeared de-

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lighted, and readily consented to purchase one each. The eldest could read a little English; the other, a boy, found he had not money enough to pay for his, upon which he burst into tears. On the Collector saying she would make up the remainder, his joy scarcely knew any bounds, and he exclaimed, "Now my captain can teach me to read." On another occasion, meeting with one of those young men, who go about to sell tea, drapery, &c., she offered him a Bible, which he appeared much pleased to purchase, and, on handing the change out of the piece of money she had received, he said, "No, Miss: please to keep that mite towards the good cause."

REMITTANCES RECEIVED IN JUNE 1855.

	Free Contributions.			Purchase Account.		
Aberdare	..		..	6	10	0
Abergavenny	..		..	3	2	1
Ackworth Juvenile Asso...	7	7	0			
Alford	11	2	1	..	14	17	11
Alton	..		..	3	10	10
Ampthill	..		..	6	4	0
Barnsley	..		..	0	15	8
Barton-on-Humber	13	8	1			
Wooton and Burnham..	2	0	0			
Blackheath	..		..	30	0	0
Ladies' Branch	15	0	0			
Greenwich Association..	3	0	0			
Blaenannerch	..		..	2	10	0
Bilston Ladies	..		..	2	0	0
Bourn	10	0	0	..	6	8	5
Bridlington	..		..	10	0	0
Bridport	30	0	0			
Bristol	..		..	100	0	0
Brixton and Stockwell ...	43	14	8	..	6	5	4
Brymbo	..		..	6	1	3
Brynmawr	..		..	6	0	0
Burgh	5	0	0			
Canterbury	..		..	10	0	0
Ladies' Association	5	0	0			
Ashford Branch	12	0	0			
Ladies' Asso	18	0	0			
Littlebourne Asso.	14	0	0			
Wye ...ditto..	10	0	0			
Woodnesborough ditto..	13	10	6			
Patrixbourne ...ditto..	4	10	0			
Nonington ditto..ditto..	2	10	0			
Ash...ditto..	1	0	0			
Preston...ditto..	0	17	7			
Cardiff	..		..	17	15	4
Cheadle	10	7	9	..	9	8	2
Chelmsford & West Essex..	173	9	5	..	53	18	1
Cheltenham	50	0	0	..	40	0	0
Ladies' Association	60	0	0				
Chipping Norton	..		..	4	6	0
Chobham	8	12	6			
City of Ely	..		..	5	19	1
Clitheroe	10	0	0			
Congleton	..		..	20	0	0
Cornwall	..		..	150	0	0
Cumberland and Carlisle:						
Houghton Association..	11	10	6			
Cwm Avon	40	0	0			
Cymmer	..		..	2	8	11
Derby	..		..	136	18	3
Repton Association	5	15	0			
Matlock Village	12	13	6			
Ilkeston Association ...	10	0	0			
Grindleford ditto	1	2	2			
Hulland....ditto	8	0	0			
Heanor ... ditto	5	10	0			
Derby Ladies	20	0	0			
Kirk Langley	7	2	5			
Draycott Association...	6	2	6			
Sawley.....ditto,	6	0	6			
Breaston .....ditto,	1	16	0			
Duffield ditto ... ..ditto,	20	0	0			

	Free Contributions.			Purchase Account.		
Mackworth Association.	4	0	0			
Lea and Holloway ditto,	25	0	0			
Longstone .....ditto,	2	1	0			
Rowsley .....ditto,	6	6	0			
Holbrook.....ditto,	10	0	0			
Ashover.....ditto,	5	0	0			
Quarndon .....ditto,	5	5	10			
Stoney Middleton..ditto,	14	5	2			
Wirksworth.....ditto,	13	5	0			
Alvaston.....ditto,	10	17	8			
Church Broughton ditto,	1	6	11			
Ironville.....ditto,	10	14	0			
Devon and Exeter	..		..	80	0	0
Doncaster	..		..	29	8	7
Ladies' Association.....	5	0	0			
Juvenile Association ...	2	17	6			
Marr Ladies	55	0	0			
Bentley Association....	1	8	6			
Tickhill	7	5	9			
Douglas Ladies' Asso....	18	0	0			
Driffield	..		..	13	1	8
Durham	..		..	21	17	4
Fishguard	3	14	0			
Florence	17	3	2			
Frome	46	8	7	..	21	0	9
Gainsborough	5	0	0	..	20	0	0
Glastonbury and Street...	..		..	4	12	7
Gosport Ladies	..		..	5	12	9
Gravesend Ladies	..		..	4	6	7
Great Missenden	5	0	0			
Hadley, Barnet, &c	..		..	2	14	9
Halifax (*Yorkshire*)	25	0	0	..	75	0	0
Hamburgh	10	18	0			
Hanover, Jamaica	..		..	15	0	0
Hawes	..		..	10	1	0
Hindon	8	15	4			
Howden, Park House Seminary Juvenile Asso. ...	1	7	4			
Huntley	13	5	10			
Don. of Mr. J. Buchan, 1854	5	0	0			
Don. of Mr. J. Buchan, 1855	10	0	0			
Isle of Ely	150	0	0			
Kingscliffe Association ...	..		..	0	2	0
Leamington	20	0	0	..	42	9	4
Leicester	..		..	153	9	10
Ashby	9	0	0			
Atherstone	15	10	0			
Hinckley	18	3	6			
Lutterworth	10	0	0			
Loughborough	12	0	0			
Melton	13	0	0			
Queneborough	8	5	7			
Liverpool	..		..	137	0	0
Llanelly	..		..	23	0	0
Loughor	..		..	4	14	2
Louth	92	8	8	..	33	11	4
Tealby Association	3	3	0			
Luton	..		..	3	8	8
Mere	..		..	5	5	0
Newcastle-on-Tyne	..		..	85	6	8

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	Free Contributions			Purchase Account.		
Newcastle-under-Lyne	..		..	16	14	8
Northfleet Ladies	..		..	3	3	3
North Shields	..		..	35	5	1
Norwood Ladies	..		..	0	14	0
Nottingham	20	0	0	26	6	11
Ladies' Association	7	0	0			
New Radford	21	9	9			
Lenton	5	0	0			
Oldham	..		..	40	0	0
Portsea	..		..	10	4	4
Rothwell	5	0	0			
Saffron Walden	92	16	5			
Associations	38	17	3			
Sandgate	..		..	2	7	10
Shefford	..		..	1	10	10
Sleaford	..		..	18	5	8
Snaith	..		..	2	3	8
Spalding	..		..	1	4	0
South Shields	..		..	14	12	10
Southwark	30	0	0	70	0	0
Stoke Newington	35	18	6	8	11	4
St. John's, Newfoundland	50	2	1	89	17	11
Stourbridge	..		..	9	5	3
S.-W. Middlesex: Ealing	4	0	0			
Streatham, Tooting, &c	25	0	0			
Stroud	60	0	0	19	0	0
Sudbury	..		..	2	15	6
Swansea, Welsh Branch	23	0	0			
Sydenham Ladies	10	0	0			
Tamworth	..		..	8	11	6
Thame	..		..	3	10	3
Totteridge	..		..	1	17	4
Tregynon	10	0	0			
Trinidad	..		..	48	8	11
Warminster	60	1	0			
Legacy of J. E. Halliday, Esq.	19	19	0			
Watford	..		..	4	14	4
Welshpool	..		..	3	16	1
West Ham	23	4	5	26	15	7
Windsor and Eton	..		..	9	12	4
Winslow	..		..	4	17	10
Witney	11	3	8	8	12	11
Woburn	30	0	0	0	12	2
Woolwich Ladies	..		..	3	8	8
Worcester	70	0	0			

DONATIONS OF TEN POUNDS & UPWARDS.

A. B. A.	58	10	0
Barker, Rev. J. H., Hereford	10	10	0
Cooper, Rev. J., St. Paul's School (*add.*)	10	0	0
Herrick, W. P. Esq., Loughborough	20	0	0
Kemble, Edward, Esq. (*add.*)	100	0	0

LEGACIES OF TEN POUNDS & UPWARDS.

Barker, Richard, Esq., late of Messingham (*less duty*)	50	0	0
Blackbourne, John, Esq., late of Clapham (*duty free*)	25	0	0
Jeffery, Benjamin, Esq., late of Coventry (*duty free*)	30	0	0
J. L., Miss, late of Kensington (*less duty*)	250	0	0
Parley, William, Esq., late of Northampton (*less duty*)	50	0	0
Smith, Robert, Esq., per Messrs. Marten and Co.	56	17	0
Ware, Rev. James, late of Wivenstone (first instalment, Three per Cent. Reduced Annuities)	100	0	0

COLLECTIONS.

At Runton, Cromer, for soldiers in the East	1	19	0
At Lower Sheringham, for ditto	0	14	0

CONTRIBUTIONS TO THE JUBILEE FUND,

RECEIVED IN JUNE, 1855.

Nailsworth Society (*add.*)			5	0	0
Fishguard Society: Mrs. Evans			0	10	0
Per Wesleyan Missionary Society: M'Carthy's Island	1	10	0		
Jamaica District	43	12	9		
Cape Town District	12	5	0		
			57	7	9

CONTRIBUTIONS TO THE CHINESE NEW-TESTAMENT FUND,

RECEIVED IN JUNE, 1855.

Lerwick, Shetland Isles:						
Mr. J. Robertson	0	6	8			
Collected by ditto	1	16	4			
Mr. L. Laurenson	0	10	0			
Collected by ditto:						
Mr. J. Bannatyne	0	10	0			
Mr. T. Linklater	0	6	8			
Small Sums	1	14	8			
Collected by Mr. J. Tulloch	3	5	4			
Coll. by Mr. Lawrence Henry, jun.:						
Mr. William Hay	0	10	0			
Mr. Robert Bell	1	0	0			
Mr. Samuel Henry	0	6	8			
Mr. Joseph Leask	1	6	0			
Small Sums	4	7	0			
Congregational Sabbath Sch., Lerwick	2	2	8			
				17	16	0
Belfast Young Men's Christian Asso...				79	5	5
A few Young Children in Miss Douglas's School, Fardle				0	2	6
Louth Auxiliary Society (*add.*)				1	0	0
Rev. N. Jones				0	10	0
The late Eleanor Anna Browning, being the amount found in her Money-box, and presented by her bereaved parents, 7 St. John's Wood Terrace				1	17	0
National Scotch Church, Crown Court, (*add.*)				8	5	0
Liverpool Society: Legacy of Miss Janet Liddle				10	0	0
Brighton Society: Miss Cory	2	10	0			
Miss Padwish	0	5	0			
				2	15	0
Bridport Society				0	12	6
Cologne Dépôt, per Rev. Mr. Engelbert,				2	16	0

Contributions may be sent to the Society's House, 10 Earl Street, Blackfriars, London; or to the Society's Bankers, Messrs. WILLIAMS, DEACON, *and* Co., *Birchin Lane, London; advice being sent to Mr.* WILLIAM HITCHIN, *Accountant.*

W. M. Watts. Crown Court, Temple Bar.

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No. 52.] [AUGUST 31, 1855.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

OFFICE, 10 EARL STREET, BLACKFRIARS, LONDON.

MEMORIAL

ON OCCASION OF THE DEATH OF

THE REV. JOHN PATERSON, D.D.

In recording the decease of their lamented and venerable friend, Dr. Paterson, the Committee feel bound to make respectful mention of the long, and faithful, and valuable services rendered by him to the Society. These services commenced at a period of the Society's history, of which few who are now officially connected with it have any personal recollection.

In 1805, Dr. Paterson, accompanied by Dr. Henderson, proceeded to Copenhagen, the capital of the Danish dominions, with the hope of inducing the Danish Government to grant that permission to prosecute Missionary operations in India which was not then allowed by the British East-India Company. Disappointed in their object, and thus compelled to abandon the design nearest their hearts—that of proclaiming the glad tidings of salvation to the heathen—they began to consider how they might best occupy themselves for the glory of God in that part of Christendom upon which His providence had seemed to cast them. The inquiries they instituted, and the spiritual wants they discovered, soon brought them into correspondence with the British and Foreign Bible Society, and led to their being much employed (in conjunction afterwards with Dr. Pinkerton) in promoting the extensive circulation of the Holy Scriptures in the northern and other parts of Europe. In these efforts Dr. Paterson took a prominent part, as his numerous and very interesting letters, inserted in the Society's Reports, shew. He may be regarded if not as originating, yet as greatly assisting in the establishment of the first Bible Societies in Sweden and Norway, and Finland; and when the great Russian Bible Society was formed, in 1813, under the auspices of the Emperor Alexander I., he became officially connected with it, and continued to have a principal share in its management until its suspension in 1826. A visit paid by him in 1832 to Sweden and Norway, which contributed greatly to promote the efficiency of the several Agencies in those kingdoms, and a subsequent visit to Berlin in 1836, completed his undertakings on the continent of Europe in behalf of the Bible Society.

On his return to his native country, where he spent the remainder of his life, he very kindly and gratuitously exerted himself to promote the interests and extend the usefulness of the Society at home, acting as its Special Correspondent and Agent for Scotland, till, in the year 1850, he resigned that post to the Rev. W. Swan.

The supply of the Gaelic population engaged his special attention: and often has he pleaded the cause of the poor Highlanders of Scotland, when recurring emergencies or opportunities called for the Society's aid;

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and in many ways his watchful and active benevolence sought out channels for the diffusion of scriptural truth among his countrymen.

Glancing at these various and long-continued services, the value of which it is not easy now to estimate, it will be seen how great obligation the Society was placed under to this honoured and devoted servant of Christ, in whom fervent zeal was found united with calmness of judgment and steadiness of purpose; and energetic action with unvarying considerateness and kindness: the whole being stimulated, and guided, and sanctified by truly Christian principle. The Committee desire to magnify the grace bestowed on their departed friend, and to bless God for having raised him up, and spared him for so long a period to the Society and the Church at large. He died at the age of seventy-nine.

Domestic.

From Mr. G. T. Edwards, Windermere, July 12, 1855.

ENCLOSED I send my return of Meetings attended during the past quarter, forty-nine in number, held in the counties of Dorset, Cumberland, Shropshire, and Westmoreland.

* * * * *

Among many interesting Meetings, that at *Witchampton* was especially so; and though it is surprising that a sum of £60 should be annually sent in Free Contributions from a rural parish, numbering not more than 600 inhabitants, yet some of the items read in the Report of the Association show how this is done. Many hands and many hearts were engaged in producing this result, and few, I believe, are to be found in the parish who do not take some part in the work. A parrot, with a box attached to his cage, had collected thirty shillings. A poor labouring man, who cultivated a quarter of an acre of allotment ground, sent a little packet to the Meeting containing two shillings, with the words, "Thank-offering to God for a good crop of oats and potatoes last year." An intelligent young man, who had occupied himself during the winter in teaching a night school, sent the proceeds of his labours, amounting to above ten shillings, received in weekly pence: while even the poor children from a Gipsy School in the neighbourhood sent their halfpence to aid in providing the bread of life. In the adjoining parish of Stanbridge, too, a poor blind man, who has had portions of the sacred volume from the Society, collected seventy-six farthings; and another friend sent ten shillings as the produce of her industrious bees. It is in this way that two small parishes, containing together not a thousand persons, send little short of £100 annually in free-will offerings to the Bible Society. With such friends, and such offerings, you will not wonder that our great work continues to prosper in Dorsetshire.

I have also to report favourably of the progress of the Society in Shropshire. At *Wellington* we had a large Meeting, the Rev. B. Banning, the Vicar, taking an active part; and the next morning, on meeting the Ladies' Association, I was truly gratified in learning, that, since its formation in 1833, the Monthly Meetings had been regularly held, from which the active and zealous Secretary had never once been absent; and I need hardly say, that, as the result of this system and regularity, their operations have been most efficiently carried on. At *Hawkston* I had a

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nice little Meeting of the children in the Schools of Vicountess Hill, who, I am happy to say, takes a deep interest in the operations of the Society. On the conclusion of the Meeting near a score of Collecting-boxes were opened, the produce of which amounted to 5*l.*, collected by the children during the year.

I have been enabled to form nine new Associations, during the quarter, in villages where the Society was before unknown; and at these nine Meetings nearly 30*l.* were contributed. Truly the Lord is maintaining His own cause, and amidst all our shortcomings causing our work to prosper, to the glory of His own great name. "The Lord hath done great things for us, whereof we are glad."

China.

From the Rev. Dr. Medhurst, Shanghae, May 1, 1855.

I AM just returned from a tour into the interior, with the view of distributing the Chinese Scriptures. I was accompanied from this place by the Rev. J. Edkins, and we were joined at Ningpo by the Rev. R. Cobbold. Our journey lay directly through that port to T'hëen-t'hae, where we visited a number of celebrated monasteries, and imparted to their inmates the word of life, so far surpassing as it is in value to all their own Shasters. We found the priests very civil, some of them intelligent, and all of them eager for books. We had numerous opportunities of preaching to them and the people, and of scattering the seeds of divine truth where Christ had not been named. We travelled altogether over 500 miles of country, through seven Chinese cities, over hills 4000 feet high, and were everywhere well received. No hindrance was experienced from the Mandarins, nor annoyance from the people, and the journey was performed, in the European dress, with ease and safety. The pleasing circumstance of Churchmen and Dissenters uniting in this labour of love, and travelling together to distribute the Scriptures of truth, will not fail to strike the minds of the friends of a Society like yours, which is established on so liberal a basis, and designed for such universal benefit.

Africa.

From the Rev. John Bridgart, Bathurst, River Gambia, April 20, 1855.

I HAVE embraced every opportunity I have had of going amongst the Mandingoes, and have endeavoured to obtain their confidence and friendship. They evince a most determined opposition to the doctrines of Christianity, and the glorious truths of the Gospel have hitherto been treated with derision and contempt whenever I have spoken of them. Still I do not despair of being able to effect some little good among them, for Mahomedanism is, together with all other systems of error, destined eventually to fall before the truths of the Gospel.

It seems to me somewhat strange, that though the Mahomedans here have so great an aversion to Christianity, yet they are willing to accept copies of the Arabic Scriptures, and some of them are even very anxious to obtain them. This is the case with Mahomedans of all the neighbouring nations, and with some of the Moors, a few of whom, from the kingdoms adjoining the Great Desert, sometimes find their way to this place. I have distributed a number of the copies of Arabic Scriptures,

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which you kindly sent a few months ago, to persons of the Mandingo, Jaloof, Teucolor, and Moorish nations. I had a number of applications for the books within a short time after it became known that I had got them; but I found that many who asked for them, though they read the Arabic tolerably well, did not understand the language. To those only who could translate it into their own tongue have I given copies. May He who has said, respecting His word, "it shall not return unto me void," render the perusal of them the means of effecting good!

I of course took advantage of the opportunity afforded in thus giving copies of God's word to enter into conversation with those to whom I gave them. One of those conversations with a Jaloof Marrabu, a more intelligent and better-informed man than most of his class, was rather interesting. He believed, in common with all Mahomedans, that Moses and the other writers of Scripture, both of the Old and New Testaments, were men inspired by God; and he as firmly believed the Mahomedan fable that the Korán was written originally in heaven, and brought down in small portions, at different times, to Mahomed, by the angel Gabriel. He admitted, in course of conversation, his belief that God is a being of perfect truth, and eternally unchangeable; that He could not cause any thing to be written that was false; and that He could not say one thing at one time and something quite contrary at another. I spoke to him of the agreement one with another of all the writers of the different books composing the Scriptures, who had lived in different ages of the world; and pointed out to him that the Korán, which was written long after the Bible was completed (to all which he was willing to assent), flatly contradicted the Bible in many places, besides being full of contradictions in itself; showing that the Bible and the Korán cannot possibly, as he supposed, be alike the word of God, but that one or the other must be false; and I put it to him to consider for himself in which of the two the falsehood lay. He listened calmly to all I said, but put it off by saying he knew there were differences between the Korán and the books we call the Scriptures, but did not yet know how it was that they existed.

In giving him a copy of the Scriptures, which he was very anxious to obtain, I spoke to him of that eternal world to which all are hastening, with its everlasting joys laid up for the righteous, and endless misery awaiting the wicked; of the strict account which all of us will have to give at God's judgment-seat for the deeds done in this life; of the tremendous consequences to himself if he should find, after entering the eternal world—when it would be for ever too late to repair the error—that he had been in delusion with regard to the truth or error of Mahomedanism and the true way of salvation; of the blessed prospects of life and immortality which are brought to light by the Gospel; and of the lively and confident hope of everlasting life possessed by all true Christians, grounded on the conscious assurance of God's forgiving love and favour, which He imparts to all His true people; and expressed my persuasion, that if he would carefully read and study the sacred volume I gave him, praying to God to guide him and enable him to understand it, he would discover the truth, and learn from it for himself the true and only way to heaven.

I shall not soon forget his reply, uttered in a thoughtful manner, and with a plaintive voice. He was aware, he said, that there is an eternal world to be entered after death, with everlasting joys for the righteous,

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and everlasting woe for the wicked, for his religion taught him so; "But," said he, "that world is all dark to us;" meaning that the doctrines of Mahomedanism afford its votaries no comfortable or sustaining hopes with regard to the future, but leave them all to dark and dread uncertainty.

Turkey.

From Mr. B. Barker, Constantinople, June 20, 1855.

Our dépôt here continues in interesting activity. Amongst the many interesting incidents that arise from the promulgation of the Scriptures, the following are not least in importance:—

A native Colporteur, who placed himself on the Galata floating bridge, sold to Turks, in the course of nine days, 26 Testaments and 11 Psalms. Formerly such a number of Turkish Scriptures would have required years to be disposed of, by gifts, and not by sales. This bridge is the most public and frequented thoroughfare in all Constantinople; and on one occasion, a Turk, seeing another buying a New Testament, reproached him, saying, "Why do you take such a book? it is not ours." To which he received in reply, "Because it pleases me. Surely, am I not master to purchase what books I like?" Not long since he would have skulked away in fear, leaving the book behind. On another occasion, a Turk, who was buying a Testament, said to the Colporteur that it was a shame to place such sacred books on the ground, and he ought to have them on an elevated stand or place. This reproof suggested the idea of placing the Scriptures on small portable shelves, so as not to wound the feelings of Mahomedans.

An elderly French gentleman in uniform came the other day to our dépôt to buy a Bible. He entered into conversation with me, and informed me that he had been of the Roman-Catholic Church, but he left it in consequence of the great errors it promulgated. Our warehouseman told me, that for some time past this individual paid occasional visits to our dépôt to purchase Scriptures, and I understood from him that they were for friends of his. It appears that this old military gentleman quietly induces his friends to read the Scriptures, and comes to our dépôt for them.

Several Meetings have lately taken place here in connection with the Paris Evangelical Association. In one of these I was much gratified to hear a most interesting Report delivered by the Rev. H. G. O. Dwight, D.D.—an epitome of the history and progress of Evangelism in Turkey. Our Society's work, with several details, was brought forth in this discourse in a most prominent manner, as the basis of the great evangelical work going on in this empire: consequently it was commended in honourable and high terms.

Germany.

From Mr. N. B. Millard, Cologne, July 3, 1855.

A cheering feature in our work at present is the increased circulation of Scriptures amongst Roman Catholics. From the beginning of April we have colported 1623 copies, and that amidst many struggles and much opposition. Our total issues of these Scriptures are 2514 copies this year.

It affords me much satisfaction to be able to add that the Colporteur employed in T—— district proves I was not disappointed in him; and,

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though sent as a recruit into the fire, he has shown himself to be a good soldier, and that in a country where, as he tells me, there are still people who seriously believe that Protestants have horns.

But among the Roman Catholics he often finds well-disposed, earnest people. In one place where he admonished the people he met with to read the word of God, after they had said they had no time to attend to such things, he had the pleasure of finding that his exhortations were listened to. "They confessed," he writes, "that they were astonished to hear what I told them, and admitted I was quite right. We never considered this book to be the word of God, but thought it was a school-book, and have therefore not regarded it." They heard the Gospels read from it every Sunday at Church, they added, "but we did not know, as you now tell us, that it could make us wise unto salvation."

The Priests are not always of the same opinion. This week a merchant of T—— told me, that the Priest there had preached against me and my books in a most violent manner. In consequence of this, very much excitement was produced in all the villages round about, where I had colported just before. The Priest had said that a hireling had come into the place, and had circulated books which were quite against the doctrine of the Church: those who had bought books of this hireling could do nothing better than burn them, and he advised the people not to read them. One of the auditory, however, maintained that the pastor had told them an untruth, saying that one of his friends had, the evening before, compared it with an old Testament he possessed, and had found that it perfectly agreed with what the Priest called 'heretical books.' 'I am very fond of this book,' the man said, 'and I am glad I bought it.'"

"One day I was at M——," the same Colporteur reports, "and went into a house, where I found a mother with her daughter at dinner. I offered them a New Testament. The mother said, 'We have no money. We have to buy all our food at present. What is the price of that book?' I answered, 'Four silbergroschen.' 'Oh,' replied the woman, 'my heart has long desired to have that book, but we are very poor, and we have not got so much money. But,' said the woman, 'I 'll tell you what; we have enough of our dinner over, there is still sufficient for you. I will give you a dinner, if you will give me a Testament for it. You would have to pay more if you go to the inn.' This proposition pleased me, and I dined for a book, which I am sure will be a blessing to two souls who desired to have the Lord Jesus' own words."

I cannot refrain from giving you another extract from a letter from this Colporteur, as it will make you acquainted with a Roman-Catholic Priest who sets a bright example, even to many a Protestant Clergyman in this country.

"From hence I went to ——, where I had been once before, but where I still had to deliver a New Testament which was ordered. Now it was remarkable, that at the woman's house, who had a shop, I should meet with the Priest, who lived near her. 'Ah!' said the woman to the Priest, 'there's the man with the book I spoke to you about. How glad I am you are here, for I am sure you will buy one too.' 'Oh,' answered the Priest, 'I always have one in my pocket, in order to learn the whole of it by heart, as the Fathers did formerly. I am exceedingly fond of the word of God, for it comforts and refreshes my soul.' And then he

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talked to me a good deal. I cannot tell you all he said, but the Lord is operating in this man's heart, and he is not far from the kingdom of God. He said to me, 'To-day you will not find many of my people at home, but will you come here again? for it is my desire to see the word of God in every house.' Then I went away, and he shook hands with me, and said, 'May the Lord crown your work with His blessing!' In a short time I sold several copies there, and hope, if the Lord will, to go there again soon, for many of the people ordered fresh copies. May the Lord enable many of them to celebrate Whitsuntide as in the days of old!"

A young Roman-Catholic girl who had bought a New Testament just before Whitsuntide, and whom he afterwards met again, said to him, "Oh, what a happy Whitsuntide I have spent! Such a book I have never read. Our Prayer-books I have read so often that I almost know them by heart, and there is nothing in them that makes me think; but this book is quite a different thing: one can't read so much of it, it is so curious, there is so much I must think about before I can go on with it. It is a wonderful book."

Yes, it is "a wonderful book." The girl is right. May we still be enabled to hand it to millions, that they may learn "to think of it!"

REMITTANCES RECEIVED IN JULY 1855.

	Free Contributions.	Purchase Account.
Aberavon	6 0 0	6 1 6
Aberdare	20 10 0	
Aberhavesp	3 0 0	
Bakewell	..	13 1 10
Banbury Ladies	10 0 0	
Beaminster	2 4 0	
Biggleswade	10 0 0	
Bilston	..	11 19 5
Bilston Ladies	..	6 0 0
Birmingham: Handsworth,	20 0 0	
St. George's	10 0 0	
Warstone Lane	8 0 0	
Ashted	5 0 0	
St. Stephen's	3 0 0	
Smethwick	3 8 0	
Northfield	2 14 0	
Bishop's Stortford	..	9 16 2
Blandford	36 0 0	20 18 5
Young Men's Asso.	28 1 1	
Blandford Ladies' ditto	18 0 0	
Milbourn	8 4 5	
Bere Regis	12 17 0	
Whitchurch	6 6 0	
Child Okeford	6 0 0	
Charlton	0 7 7	
Bradford (*Yorkshire*)	..	80 0 0
Burton-on-Trent	15 9 8	
Bury	..	36 14 11
Caerleon	12 0 0	
Cardiff	..	24 10 0
Carno	4 11 5	4 8 7
Chesterfield	25 0 0	
Chilvers Coton	..	1 11 6
Chipping Norton	15 14 0	
Cirencester	30 0 0	1 15 0
Cleveland	..	13 14 10
Colsterworth	3 0 0	
Deal Ladies	30 0 0	
Derby: Wessington Asso.	1 10 0	
Alderwasley ...ditto	15 1 10	
Brassington ....ditto	2 0 0	
Normanton by Derby do.	8 5 9	
Middleton..... ditto	2 4 0	
Wirksworth.....ditto	3 3 10	
Little Eaton....ditto	3 0 0	
Derby—*continued*:		
Hulland Asso.	5 0 0	
Barrow-on-Trent ditto	5 0 0	
Darley Dale	10 0 0	
Ripley Association	11 19 10	
Kirk Langley	3 9 4	
Swarkeston,Coll. at Ch.	5 10 0	
Stanton by Dale Asso	3 15 6	
Dorchester	..	10 9 2
Dowlais	..	6 17 1
East London	..	50 0 0
Ebbw Vale	..	7 0 2
Edmonton	..	6 3 0
Great Missenden	..	2 0 7
Grimsby	..	20 4 2
Hackney Ladies	..	1 11 0
Hadley, Barnet, &c.	20 0 0	4 3 3
Hampstead	65 0 0	2 14 0
Hartlepool	..	15 14 7
Hereford	..	70 7 9
Ladies' Association	20 0 0	
Highgate	..	10 7 10
Hoddesdon	..	1 13 3
Holbeach	32 0 0	9 13 11
Hungerford	..	1 17 10
Huntingdon	57 9 0	83 6 2
Islington	60 0 0	28 16 10
Keighley	..	5 0 0
Kingston, Canada	10 0 0	
Lancaster	12 10 0	15 0 0
Leicester	50 0 0	10 13 5
Harborough	7 13 0	
Barkby	5 15 0	
Markfield	0 9 0	
Lutterworth	41 0 4	
Hinckley	2 19 6	
Thrussington	1 1 1	
Llanfair	9 0 0	3 10 0
Llansawel	..	4 13 0
Llanvabon	5 0 0	
Luton	..	11 3 1
Lyme and Charmouth	25 13 7	0 10 0
Mansfield	..	7 13 4
Mauritius	..	10 13 0
Middleham	..	7 0 0

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	Free Contributions.			Purchase Account.		
Milford				11	17	6
Mitcham Ladies	12	9	8	2	9	11
Mold				7	15	0
Nantwich	20	0	0			
Newark				25	6	10
Ladies' Association	10	0	0			
Eakring	5	0	0			
Newtown (*Montgomeryshire*)				22	10	5
Newport (*Monmouthshire*)				0	18	0
Newport Paguell				14	17	2
Norwood Ladies				0	8	3
Nova Scotia: St. Mary's Presbyterian Cong.	11	16	10			
Pentonville				12	9	4
Pontypridd	15	0	0	6	14	3
Portsea	20	0	0			
Forest of Bere	5	0	0			
Preston				30	0	0
Richmond Ladies (*Surrey*)	15	0	0			
Rutland				16	0	0
Shaftesbury				20	0	0
Sherborne	85	0	0			
South African				100	0	0
Southampton				40	0	0
Spilsby	35	0	0			
Streatham, Tooting, &c.				5	0	0
Swanscombe	10	0	0	7	0	5
Sydenham & Penge Ladies,	5	0	0	5	15	7
Taibach				15	16	8
Tavistock				22	0	0
Teddington	25	0	0	18	5	6
Tenby Ladies	5	0	0	2	16	0
Thame	10	0	0			
Tredegar	10	0	0	24	17	3
Trefforest				2	0	0
Tring and Berkhamstead	12	0	0	7	4	0
Berkhamstead Ladies	15	0	0			
Tunbridge Wells	29	17	6	64	6	7
Ditto Ladies' Asso.	53	1	1			
Ditto Town ,ditto	12	7	2			
Frant ,ditto	11	0	0			
Tunbridge Wells—*continued*:						
Hadlow Asso.	16	7	2			
Lamberhurst ditto	6	18	6			
Pembury ditto	12	12	1			
Brenchley ditto	17	2	11			
Wadhurst ditto	2	14	3			
Ulverstone				9	3	4
Wandsworth				5	19	5
Wakefield				9	19	10
Wellington (*Salop.*)				6	11	9
West Sussex				7	0	0
Weymouth	90	0	0			
Whitchurch (*Salop.*)	18	13	0			
Wimborne				22	14	8
Woburn				2	8	0
Woolwich				16	15	6
Worksop: Carlton	16	0	9			
Worksop Association	7	0	0			

DONATIONS OF TEN POUNDS & UPWARDS.

A. B. A.	115	0	0
Buxton, Sir E. N., Bart. (*add.*)	300	0	0
Evans, Miss, Crux Easton	50	0	0
Molesworth, Rev. W. R. (*add.*)	10	0	0
Friend, per ditto	30	0	0
Parry, Miss E.	10	10	0
Parry, Miss S.	10	10	0
Worster, Mrs. A., St. John's, N. B., value of 20*l.* currency	16	5	0

LEGACIES OF TEN POUNDS & UPWARDS.

Bushell, Miss M. A., late of Bury St. Edmund's (*less duty*)	50	0	0
Chapman, Mrs., late of Reading (*less duty*)	350	0	0
Rose, Rt. Hon. Sir G. H., late of Sandhills (*duty free*)	100	0	0
Thompson, R. J. Esq., half year's Ann.	25	0	0

COLLECTION.

By Miss Cooper, in an Infant School	0	3	8

CONTRIBUTION TO THE JUBILEE FUND,

RECEIVED IN JULY 1855.

Per Amsterdam dépôt	0	16	8

CONTRIBUTIONS TO THE CHINESE NEW-TESTAMENT FUND,

RECEIVED IN JULY 1855.

Per Rev. C. Girdlestone (add.):						
L. Freer, jun., Esq.	2	3	4			
G. B. and 35 poor persons	0	12	0			
C. H. G	4	0	0			
Small Sums	0	1	4			
				6	16	8
Atherstone, Long Street Ind. Chapel:						
Mr. W. Fox	8	6	8			
Mr. Sheavyn	1	13	4			
Mr. Sinclair	1	13	6			
Mr. J. Fox	0	16	8			
Rev. F. Watts	0	10	0			
Mr. Farmer	0	10	0			
Mrs. Farmer	0	10	0			
Mrs. J. Farmer	0	10	0			
Sabbath School	0	12	8			
Mrs. Wood	1	0	0			
Mr. Wood	0	10	0			
Miss Farmer	0	6	8			
Mr. Farmer	0	6	8			
Mr. Spencer	0	6	8			
Mr. Earp	0	6	8			
Mr. Booth	0	6	8			
Mr. Allen	0	6	8			
Mr. Burton	0	10	0			
The Misses Simonds	0	10	0			
Mr. G. Fox and Miss Fox	0	16	8			
Small Sums	3	6	0			
				23	15	6
Newark: Barnby Asso.				0	15	8
Rev. C. Hensley, Cabourne	0	10	0			
Miss Henton, Gainsborough,	0	10	0			
Miss M. Rhodes, ditto	0	2	0			
Mrs. J. Stephenson	0	2	6			
				1	4	6
Rev. W. Cook, Albany Road, Camberwell,				1	0	0
Coll. by A. Sinnett, Burton:						
Mr. John Neville	0	2	6			
Small Sums	0	5	6			
				0	8	0

Contributions may be sent to the Society's House, 10 Earl Street, Blackfriars, London; or to the Society's Bankers, Messrs. WILLIAMS, DEACON, *and* Co., *Birchin Lane, London; advice being sent to Mr.* WILLIAM HITCHIN, *Accountant.*

W. M. Watts, Crown Court, Temple Bar.

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No. 53.] [SEPTEMBER 29, 1855.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

OFFICE, 10 EARL STREET, BLACKFRIARS, LONDON.

Turkey.

From Mr. B. Barker, Constantinople, July 14, 1855.

WITH this I transmit Messrs. Sellar and Costabel's Reports of their work for the month of June. You will be interested and pleased to see that Mr. Sellar was enabled to distribute during the past month, in the Crimea, as many as 2430 New Testaments and 177 Bibles. Of these 2070 were Italian Testaments, which he distributed among the Sardinian troops. Mr. Sellar, who is just arrived from Balaklava, informs me that since he sent in his Report he disseminated about 300 copies more of New Testaments amongst the same troops: in short, all the small Italian Testaments he had, and a great many more were required. It is to be regretted that I was prevented by circumstances sending him further supplies of small French and Italian Testaments before the Sardinian troops left Balaklava to encamp some ten miles further.

Mr. Sellar was greatly encouraged in his work by seeing the Sardinian troops so anxious and pleased to receive the word of God. Lately they crowded to his lodgings for Testaments, until he had no more to give them.

* * * *

On one occasion an ill-disposed officer came up to Mr. Sellar, and in a gruff voice said to him, "How dare you enter the camp and distribute books?" To which Mr. Sellar replied, "I am not in the camp, but on the highway;" which was the case, for there is a public road right through the camp. The officer went away muttering some unpleasant words, no doubt, which, however, Mr. Sellar did not understand. Mr. Sellar arrived here just as a stock of small Italian and French Testaments were, after many efforts, embarked for Balaklava. He left the Crimea unwell; but relaxation and change of air have done a great deal towards recruiting his strength, and in a day or two he will return there again.

I had occasion, the other day, to call on our Ambassador, to present him the letter you were kind enough to send me from the Earl of Shaftesbury. He received me very cordially, and listened with apparent interest to all I had to say relative to our work, especially that regarding the Turks. He was agreeably surprised to hear that the Turks were now purchasing the Scriptures publicly, and remarked that this must be owing to the present state of things. I took the liberty to observe to his Lordship, that as every one had more or less an opinion relative to the present state of Turkey, mine was, that all efforts to civilize and strengthen the empire will prove a failure, until the Korán gives way to the Bible; to which his Lordship, without

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assenting to my way of thinking, simply replied, "It has commenced to do so."

I informed his Lordship that not only in Constantinople, but also in the distant town of Diarbekir, and elsewhere in those parts, the Turkish Scriptures were in increasing demand, and that they were sought after both by Turks and Kurds; and when, in former times, we could not give away three or four copies during the year, hundreds were now sold.

To a gentleman of my acquaintance, who saw Lord Stratford immediately after me, his Lordship said, "Mr. Barker has just been giving me some very interesting information relative to the Turks purchasing the Scriptures;" to which that gentleman replied, "I myself have seen them publicly exposed for sale on the floating bridge at Galata." Whilst dwelling on this topic, I must narrate what occurred a few days back. A Colporteur seeing a Turk reading in his shop, said to him, "I perceive that you can read; will you not buy one of my books?" handing him, at the same time, a New Testament; which, after a short examination, he bought. A few days after, the Colporteur, passing that way again, saw his customer and saluted him; on which the Turk called out to him to approach, and said, "Was it not you who sold me the New Testament?" The Colporteur answered in the affirmative, thinking all the while that he was going to be abused, and have the book returned to him. But quite the contrary. He called a friend of his, a shopkeeper, and pointed out the Colporteur, and said: "This is the man who sells the Gospels;" on which this other Turk bought not only a New Testament, but likewise a Psalter. Two Colporteurs and a Turk sold, in the course of a month, three or four Turkish Bibles, and upwards of seventy Testaments and Psalms.

Extracts from Mr. William Sellar's Report, Balaklava, June 29, 1855.

At the moment the camp is in a state of great excitement, owing to the death of the Commander-in-Chief, I withdraw to pen an account of my labours during the previous part of the present month among the Sardinian troops.

* * * *

I find it quite important to show a spirit of friendship before presenting the books, and, curious to say, in many instances I have succeeded, under God's blessing, only because I am English. An officer, who the other day called me into his tent, and, with a friendly pat upon my back, said, "The Sardinians and English are brothers now," spoke the sentiment of many more, both officers and men. Upon the whole, I find the men very liberal in their religious opinions, holding certainly to the Roman-Catholic faith, but very averse to Papal thraldom. I have met with a few Protestants among them, and two of that few I believe to be the Lord's children. It is to be deplored that there is no Protestant chaplain among them, as the generality of the men are inclined to think, and "prove all things" pertaining to religion. There are two or three priests in connection with the army, but many of the men think little or nothing of them. They have not as yet interfered with me: only once, when I was in the cholera camp, it was announced that the priest was very angry. But an English Roman-Catholic priest, who is in the habit of hanging little ornaments on the necks of men here, has

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thought fit to interfere, because, he says, the Sardinian priest has been to him about the matter.

* * * *

It will easily be seen that to visit their encampment is no easy matter, especially this hot weather and when one is not so well off as Balaam, but has to walk and colport likewise. But having help from the Eternal Hills, I am enabled to go about the Lord's business with no small degree of pleasure, because I see the men are interested in receiving the word, and do read it.

* * * *

I have done but little among the English, as I have had but little time; and next, because there is not so much need for circulation, as most of our men have been supplied. Some value the books with a view of taking them home to England as Crimean trophies. Would that we saw the words of Scripture influencing more men to holiness of life!

The twelve copies of Russian Psalms I obtained, were to accompany some Testaments, which Col. Lawrence left here, to St. George's Monastery for the monks there. They were circulated by means of Dr. Cay, who has great influence there. A day or two ago I visited the Monastery, and, though very much pleased with the romantic appearance of the place, and many things beautiful about it, there was nothing which cheered me so much as when, on being invited by a monk into his cell, I saw there a Testament and a book of Psalms prized to a great degree. The appearance reminded one of a prison, owing to the dreariness of the place, and the dejectedness of the man. In one corner was the hard bed, in another the stool, in another the table, and the other was the place of devotion. Upon the wall hung the pictures and the crucifix. Before these stood a reading table, on which lay two books, one a New Testament, the other a book of Psalms, both the gifts of the British and Foreign Bible Society. The monk read passages which he seemed to admire, because, after reading them, he would say, "Very good." He had a letter translated into English, in which he gives thanks for himself, the Superior, and others, for the Testaments, and asks if, by any means, they can be supplied with Bibles. This letter I hope to send to the Society.

Circulation for June.—Italian Testaments, 2070; Ditto Bibles, 25; French Testaments, 200; Ditto Bibles, 12; English Testaments, 160; Ditto Bibles, 140; Russ Psalms, 12.

Asia Minor.

From the Lord Bishop of Jerusalem, Jerusalem, July 7, 1855.

I HAVE the pleasure to inform you that the 100 Bibles which your Committee have kindly sent me have just reached here in good condition. They are most welcome; for although I cannot dispose hopefully of great numbers of copies, for many reasons, yet I occasionally meet with cases when it would be exceedingly painful not to be able to supply the demands; for example, one of my Scripture Readers has had of late interesting conversations with Moslems, the effect of which has been that several of them have applied for Bibles, which they will surely read with care, though perhaps not with a view of being convinced of the truth in the first instance; but yet the Bible is the means

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by which they can be convinced and enlightened. Latterly, when three Moslems thus applied for Bibles, and I had none left, I borrowed the copies of several of our native converts, on the promise of giving them others when they should arrive.

The Popish priests continue to burn all the Bibles of which they can get hold. Thus, latterly, they discovered that several of their people at Nazareth had Bibles, and gave them no rest till they gave them up, without, however, saying for what purpose they wanted them; but when they had got as many as they could get, they burned them, which seems to have made a very painful impression upon many of their own people; and I hear that the greater number of those who had Bibles concealed them, whilst a few, who are not altogether dependent upon the convent, refused to give up their Bibles. Only yesterday I had the visit of a poor man, father of a family, who latterly had received a New Testament. He came to ask me to receive him as a member of our Church, stating that the priests had forced him, as he was dependent upon them, to give them his New Testament, which they had accidentally discovered, adding, with horror, that they had burnt it; wherefore he said with great emphasis—"I can no longer remain in connection with a Church that burns the word of God."

About three weeks ago the whole congregation of a considerable village near Nablous left the Greek Church, with their two priests at their head; and to-morrow my Scripture Reader in those parts will preach (though not ordained) in their Church; or, as I have advised him, he will write an Evangelical sermon (which he does very well,) and have it delivered by one of the priests, who are too ignorant to produce any thing like a useful sermon; but they seem to be well-disposed and humble. I am very glad that I can now supply them, and the few of their congregation who can read, with the word of God: hitherto they have attended Divine Service at Nablous. But you must not suppose that, when such people leave their Church to embrace Protestantism, they are really inwardly converted. No; but they see the errors of their Church, and its opposition to the word of God, and wish to receive further instruction, which we can impart only after they have declared themselves Protestants.

This country has been much disturbed of late: many lives have been lost, and much corn destroyed by the quarrels of the country people among themselves; and the Turkish rule continues as bad as ever. However, in town here we have been quiet hitherto.

China.

From the Rev. Dr. Medhurst, Shanghae, June 1, 1855.

On the 4th of May last our Committee met, and resolved to allow five dollars monthly, as wages of a Colporteur employed by the Rev. R. Cobbold. We have since heard from Mr. Cobbold, who informs us that his Colporteur is working well, carrying copies of the Scriptures to all the respectable families in the city of Ningpo; after having supplied whom, he will extend the sphere of his operations to the inhabitants of the neighbouring cities.

We allotted the sum of sixty-five dollars to Messrs. Cobbold, Medhurst, and Edkins, to reimburse them for the expenses of a Bible tour

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to T'heen-t'hae, in the province of Cheh-keang. During this journey four or five hundred miles of country were travelled over, seven Chinese cities passed through, and 700 New Testaments distributed. This occurred in the month of April.

About the same time the Rev. J. Burdon and Mr. J. Hudson Taylor visited two islands of the Yang-tsze-keang, and the city of T'hung-chow, on its northern bank, during which trip they distributed 109 Testaments and 400 portions of Scripture. The half of the expenses asked for by them amounted only to seven dollars.

In the middle of May the Rev. J. Edkins and the Rev. Henry Reeve visited Kwun shan, and Chang shuh, near the city of Soo-chow: they also proceeded up the Yang-tsze-keang to K'eang-yin, within seventy miles of the camp of the insurgents, and 150 miles from the mouth of the Shanghae river. About 200 Testaments were distributed at Keang-yin, almost all to literary men, who happened to be assembled there from the neighbouring towns, to attend the public examinations. About 300 more Testaments were given away at the other cities above named, and Fuh-shan, a busy fishing port on the Yang-tsze-keang. No interference occurred from the Mandarins; and it would seem that by means of this magnificent river, the Yang-tsze-keang, which is about thirty miles wide near its mouth, entrance may be gained into the country for much greater distances when the scene of war shall be removed from Chin-keang and Nanking. The expenses of this trip were only eight and a half dollars.

Towards the latter end of May Messrs. Muirhead and Edkins visited Sung-keang, where a literary examination was being held, at which they distributed 200 Testaments; and on the last day of May Messrs. Medhurst and Edkins visited Kwan-san, where the literary men from thirteen cities were assembling, amongst whom 150 Testaments and 30 Bibles were distributed. The expenses of the two last-named trips did not exceed three dollars each.

It is pleasing to see the number of well-educated men who assemble on these occasions, and the respect and gratitude which they evince for the books distributed. We have never given away Testaments with more satisfaction, and our conviction is, that the few thus given away will be of more service than ten times the amount indiscriminately circulated.

We met with several persons at Kwan-san who have been in the habit of reading the New Testament for some time, and upon whose conduct it has had a marked influence. Men from all parts of the country visit us who have seen and read the New Testament; and one man from T'heen-tsin, in the neighbourhood of Peking, has read it to such profit, that he has applied earnestly for baptism.

On the 28th of May our Committee met, and resolved to employ two native Christians in Shanghae as Colporteurs. They are both acquainted with letters, and can give a good and consistent account of the books they distribute.

Our Committee have also resolved "That 50,000 copies of the Mandarin colloquial version of the New Testament be printed as soon as possible, and that the Secretary be empowered to draw on the Bible Society for the purchase of paper." The cost of the paper will be about 1000*l.*

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Domestic.

From the Rev. M. Cooper, Bramshaw, near Lyndhurst, Sept. 1, 1855.

HAVING just finished my journey through Wilts, in behalf of your noble Institution, I proceed to give you some little account of the same.

From August 6th to August 29th inclusive, I have attended nineteen Public Meetings; and, on reviewing the same, I look back upon them, not only as occasions for promoting the great object for which they were held, but as occasions, also, of individual profit and edification. There was decidedly a religious and serious tone pervading all of them; and I believe, as far as one can know the hearts of others, all hearts melted and blended together in harmony, charity, and love.

The Meetings were the smallest in number at Amesbury, Wilton, Corsham, Cricklade, Highworth, and Lavington. That they should have been so small at Wilton and Corsham is matter of deep regret, because each of these towns is populous, containing nearly 7000 souls between them; and yet the two Meetings did not bring together conjointly more than 200 persons, if so many. At Corsham two new subscribers gave in their names after the Meeting; and I trust that more local energy and interest will be manifested. Amesbury, Cricklade, Highworth, and Lavington, are places comparatively small; but a warmth prevailed at each of these Meetings, and a few honest and good hearts rejoiced in the occasion which brought them together; and there were not wanting indications that each of the Associations in these places would materially improve and extend its operations.

* * * *

Considering the adverse influences unhappily exercised at Westbury, the Meeting there was good and encouraging. In the sister town of Warminster, the Town Hall was fully attended, and such a Meeting cannot but be followed with considerable effect. It proved that there was no lukewarmness among the Society's friends at Warminster.

The Meetings, both morning and evening, were better at Salisbury than in former years. General Buckley presided in the morning, and the Rev. Canon Bickersteth in the evening. At both of these Meetings I had the valuable aid of my friend, and the Society's warm friend and advocate, the Rev. Charles Clayton, Fellow and Tutor of Caius College, Cambridge, whose sound and solid addresses were most valuable.

At Mere, and also at Bradford, Melksham, Chippenham, and Calne, the Meetings were well attended; and I may say the same of Malmesbury, Marlborough, and Devizes. At Bradford, the Ladies' Association had been very active during the past year, and, amongst other results, the contributions, when compared with those of the previous year, were ten-fold. At Malmesbury, the largest collection took place after the Meeting ever known. Our Chairman was Mr. Luce, M.P. for the borough. Mr. Ewart, M.P., presided at the Morning Meeting at Devizes; and at the Evening, the Society's long-tried and zealous supporter through evil report and good report, the Rev. T. A. Methuen, of All Cannings Rectory.

The Collections generally were good, sometimes exceeding, sometimes falling short of those of last year. But upon the contributions generally throughout the county there is an increase of about 200*l.*; and I cannot but think that this increase will be fully maintained in

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future years, and even extended; for, upon the whole, I should decidedly say that your cause is acquiring strength. To myself personally it was refreshing to meet with so many now long-cherished and valuable friends; and still more refreshing to find that, amidst all the changes our times have witnessed, they were unchanged in doctrine, and certainly unchanged in their aid, both of the principles and of the practice of your—what I must call—God-like Society.

REMITTANCES RECEIVED IN AUGUST 1855.

	Free Contributions.			Purchase Account.		
Alford	..		..	1	12	3
Andover	..		..	2	1	8
Barbadoes	..		..	30	0	0
Barnsley	..		..	40	11	10
Blackheath	10	0	0	..	21	17	6
Ladies' Association	26	0	0			
Greenwich ditto	5	0	0			
Alfred Creaton, Esq., a Thank-offering	10	10	0			
Beverley	10	17	0			
Bideford	..		..	16	10	2
Biggleswade	..		..	5	17	9
Bilston	6	5	6			
Birmingham	..		..	170	0	0
Bishop's Stortford	50	0	0			
E. Baldam Johns, Esq.	20	0	0			
Coll. at Birchanger	5	5	6			
Ditto .. Berden	6	6	6			
Ditto .. Manuden	4	4	6			
J. Thomas, Esq., Manuden House	10	10	0			
Boroughbridge	40	0	0			
Brecon	..		..	5	16	2
Bridport	..		..	9	17	8
Bristol	..		..	100	0	0
Brixton and Stockwell	50	0	0			
Burnley	30	0	0	..	30	12	0
Bursiem	..		..	39	13	0
Burton-on-Trent	21	3	5			
Cardiff	..		..	10	0	0
Carmarthen: Lianarthney	..		..	6	8	0
Cerne	42	0	1			
Chesterfield	..		..	8	16	3
Cornwall	..		..	100	0	0
Cowbridge	..		..	2	19	0
Croydon	..		..	3	14	2
Cwmavon	40	0	0			
Dartford	..		..	2	18	1
Deal	11	0	0			
Mrs. Curling, Kingsdown,	10	0	0			
Denbigh: Nantglyn	7	0	0	..	9	2	6
Devon and Exeter	..		..	50	0	0
Dorchester	131	2	0			
Dronfield	4	4	0			
Dudley	..		..	10	4	8
East Suffolk	374	6	1	..	55	11	6
Fareham	..		..	10	10	8
Flint	6	10	0	..	12	5	8
Gravesend	20	0	0	..	3	16	8
Gravesend Ladies	10	0	0	..	9	14	1
Great Missenden	..		..	2	15	6
Grenada	..		..	5	0	0
Harrow	..		..	4	10	11
Haslemere	..		..	1	9	0
Hastings	..		..	21	11	4
Henley	..		..	6	12	10
Horncastle	..		..	20	0	0
Huddersfield	30	0	0	..	50	0	0
Saddleworth	50	0	0			
Ilfracombe	..		..	6	7	7
Isle of Man	..		..	18	10	0
Crescent Academy Juv. Association	1	12	9			
Villa Marina Juvenile Association	4	1	9			
Isle of Thanet	..		..	32	11	2
Margate Ladies' Asso.	5	0	0			
Minster ditto	12	0	0			
Jersey	30	0	0	..	10	0	0
Ladies' Branch	26	18	0			
Keighley	20	0	0	..	5	2	6
Kidderminster	10	0	0	..	31	2	0
Kingsbridge	..		..	15	16	10
Kingston-on-Thames	..		..	7	9	4
Leicester:						
Market Harborough	21	0	0			
Leighton Buzzard	..		..	20	6	10
Liverpool	..		..	210	4	8
Llanasa	..		..	1	0	0
Llanbrynmair	12	9	10	..	7	10	2
Loughor	5	0	0			
Lymington	14	3	4	..	10	16	8
Maldon	..		..	8	6	11
Manchester	..		..	226	11	11
Marlborough	35	0	0	..	8	8	6
Merthyr Tydvil	..		..	18	6	0
Middleham	..		..	2	13	4
Milford	12	0	0			
Montreal	..		..	150	0	0
Nantyglo	..		..	8	8	7
Neath	..		..	35	15	10
Newcastle-on-Tyne	..		..	45	0	0
Newport, Isle of Wight	60	0	0	..	19	10	10
Parkhurst Sund. School,	0	6	4			
Newtown (*Montgomeryshire*)	..		..	9	1	11
Bettws	..		..	3	2	8
Tregynon	..		..	4	2	0
North-East Hants	..		..	14	17	0
North Shields	40	0	0	..	15	11	5
Ladies' Association	5	0	0			
Norwood Ladies	..		..	0	3	3
Nottingham	..		..	34	1	6
Eastwood	5	0	0			
Ladies' Branch	10	0	0			
New Radford	2	0	0			
Orston	2	6	0			
Cotgrave	0	2	2			
Kimberley	3	0	0			
Blidworth	10	0	0			
Stapleford	8	4	3			
Ruddington	16	0	0			
Greasley	8	11	4			
Beeston	10	0	0			
Otley	10	0	0			
Ladies' Association	5	0	0			
Pembroke	..		..	11	3	9
Pontypool	..		..	10	11	9
Potton	5	0	0	..	5	0	0
Portsea	..		..	17	12	4
Prince Edward's Island:						
Rev. Dr. Kier	6	12	4			
Rev. J. Murray	3	1	8			
Rev. R. S. Paterson	1	13	10			
Ramsey	10	0	0			
Retford	25	0	0			
Ripon	..		..	13	1	3
Rochester and Chatham	5	10	0	..	11	3	4
Chatham Ladies	3	13	4			
Twig Society	0	9	2			
Rochester Ladies	1	0	0			

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	Free Contributions.			Purchase Account.		
Salisbury	44	0	0	19	5	1
Shepton Mallet	..	..	..	6	11	3
Shropshire	93	7	5	55	2	7
Sierra Leone	..	..	..	3	3	0
Sittingbourne	..	..	..	3	12	5
Ladies' Association	2	10	0			
Rainham Ladies	5	5	0			
Somerset	..	..	..	210	15	3
Northern Department	21	11	10			
Weston-super-Mare Br.:						
Ladies' Association	14	17	8			
Cheddar Association	13	0	0			
Mid-Somerset Department	7	4	6			
Somerton Asso.	2	13	4			
Langport Ladies' ditto	8	0	0			
Wincanton ditto	1	8	6			
Castle Cary Association,	8	12	0			
Bruton Branch	10	0	0			
Ladies' Association	1	3	8			
Brent Knoll Department,	19	3	0			
Bridgewater ditto	15	0	0			
Ladies' Association	12	0	0			
Cannington ditto	6	18	0			
North Petherton ditto	10	0	0			
Juvenile ditto	1	14	8			
Chard Department	1	19	6			
Ilminster Association	8	0	0			
Minehead ditto	10	2	8			
Dunster ditto	2	2	0			
Williton ditto	20	0	0			
Wiveliscombe & Brompton Ralph Association,	10	0	0			
Milverton ditto	5	0	0			
Broadway ditto	2	0	0			
South Petherton ditto	12	0	0			
Martock ditto	12	13	6			
Crewkerne ditto	17	9	0			
Blackford ditto	8	13	4			
Mark ditto	11	14	10			
St. Alban's	..		..	10	16	8
St. David's	..		..	4	17	5
Stourbridge	..		..	9	5	3
Stroud	..		..	11	0	0
Sudbury	..		..	2	18	0
Sunderland	..		..	80	0	0
Ladies' Association	10	0	0			
Talbach	..		..	1	0	9
Talgarth	..		..	1	17	7
Tenby	15	0	0			
Thrapston	30	0	0	4	8	0
Todmorden	..		..	6	11	1
Toronto	..		..	100	0	0
Trawsfynydd	..		..	4	10	0
Tring and Berkhamstead,	10	0	0	7	5	0
Tunbridge Wells	28	0	0	19	10	7
Lamberhurst	6	14	6			
Rotherfield	9	14	1			
Tyndale Ward	..		..	13	6	1
Wareham Ladies	3	0	0	3	2	1
Welshpool	3	14	1	1	9	5
Whitchurch (*Salop*)	11	3	0			
Wiltshire	..		..	255	8	1
Wimborne	223	5	6	2	14	1
Wokingham	..		..	2	15	9
Wolverhampton	..		..	31	14	5
Worcester	105	14	1	57	4	0
Wotton-under-Edge	18	12	11	25	6	0

DONATIONS OF TEN POUNDS & UPWARDS.

A Friend	10	10	0
A Friend, for the promotion of the Society's work on the Continent of Europe	3100	0	0
Delap, W. D. Esq., Monasterboice	10	0	0
Garling, D. B. Esq., Antigua (*add.*)	40	0	0
G. E. A.	50	0	0
Haag, Carl, Esq.	10	10	0
Lowry, Mr. Armar, Dublin	20	0	0
Payne, J. R. Esq., Upper Gower Street,	10	10	0
Sperling, Miss E., Dynes Hall	10	10	0

LEGACIES OF TEN POUNDS & UPWARDS.

Anonymous (*duty free*)	100	0	0
Carter, J. N. Esq., late of Wymondham Place (*less duty*)	25	0	0
Cooper, Rev. John, late of Coppenhall	10	0	0
Forster, William, Esq., late of Norwich,	50	0	0
Kempson, Miss Lucinda, late of Handsworth	2079	6	7
Latta, Miss Janet, late of Irvine	46	2	1
Murchison, Mrs. Mary, late of Aberdeen (*less duty and expenses*)	100	0	0
Robinson, John, Esq., late of Bakewell	50	0	0
Townsend, J. H. Esq., late of Church Lawford (*less duty*)	100	0	0
Warne, Miss Betsey D., late of St. Columb (*less duty*)	300	0	0
Whitworth, Miss E., late of Wellingborough	19	15	0

COLLECTION.

At Great Thurlow, Suffolk	9	17	8

CONTRIBUTIONS TO THE JUBILEE FUND,

RECEIVED IN AUGUST 1855.

Shropshire Auxiliary Society (*add.*)	1	10	0
Stoke Newington ditto (*ditto*)	0	10	0

CONTRIBUTIONS TO THE CHINESE NEW-TESTAMENT FUND,

RECEIVED IN AUGUST 1855.

Coll. by Miss Kate Warren, Southampton,				0	15	2
Coll. by Elizabeth G. Rutter, Brighton:						
Elizabeth Horne	1	0	0			
Small Sums	2	2	8			
				3	2	8
Bromsgrove Wesleyan School				0	2	7
Ebbw Vale Independent Chapel				7	12	10
Buchan Bible Society				6	0	0
Anonymous				5	0	0
Gravesend Society				1	0	0
Wotton-under-Edge Society				2	11	0

Contributions may be sent to the Society's House, 10 Earl Street, Blackfriars, London; or to the Society's Bankers, Messrs. WILLIAMS, DEACON, *and* Co., *Birchin Lane, London; advice being sent to Mr.* WILLIAM HITCHIN, *Accountant.*

W. M. Watts, Crown Court, Temple Bar.

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No. 54.] [October 31, 1855.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

OFFICE, 10 EARL STREET, BLACKFRIARS, LONDON.

Turkey.

From Mr. B. Barker, Constantinople, August 18, 1855.

Our attention has been drawn of late, amongst other things, to the great fair of Usingiova, in Bulgaria, which is held in September, and lasts a fortnight, and where a vast concourse of persons of all nations resort for mercantile purposes. We have also forwarded our commodities to that interesting mart, consisting of 1197 copies of the Sacred Scriptures, in various languages; besides which, I have requested Mr. Mayers to send a man to the same spot with 2000 Bulgarian Testaments, but who is also to dispose of them in the towns and villages on his way thither. We always disposed of at this yearly fair all the Bulgarian New Testaments we sent there, about 300 to 400; but this year we have sent there a variety of other Scriptures, and I trust they will meet with a good reception. The demands for Scriptures at the different Missionary Stations continue unabated, and we meet them with alacrity.

At this moment we have packed up 684 copies ready to be forwarded to Aleppo, Sivas, Nicomedia, and Salonica.

In my last I informed you that Mr. Sellar came ill from Balaklava, and was preparing to return again there as soon as he got better. He did so, but soon after caught what is termed the Crimean fever, which is always attended with dysentery, and returned in an alarming state. The change of air has done him some little good, but his dysentery continues, which causes him to suffer from great debility; so much so, that if he does not get actually better, he seriously thinks of returning to England, in the hope that a sea-voyage may prove beneficial to his health. Before he was actually compelled to quit Balaklava, he distributed about 1000 copies more of New Testaments amongst the Sardinian troops, principally in the following peculiar manner. The Sardinian soldiers, either invalids from the hospitals, or sent on a mission to Balaklava, discovered Mr. Sellar's retreat, and found him prostrate on a bed of sickness. Pleased to see them seeking so earnestly the word of God, Mr. Sellar, ill as he was, readily furnished them with Testaments. In this way, whilst unable to move about, he had opportunities of giving the Scriptures to groups of soldiers who daily visited him, evincing a great desire to possess a book of which they were totally ignorant. On one occasion, a poor invalid of these troops crawled from the hospital, and reached Mr. Sellar's room, quite exhausted, to beg for a New Testament. Mr. Sellar speaks in high terms of the Sardinian troops, for whom he takes a lively interest. He thinks that all those who wish now to read the word of God can do so, as upwards of 3000 copies of the New Testament have been promulgated amongst them. The work will, however, be continued, at least until the end of October, by Mr. Duncan Matheson, one of the Scripture Readers, to whom I am about to send 600 copies of Italian

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and French Testaments for the Sardinian and Savoyard soldiers. Some of these interesting people not only solicited Scriptures for themselves, but wished to have some to send home to their families, which, lamentable to say, they were perhaps never destined to see again.

In a former Letter I had the pleasure to transmit you some interesting particulars of our work amongst the reserved French forces encamped at Maslak, on the heights of the European side of the Bosphorus. I also mentioned that those troops had all left for the Crimea, accompanied by many of our Society's New Testaments, which they eagerly sought for and obtained. Latterly about 5000 newly-arrived troops took possession of that camp, at the head of which I understood was General ———, whose acquaintance I formed last year when only a colonel. This incident, and the disabled state of our Colporteurs, induced me to renew acquaintance with the French General, and, moreover, to ascertain whether we might not carry to these men of war some messengers of peace. With this intent, I started yesterday on foot from the village of Bebek, accompanied by my worthy American friend and fellow-labourer, Mr. Wrighter; and after a walk of about an hour and a half we reached the General's residence, a kiosk, or farm-house, belonging to the Sultan. General ———, of a noble and benign countenance, more fitted to dispense mercy than to seek revenge, received us with much urbanity, and conversed with us freely and cordially. He was willing that his men should receive the Scriptures, but could issue no order to that effect, not wishing to bias their minds, as he himself was a Protestant, but allow them to act as they thought best. He requested us to see the Colonels of the two encamped regiments, and inform them of our object, as a matter of form, for, as he observed, they cannot find the distribution of the New Testament in the camp inexpedient. One of the Colonels we found in his tent, from whom we readily obtained a permission in writing to distribute French and German Testaments in the camp; and at his request we left with him two copies for each of his eighteen companies, and ten German Testaments besides. We next accosted the other Colonel whilst on horseback exercising the troops. He heard all we had to say with great complacency, and said, "As I cannot give you here on horseback the permission you require to distribute your books amongst the soldiers under my command, when you send a person with them, drop me a line, and I will give him the necessary permit." He wished to know if we had only the Catholic version of the French Testaments, to which we replied that we had Protestant editions; but, coming to a French camp, we thought that De Sacy's Testament would be most acceptable. "That is correct," he answered; "but I am a Protestant myself." Hearing this, I told him that I had three copies of Protestant New Testaments, which I should take the liberty of leaving at his tent, together with as many books as we gave the other Colonel for distribution. This we did, and having still a great many New Testaments left, we opened our bags and began to distribute them. They were all soon gone, for a crowd gathered around us, calling out, "I am a Frenchman, give me a French New Testament." Another, "I am a German, let me have a German one;" and so on, till none remained of our stock, which consisted of 104 French and 47 German Testaments, in all 151 copies. It was really gratifying to see how pleased the soldiers and non-commissioned officers were with their presents. The Germans,

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in particular, called out, "This is the book! this is the book!" and joy was depicted in their countenance. A soldier who was standing by, said, "We were fortunate enough," (that is, those who were shipped at Toulon), "to have Testaments given us;" and going into his tent, he brought one out. It was like our small half-bound ones, and looked as if it had been much read, being soiled by frequent handling. Many were disappointed in not getting Testaments; but, as these troops are going to stay here some time, we shall be able to continue our work amongst them, especially when we get our boxes from the Custom House, where, for the present, they are lost to us.

* * * *

An American Missionary has just written the following pleasing fact: that the Greek Bishop of Tocat has enjoined all those of his Church to read the Scriptures, and recommends that every family should be supplied with a Bible. The Turco-Greek Scriptures are, in consequence, in demand at that town. This, and the Turks purchasing the Scriptures, are surely signs of the times.

Germany.

Extracts from the Journals of Dr. Pinkerton's Colporteurs, Frankfort, August 31, 1855.

Colporteur Gärtner writes—"In H—— a Roman-Catholic female purchased a copy of Kistemaker's New Testament. An hour later she was running about over the whole village looking for me; and on meeting with me she exclaimed, 'This is not a Catholic book, for there is nothing in it about Mary, the mother of God;' whereupon I read to her the second chapter of St. Luke, which seemed to satisfy her. In R—— a wealthy farmer bought a small octavo Bible. Hearing that the volume was intended for family use, I advised him to provide himself with a large print copy, and not to regard the few additional kreuzers which such a book would cost. His wife also tried to persuade him to do so, as she found it so difficult to read the small print. The man, however, would not be persuaded. On this the wife called to the man-servant, saying, 'Come here; this man can let you have a Bible cheap.' 'Indeed!' said the servant, 'then show me the handsomest; but it must be one with large print.' I showed him a copy of the Cologne edition of the large octavo Bible, on which he exclaimed, 'This book is mine.' He at once paid the price, and pressing the book to his breast, he added, 'I will rather do without other things which I wanted to buy, for I have long tried to procure a handsome Bible.' The master went away with downcast eyes, but his servant, full of joy, hurried with his Bible to his chamber."

During the months of June and July Mr. Gärtner, as he has been in the habit of doing during the season, colported in the bathing-places, where this time he sold 653 copies, of which 62 were in foreign languages.

Respecting W—— Gärtner writes—"While passing down one of the streets, a visitor, seemingly a foreigner, called from a window, 'Bible man.' 'What do you please to want?'—'Is it possible to obtain a Bible as a gift?' 'Certainly; though I do not think you will be able to do so.'—'Why, how is that?' 'You must excuse me, but many copies have been distributed gratis to orphan asylums, prisons, &c. Allow me

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to show you a handsome Bible, which I feel sure you will buy.' I did so, and he immediately took it."

"In E—— a fresh commissary of police had been appointed in the place of the former one, who had died. I besought the Lord that this individual, as his predecessor had done, might not only give me permission to colport, but also, during the time when the visitors were drinking the waters, allow me to expose my books in suitable places on the promenade. On my going to him, he inquired whether I was the individual who for several years had been in the habit of selling Bibles in W——; and on my replying in the affirmative he wrote on my certificate, 'Granted for the present season.' I then asked him whether I might again expose my books to view, and his answer was, 'Do as you have been accustomed to do.' On my doing this the next morning, several English and German gentlemen came to me and testified their pleasure that the opportunity was given to the visitors at the baths to furnish themselves with copies of the Scriptures. Two of the Englishmen also shook me by the hand; and a lady who was standing by, and acted as interpreter for them, informed me that one of them was a Clergyman from London, and was connected with the Bible Society. But immediately afterwards a police-officer came to me, and wanted to turn me out of the place. On my refusing to leave he left me, saying, 'I shall go to the Count (the above-mentioned commissary of police), and then you will be obliged to go, for you are causing annoyance.' Several pious ladies and gentlemen, who stood by and heard what passed, and asked some explanation of the proceeding from me, expressed the intention of going in a body to the Count, to make a representation to him on the subject. About an hour subsequently, however, the police-officer returned, and begged me to excuse what had occurred."

Respecting H—— Mr. Gärtner writes—"Here the superintendant of the springs was likewise unwilling that I should expose my books to view; but the gift of a New Testament made him more indulgent, and thereupon I procured a small table, on which I placed my books during the period that the visitors were drinking the waters. An Italian bought a Bible in his native language, remarking, 'In my country the Priests only tell us certain things out of the Bible, but the rest they keep for themselves.' A Protestant Clergyman, who overheard this remark, said to him, 'Why not take several copies with you?' to which the Italian replied, 'We dare not take any into the country;' and on this both left me, continuing the conversation. In one of the hotels a gentleman bought a Bible and a New Testament, and at the same time expressed his pleasure that even in this nest of evil such books were offered for sale. Three Roman-Catholic Priests, who could speak very little German, were at first much pleased with the 32mo. edition of Kistemaker's New Testament; but on remarking that they were published by the British and Foreign Bible Society they at once left me, making some observations in English. The next day, however, they came again to me, while stationed near the springs, and bought five copies of this New Testament. A Roman-Catholic female resident in H——, who last year bought a New Testament of me, on this occasion bought a large octavo copy of Luther's Bible, remarking that, some six months back, she had borrowed a copy, in which she read every day. This copy I found to be one of Luther's."

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China.

From the Rev. Dr. Medhurst, Shanghae, June 25, 1855.

Since I wrote you on the 1st instant I have taken another tour, in company with Mr. Edkins, for the purpose of distributing the Scriptures. We passed through Tsing-poo and Ting-wang, with other large towns, on our way to Hoo-chow, which lies about 100 miles to the westward of Shanghae. In all of these places we went freely through the crowded streets, and distributed our books to eager applicants, while we explained their contents to the crowds of listeners. Leaving Hoo-chow, we went to a city lying to the north-west, distant thirty miles, called Chang-hing. This city had never before been visited by Europeans, yet we found the people quiet and civil, receiving our books with thankfulness. From thence we sailed into the Tae-hoo lake, visited a large island in its centre, called Tung-ting-san, and then proceeded northward to the city of Woo-seih, which lies about thirty miles to the west of Soochow. Here, also, our operations were public and unrestricted, and our deliveries of books abundant. From Woo-seih we went still further northward, until we reached the great river Yang-tze-keang, on the banks of which we visited several cities, and then returned to Shanghae. During this expedition we circulated, amongst the most respectable class of the inhabitants, 600 New Testaments and 100 Old Testaments.

The Colporteurs we have engaged have been out several times, distributing the Scriptures in a quiet and judicious manner. They have sometimes met with opposition, on account of their going alone and attacking the superstitions of the Chinese; but a little friendly talk has allayed the ferment. They have both of them kept journals, which are very satisfactory, and one of them has appended a list of the names of the parties to whom he has given copies of the sacred word.

Domestic.

From the Rev. T. Phillips, Hereford, Sept. 29, 1855.

The last quarter, like the preceding one, has been well filled with Bible Society work, and almost wholly in my own district. The Public Meetings attended were fifty-five in number, and the Sermons preached with special reference to the Society were twenty-one. Some of the latter were intended as substitutes for Meetings, but in the majority of places they were supplementary.

During the last three months I have had rare opportunities to address large numbers of young people, members of Sunday and Day Schools, the subjects being, the Bible, and the Society which circulates it. When addressing a Day School I have occasionally used the Diagrams. Such gatherings, however, though interesting and profitable, are not regarded or reported as Public Meetings. They cannot fail to be useful as means for training a generation of future supporters to the Society.

At the usual time, the Cambrian Societies of *Manchester* and *Liverpool* were visited, and I am thankful to be able to state that those excellent Societies continue to manifest an unabated interest in the Society and its work. A Free Contribution of 80*l.* from the former, and 380*l.* from the latter, are substantial evidences of the zeal of our Welsh friends in those large towns. At Manchester we are greatly indebted to the excellent Treasurer and Secretaries of the Welsh Branch, to the Rev. Owen Jones,

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the senior Welsh Minister, and several others. The continued efficiency of the Liverpool Welsh Branch is a matter of surprise and thankfulness. We owe it, under the Divine blessing, to the indefatigable Secretary and Treasurer, Messrs. Lewis and Davies, and to the public advocacy of the Society's claims in the pulpit, year after year, by the Rev. Messrs. Rees and Hughes, and other Welsh Ministers of the town. It would be impossible for any Agent of the Society to receive more able and willing assistance in the pulpit and on the platform than I receive during my annual visits to the above Societies: hence their continued and even increasing efficiency. * * *

I am again indebted to the kind assistance of several friends, who have taken short tours in my district, viz. the Rev. H. Allen, of Clifton, who attended ten Meetings; the Rev. Dr. James, of Marsden, who attended about the same number; and the Rev. W. P. Tiddy, who gave three weeks to the English parts of Pembrokeshire, and a few places in Carmarthenshire. All these gentlemen rendered good service to the Society, not only by attendance at Public Meetings, but also by advocating the Society's claims in the pulpit.

REMITTANCES RECEIVED IN SEPTEMBER 1855.

	Free Contributions.			Purchase Account.		
Abersychan	..		..	16	10	10
Ampthill	..		..	4	10	0
Ashton-under-Lyne	..		..	29	12	11
Banbury	..		..	37	4	8
Barton-on-Humber	4	13	4	..	8	4	0
Ulceby	1	5	9			
Horkstow	0	1	8			
Goxhill	0	5	0			
Killingholme	2	13	0			
South Ferriby	6	16	10			
Winteringham	1	14	3			
Bideford	..		..	11	14	6
Biggleswade	..		..	0	11	8
Bilston	1	8	6			
Bilston Ladies	5	0	0			
Bishop's Waltham	4	0	11	..	5	0	0
Wickham Ladies' Asso..	20	6	0			
Young Men's ditto...	2	4	0			
Botley Ladies	6	18	3			
Bridgnorth	..		..	5	4	0
Bridlington	..		..	11	11	3
Bristol	100	0	0			
Brixton, Stockwell, &c...	44	14	1	..	5	5	11
Burnley	..		..	22	9	11
Fence Branch	7	0	0			
Canterbury	15	0	0	..	81	6	11
Legacy of the late Miss S. Turmine	15	15	0			
Ladies' Association	11	0	0			
Chilham Association	23	14	2			
Elham ...ditto	19	3	0			
Wingham Branch	13	6	1			
Littlebourne Asso.	14	10	0			
Kingstone ditto	11	0	0			
Ashford Branch	5	0	0			
Patrixbourne Asso.	1	0	0			
Nonington ditto	3	10	0			
Charing... ditto	12	18	3			
Chipping Norton	4	6	0			
Clydach	..		..	5	0	0
Cornwall (*Van Diemen's Land*)	..		..	150	0	0
Cowes Ladies	10	0	0			
Crickhowell	..		..	6	8	6
Cymmer	..		..	9	5	0
Dartford	..		..	4	19	10
Deal: Northbourne Asso..	8	13	0			

	Free Contributions.			Purchase Account.		
Derby	..		..	201	2	2
Longstone Association..	1	3	6			
Heanor .....ditto.....	12	2	6			
Alkmonton..ditto.....	15	2	0			
Darley Dale ditto.....	8	0	0			
Quarndon ...ditto.....	3	0	8			
Youlgreave..ditto.....	2	0	11			
Castle Donington Branch,	45	11	5			
Tideswell Association ..	2	1	0			
Cresswell.. ditto.....	0	8	0			
Hathersage ditto.....	1	10	4			
Bradwell...ditto	1	3	1			
Ashover ...ditto.....	9	2	1			
Winster .. ditto.....	6	9	0			
Eckington ditto.....	2	7	5			
Driffield	14	4	4			
Essex, South-West	..		..	0	10	2
Fareham	10	0	0			
Forest-of-Dean	24	0	11	..	16	10	4
Gravesend	12	0	0			
Gravesend Ladies	..		..	3	6	1
Guernsey	25	9	0	..	50	0	0
Ladies' Branch	26	0	0			
Hadley, Barnet, &c.....	..		..	4	7	8
Hammersmith Ladies....	15	10	0			
Hampshire	..		..	7	0	0
East Hants Branch....	4	17	8	..	1	10	6
Hanley and Shelton.....	..		..	30	0	0
Hastings	47	5	8			
Hay	..		..	0	18	0
Ladies' Association	1	0	0			
Glasbury	4	0	0			
Hemmingford Abbots	2	9	2			
Henley-on-Thames	25	0	0			
Hereford	0	6	0	..	75	14	8
Ladies' Association	18	9	5			
Drop Juvenile Asso.....	3	13	6			
Ledbury Branch	20	0	0			
Hertford	100	0	0	..	40	0	0
Howden	..		..	13	6	11
Isle of Man	14	0	10	..	21	15	0
Ballaugh Ladies	7	17	8			
Braddan Association ...	6	2	6			
Marown..ditto.....	1	4	0			
Islington	..		..	40	0	0
Keighley	..		..	5	0	0
Kendal	..		..	42	6	10

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	Free Contributions.			Purchase Account.		
Kirkby Overblow	6	14	0			
Launceston	..			14	2	4
Leicester	30	0	0	27	12	4
Ashby Branch	10	0	0			
Loughborough	69	0	0			
Liverpool	..			107	12	1
Long Marston	6	15	7			
Lymington	10	0	0			
Maidstone	..			35	0	0
Malmesbury	40	0	0	31	19	6
Manchester (*Jamaica*)	..			25	0	0
Margate Ladies	14	0	0			
Market Rasen	8	7	10			
Mauritius	..			55	10	0
Narberth	..			7	3	2
Newcastle-on-Tyne	..			69	18	1
Sabbath School Union	52	10	0			
Newtown (*Mont.*)	..			38	16	3
New Zealand	..			120	11	5
Norfolk & Norwich	30	0	0	45	9	11
Attleburgh Asso.	1	7	7			
Bawburgh ...ditto	0	15	4			
Caister ....ditto	13	4	5			
Harling ....ditto	4	3	10			
Hethersett ..ditto	1	7	6			
Horsford....ditto	2	10	0			
Horstead and Coltishall ....ditto	6	0	0			
Marlingford ditto	0	14	0			
Fressingfield ditto	0	0	10			
New Buckenham ditto,	7	5	0			
Old Buckenham ditto,	6	0	0			
Panxworth. .ditto	1	13	0			
Salehouse...ditto	1	16	1			
Stoke Holy Cross ditto,	23	3	8			
Swardeston...ditto	1	12	6			
Wrenningham ditto	0	17	7			
Aylsham Branch	9	18	0			
Buxton Association	10	5	7			
Banningham ditto	2	8	6			
Erpingham ..ditto	1	5	4			
Marsham....ditto	1	17	0			
Bungay Branch	10	13	3			
Cromer Branch	110	14	3			
Ladies' Association	109	14	1			
Dereham Branch	13	10	0			
Billingford Asso.	2	3	9			
Swanton Morley ditto,	7	1	0			
Welborne .....ditto,	3	3	0			
Yaxham .....ditto,	4	12	6			
Diss Branch	7	16	1			
Ladies' Association	8	18	4			
Twig Society	0	12	3			
Botesdale Asso.	4	18	1			
Hopton..ditto	1	18	0			
Lopham..ditto	2	4	0			
Wortham ditto	1	16	0			
Downham Branch	45	17	6			
Docking Branch	6	9	0			
Brancaster Asso.	0	11	0			
Ringstead ditto	1	18	9			
Burnham Market ditto,	2	5	4			
Burnham Depdale ditto,	4	14	6			
Heacham... ditto	3	6	0			
Sedgeford ...ditto	0	14	6			
Snettisham...ditto	3	16	0			
Stanhoe .....ditto	0	3	2			
Thornham ..ditto	5	11	11			
Fakenham Branch	109	17	8			
Holt Branch	14	0	0			
Ladies' Association	11	2	5			
Blakeney.....ditto,	3	0	7			
Cley .....ditto,	3	15	6			
Langham.....ditto;	5	6	3			
Swanton Novers ditto,	0	19	2			
Loddon Branch:						
Aldeby Association	2	16	0			
Bergh Apton ditto	5	8	6			
Chedgrave.. ditto	1	1	3			
Kirby Cane..ditto	2	13	6			
Seething ....ditto	2	5	4			

	Free Contributions.			Purchase Account.		
Norfolk & Norwich—*continued*:						
Lynn Branch	2	6	2			
Grimstone Association,	2	16	0			
Pentney ditto	4	12	0			
Marshland Branch	11	5	0			
St Germain's Asso	2	18	3			
North Walsham Branch,	17	18	11			
Antingham Asso.	2	4	1			
Edingthorpe ditto	2	10	3			
Lessingham ditto	1	0	0			
Swafield ...ditto	1	0	4			
Northwold Branch:						
Mundford Association,	4	0	3			
Oxburgh ditto	2	15	8			
Norwich Ladies' Branch,	53	18	7			
Reepham Branch:						
Thurning Association,	2	4	0			
Swaffham Branch	10	0	0			
Ladies' Association	5	0	0			
Castleacre Association,	8	11	0			
Necton ..ditto	1	0	0			
Scoulton..ditto	1	17	0			
Westacre ditto	3	8	9			
Wells Branch	2	13	1			
Cockthorpe Asso	2	5	3			
Wymondham Branch	7	2	3			
Ketteringham Asso.	3	7	8			
Yarmouth Branch	25	0	0			
Filby Association	0	16	9			
Gorleston ditto	17	11	3			
Hemsby..ditto	1	12	6			
Martham..ditto	2	5	6			
Ormsby ..ditto	0	7	3			
Winterton ditto	1	18	0			
Northampton	..			19	1	1
Spratton Association	4	10	0			
Scaldwell ditto	1	0	0			
Northfleet Ladies	..			1	3	1
North Pancras	..			38	5	5
Norwood Ladies	..			0	3	11
Oxford	..			5	0	0
Portsea, Forest-of-Bere	5	0	0			
Plymouth	..			55	11	11
Retford	..			15	3	1
Richmond (*Surrey*)	..			1	3	0
Ladies' Association	5	0	0			
Kew Ladies	6	16	6			
Twickenham Ladies	8	0	0			
Rochdale	..			30	0	0
Rotherham	..			10	0	0
Rugby	50	0	0			
Sandgate	10	0	0			
Scarborough	70	0	0			
Settle	..			10	0	0
Somerset: Weston-super-Mare Branch	51	10	0			
Bunwell Association	8	8	0			
Southwark	70	0	0	50	0	0
Spalding	..			15	9	2
Pinchbeck	10	0	0			
Stockport	..			25	19	8
Stoke Newington	..			9	16	4
Stourbridge	..			7	1	5
St. Alban's	18	0	0			
Sussex, Central	18	10	0	14	0	0
Horsham Ladies	21	10	0			
Don. of Miss Stamford, per Rev. F. Vincent, Slinfold	10	0	0			
Sussex, East	239	0	0	107	4	7
Swanmore	1	10	0			
Thirsk	..			11	4	0
Thornbury	6	10	0			
Toft Newton	0	15	10			
Toronto	..			200	0	0
Chinquacousey Branch	16	1	5			
Chippawa.....ditto	6	0	7			
Peterboro'.....ditto	20	1	9			
Brantford .....ditto	20	1	9			
Lloytown .....ditto	4	0	5			
Bradford .....ditto	4	0	5			

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	Free Contributions.			Purchase Account.		
Toronto—*continued*:						
Chatham Branch	24	2	1			
Sandwich.. ditto	8	0	8			
Port Sarnia ditto	8	0	8			
Vienna.. ditto	4	0	5			
Tottenham Ladies	..	..	..	7	4	2
Totteridge, &c.	..	..	..	3	0	0
Tunbridge Wells Ladies	20	0	0			
Wellington (*Salop*)	..		..	10	3	10
Whitehaven	..		..	15	0	0
Whitby	..		..	16	11	0
Woburn	..		..	2	18	4
Wolverhampton	30	0	0	17	8	10
Brewood Association	12	10	6			
Wrexham	..		..	20	0	0
Wycombe	..		..	11	14	1

DONATIONS OF TEN POUNDS & UPWARDS.

A Friend, for the promotion of the Society's work on the continent of Europe ..... (*add.*) 1800 0 0

A. B. A. 42 0 0
Adams, John, Esq., Bromsgrove 100 0 0
F. W. 10 0 0
Matheson, W. Esq., Pictou ..... (*add.*) 50 0 0
M. E. C. 10 0 0
Stephenson, Rev. J. H., Corringham 10 10 0
W. R. 50 0 0

LEGACIES OF TEN POUNDS & UPWARDS.

Davey, J. L. Esq., late of Camberwell, (*less duty*) 172 16 2
Sherratt, R. R. Esq., late of Bilsthorpe .. 15 15 0
Strudwick, James, Esq., late of Ealing .. 10 0 0
Williams, J. Esq., R.N., late of Port Hope, Canada West ..... (*currency*) 100 0 0

COLLECTIONS.

By Mr. Brown, per Rev. A. T. Edwards.. 0 4 11
By Rev. J. Redmayne, Park Head, near Penrith, Cumberland 1 1 0
By Rev. J. A. Page's Housemaid, Tintwistle 0 11 0
At Antwerp, by Rev. B. Byron 12 10 4

CONTRIBUTIONS TO THE JUBILEE FUND,

RECEIVED IN SEPTEMBER 1855.

Banbury Ladies' Society 0 15 0
Miss Ewart 5 0 0

CONTRIBUTIONS TO THE CHINESE NEW-TESTAMENT FUND,

RECEIVED IN SEPTEMBER 1855.

Ashton-under-Lyne Society ... 6 15 2
Cornhill Branch ... ditto ... 1 18 4
Coll. at Bolton, Rutland, by Mr. F. Kemp 0 10 9
Londonderry: per J. M. Corkell, Esq.: Coll. by Children of Third Presbyterian Church:
Miss Gilmour 0 15 0
Miss Savery 0 18 0
Miss A. P. Alexander 2 4 9
Miss M. Crawford .. 0 6 0
Miss J. Baxter 0 5 9
Miss C. Cunningham .. 0 7 0
Miss M. Stevenson .. 1 1 11
Miss Barnes 0 0 7
Miss S. Stevenson .. 0 12 10
Miss E. Hamilton .. 0 17 0
Miss M. J. Cunningham 2 10 4
Miss J. Campbell ... 1 0 2
Miss J. Mulcred 0 9 0
Miss M. Donaldson, 0 4 4
Miss M'Carter 1 2 6
Miss S. Motherwell, 0 5 0
Miss J. Long 0 2 3
Miss E. Allen 1 7 0
Miss Alexander, Grange 1 5 0
Miss M. Davison 0 18 4
Miss H. Mackey 0 5 4
Miss L. M'Cree 0 12 6
Miss Graham 3 7 6
Miss M. Long 1 10 0
Miss M. Wilson 0 7 0
Miss J. M'Gahoon ... 0 11 4
Miss E. M'Elhaney, 0 5 4
Miss L. Hanlon 0 9 0
Master R. Mullan .. 0 6 8
Master G. Gilliland.. 0 9 8
Master A. Hamilton.. 1 9 0
Master J. Rithen .. 0 6 8
Master J. Kerr 0 13 10
Master J. Clark 1 0 0
Master J. Boyd 0 17 0
Master J. Fisher 1 2 0
Master R. Harper .. 0 9 0
Master J. Thompson, 0 7 0
Master B. H. Smith. 0 7 0
Master W. Middleton, 0 6 0
Master W. Ritchey .. 0 11 4
Master W. Elliot ... 0 3 6
Master D. Reid 0 7 0
Master J. M'Cleland, 0 14 9
Master J. R. Brigham. 0 10 10
Master J. Gibbinson, 0 5 8
Master J. Kennedy .. 0 9 2
Master D. Bargate .. 0 4 6
Master L. M'Auley .. 0 12 4
Master W. Ferris ... 0 15 6
Master J. Langhan .. 1 0 0
Master R. M'Clean .. 0 10 0
Master R. Johnston. 0 10 0
Master W. Johnston, 0 13 4
Master J. Alexander, 0 10 8
Master S. Alexander, 0 8 8
Master J. Jordan 0 9 6
Master R. J. Black .. 0 16 0
Master S. Hacket .. 0 8 0
Sundry Children 0 4 9
Coll. in First Presbyterian Sabbath School:
Miss J. Kernaghan.. 1 0 0
Miss E. Colhoun ... 0 9 0
Miss M. Dunlop 0 10 0
Miss B. M'Elwee ... 0 13 10
Miss J. A. Montgomerie 0 7 6
Miss E. Stewart 0 10 0
Miss Hunt 0 5 5
Miss M. M'Kenny 0 9 3
Mrs. J. Davis 0 5 0
Miss N. West 0 4 0
Miss Hall 0 3 10
Miss M'Gowan 0 2 6
Miss Love 0 2 0
Miss Haslett 0 5 6
Miss S. Calhoun 0 2 0
Master W. Young 0 3 11
Master Stevenson 0 3 0
Master Warnock 0 7 8
Master W. Mullan .. 0 4 0
Master J. Birkmyre, 0 5 6
Coll. in Bridge Street Congregational Sabbath School, and by other friends:
Mr. J. Torrens 0 12 10
Mr. J. Torrens 0 5 8
Miss M. Dunn 0 6 6
Miss S. A. Carlile... 0 2 9
Miss Stanton 0 12 0
Mr. H. M'Ilwey 0 5 0
Mr. J. Campbell 0 5 0
Mr. J. M. Connell .. 0 11 7
S.M., per J. M. Corkell, 1 13 4
Ann Kelly (servant, formerly a Roman Catholic) 2 0 0
58 2 4
Norfolk and Norwich Society: Welborne .. (*add.*) 0 5 0
Coll. at Thurning Church, after Sermon by Rev. J. M. Randall 3 15 6
4 0 6

Contributions may be sent to the Society's House, 10 Earl Street, Blackfriars, London; or to the Society's Bankers, Messrs. WILLIAMS, DEACON, *and* Co., *Birchin Lane, London; advice being sent to Mr.* WILLIAM HITCHIN, *Accountant.*

W. M. Watts, Crown Court, Temple Bar.

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No. 55.] [NOVEMBER 30, 1855.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

OFFICE, 10 EARL STREET, BLACKFRIARS, LONDON.

France.

From Mr. de Pressensé, Paris, September 29, 1855.

THE Issues from your Paris dépôt during July, August, and September, were 1947 Bibles, and 31,734 New Testaments, or together 33,681 volumes. Of this number 31,565 copies were distributed among your Colporteurs, 1443 were sold to booksellers, 511 were placed in the hands of duly authorized depositaries, 60 were sold to religious societies, and 102 given in hospitals to poor patients, to whom they have been a great blessing.

In the course of the twenty-two years which have elapsed since the signal privilege was conferred on me of watching this work, how many times have I seen it rise above the horizon of thick clouds, which appeared to be the lurking-place of storms and tempests, threatening to overturn every thing! and how often has it proved that these clouds were transformed into fertilizing showers, which only rendered the seed sown by us increasingly productive! Thus, for example, political changes, the consequences of which, to all human appearances, seemed calculated to be wholly averse to religious thoughts, have ended by disturbing the consciences of men, and causing them vehemently to cry out, "Men and brethren, what shall we do?" Thus the scourge of distress or disease, instead of concentrating the minds of the people exclusively on the best means of escaping it, has made even the gayest of spirits understand that all is vanity here below, and that spiritual blessings alone are permanent. Thus, finally, the more Rome and its innumerable satellites have displayed their power, the more extended has been the general repulsion in France, and the greater has become the crowd of those who have come to the light which the enemy had sought to place under a bushel.

The great events of the last few years, and more especially this terrible war, would seem calculated to turn men's minds away from the consideration of religious subjects. This, however, is not the case. The general state of our population gives evidence of a deep and happy change as it respects the subject to which I am now adverting. In the towns, as well as in the country districts, every one has his eyes fixed on the East, where such torrents of precious blood are flowing; but it is a fact, that the mass of our population is less animated now than formerly with that national self-love which, if alone regarded, renders the people so profoundly vainglorious, and so cruelly indifferent to the miseries of the nation against which they are fighting. Even among the village groups justice is willingly rendered to the bravery of the enemy, and pity is sincerely felt for their sufferings.

Several detachments of Russian prisoners passed, a short time back,

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through some of our departments; and the cordiality which was manifested towards them was truly touching. They were saluted with respect, and even the poorest of the labouring classes found means for offering them small pieces of money. Such facts, and others even still more significant, prove, that if our warlike ardour is as great as ever, it has nevertheless decidedly improved in its character. This is so true, that even among our peasantry it is not now uncommon to hear the declaration that war, however great its successes may be, is not the less a scourge for mankind, and that every thing is to be gained by the blessing of peace. This feeling procures a ready access for all that the Colporteurs have occasion to say during the present times of agitation. So far from being repulsed, they are willingly listened to; and their auditors agree with them, that, under the present serious circumstances of the times, it is of the highest importance to think of eternity, and to terminate the most disastrous of wars, namely, that with God. I can assure you that the consequences of such conversations respecting the affairs of the East are seen in the distributions of our Agents; and that, by the goodness of the Lord, these events have been more beneficial than injurious to our labours. It may be easily understood, that to attempt to generalize respecting this fact might lead me within the limits of exaggeration; but confining myself to things as they actually are, it is not the less positive that what formerly used more than aught else to shut out religious sentiments from the minds of men, is precisely what now most awakens them.

(To be continued.)

Germany.

From Mr. N. B. Millard, Cologne, October 4, 1855.

Just when our 12mo. Bible was being finished, I heard that His Majesty the King of Prussia was coming to Cologne to lay the foundation stone of the new bridge across the Rhine, and to witness the placing of the top stone of the cross which decorates the now finished south portal of the cathedral. The idea struck me that this would be a fitting occasion to place in the hands of His Majesty, who is a royal donor to the British and Foreign Bible Society, a copy of the Holy Scriptures printed for it here in Cologne.

A letter from an influential friend of the Bible, communicating my wish to Mr. von Kleitz-Retzow, the Upper President of the Rhenish Provinces, procured me the honour and the pleasure of being admitted to the royal presence yesterday, after the Court which His Majesty held.

The Upper President presented me to His Majesty, who, having given me permission to speak in my native language, said he would most willingly accept the Bible I offered him: he then deigned most benevolently to listen to a short statement I made respecting our work here, inquired when the dépôt had been established, and after having most affably shaken hands with me, I withdrew from the royal presence.

I hope that I have acted to the satisfaction of the Committee in this matter. Many a German Christian will rejoice in the presentation of a Bible to their sovereign, and in his having so kindly accepted it, while I trust our work will thereby become better known, more fully appreciated, and more powerfully facilitated.

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From the Rev. W. R. Beach, Canton, August 8, 1855.

I HAVE much pleasure in now addressing you, for the purpose of furnishing information of our operations here in connection with the "Million Scheme," during our provisional existence as a Corresponding Committee, and of other matters of general interest.

Before proceeding to do so, however, I must, in the name of the Committee, beg you to express to the Committee of the Parent Society our appreciation of the frank and Christian manner in which it has received our suggestion with reference to the formation of a Corresponding Committee in Canton; and our high gratification that, after careful and lengthened consideration of the proposal, it has resolved to give to it a cordial sanction. Our services in the holy enterprise, which the providence of God has in part entrusted to us, will be most cheerfully rendered; and we shall cherish the confident hope that our common "labour will not be in vain in the Lord."

Previous to the communication above referred to, such opportunities as, in the disturbed state of the province, we could prudently avail ourselves of, were embraced for the work of New-Testament circulation. Mr. Grey had distributed several copies among the Chinese servants employed at the foreign factories. Nearly 3000 copies had been presented to the patients attending the Missionary hospital under the care of Dr. Hobson, and Mr. Piercy had supplied upwards of twenty streets with copies of the living word. By these and other means about 4000 copies of the small Hong Kong edition, and about 1500 copies of our large Canton edition had been distributed. Nearly coincident with the receipt of the 150*l.* for "Special Agency," * the defeat of the Canton insurgents, and the consequent restoration of a degree of tranquillity to the surrounding country, occurred, and we resolved to employ the few weeks previous to the setting-in of the hot season in circulating the New Testament without the boundaries of the city. Ten visits were accordingly made by Dr. Hobson and Mr. Cox, accompanied by the two native Colporteurs, to places not more than a day's journey from Canton. These visits were generally well received, and several good opportunities of preaching the Gospel, and recommending the sacred books to the attention of the people, were gladly embraced by Dr. Hobson and the Colporteurs. More than 500 copies were thus scattered abroad. Three excursions of several days each were afterwards made by Messrs. Beach and Cox, accompanied by the Colporteurs, as before. During these excursions about thirty-six towns and villages were visited, many of which had never before been trodden by a foreign foot; and although, as was to be expected, in some few cases any thing but a welcome was received, our general reception was of such a character as to lead us to look forward with pleasure to a renewal of such kind of labour during next winter. We shall always look back with great satisfaction to the fact that our first active Missionary employment in China was associated with the "noble scheme" now entrusted to the British and Foreign Bible Society. Nearly 3000 copies of the New Testament were distributed during these three excursions; and I may take this opportunity of remarking that it has been the practice of all of us engaged in the work here to accompany the presentation of each volume or copy with a short description of the character of the gift,

* Referring to a portion of the grant of 1000*l.* in aid of Colportage.

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and an earnest exhortation to peruse it with attention. May the blessing of Him whose it is to give "the increase" rest upon the work of our hands! I think I do not greatly overstate the result of our operations up to this date, in saying that we have been enabled to distribute about 10,000 copies, *i.e.* one-fourth of the number originally undertaken by us.

Australia.

Extracts from the Journal of the Rev. M. H. Becher, one of the Deputation now visiting Australia, Sydney, June 18, 1855.

May 2—A difficulty arose. A Meeting was announced this day for Brown's River, eight miles from Hobart. The steamer was not likely to get off the mud before two P.M., and that would make us too late for Brown's River; so we determined that Mr. Charles should wait for the steamer: if it got in time well and good: but that, to make sure, I should walk across to Brown's River. It was a tremendous undertaking, being nineteen miles of a bush track, over a precipitous tier of mountains covered with dense gum forest; and, further, the people at Franklin informed us that there was a notorious bushranger on the track, who had stripped and robbed a traveller a few days before. Mr. Dear and Mr. Tinning accompanied me. We remembered whose work we were on, and though unarmed felt not the slightest fear. We got safe and unharmed to Brown's River, though the rugged nature of the path made us seven hours in travelling. We arrived in good time for the Meeting, not at all over-tired, and found that our indefatigable friend Mr. Rout, of Hobart Town, fearing that we should not be in time, had brought out a large party to speak. We therefore mustered strong on the platform: a Meeting of about forty-five present: Branch formed: collection of 4*l.* 7*s.* 10*d.* The Rev. E. Freeman, the clergyman, a warm friend, kindly entertained us. Since then four different travellers have been robbed and murdered by the bushranger on the very same track that we passed safely along. Bless the Lord, O my soul, and forget not all His mercies!

May 10—The Hobart Town friends gave a public tea, as a sort of farewell to us. The spacious schoolroom was well filled: about 200 sat down. More would have been present but for a popular lecture going on at the same time. Thus ended our mission in Tasmania, and I shall now proceed to give some general observations on the work.

The population of the island of Tasmania on the 31st Dec. 1853:—

Free: men, 13,353; women, 12,127; children, 23,729.

Convicts: men, 12,575; women, 4170. Total population, 65,954.

The total immigration was, during 1853, 14,977; emigration, 12,684.

The two principal towns in the island are Hobart Town on the south, population 10,000, and Launceston, on the north, population 4000. About 40 townships are scattered through the island, with populations varying from 50 to 2000 persons.

The general state of morality is higher than I could have expected, and the observance of the Sabbath in the towns exceedingly good. This, however, must be in a measure owing to the strictness of the police: they inflict very heavy penalties for any violation of the law, and this has a considerable effect in preserving the public order. Drunkenness seems the great vice of the lower classes. Were it not for this they would all do well, and rise in the scale of society.

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With regard to our own peculiar work, I cannot say that I could discover much destitution of the scriptures. We inquired after the schools and found all well supplied. We directed our inquiries, also, to the convict establishments and public institutions, and found them all amply supplied by Government. There is also a pretty general diffusion of scriptures in the Colony, through the convict population, each of whom were supplied by Government. As an example: Mr. Noyes, the police magistrate at Swansea, told me he often wanted a Testament to administer an oath, and he never failed in being able to get one, even in the most remote country districts.

You will see that we attended, in all, twenty-seven Public Meetings in the island, and formed twenty new Branch Societies. The collections at these Meetings amounted to over 260*l*.

It appears to me that the benefit arising from our mission in Tasmania will be more as regards the future. Although there be no great destitution of the scriptures at present, yet there must soon be a great need for them, population is so rapidly increasing. By the formation of these Branches the Bible Society is beforehand in opening channels through which the water of life may flow freely into all parts of the island. And I think it is a great point of hope in Tasmanian future, that we should be able to get twenty different Committees of Christian people to act in this noble work.

Where we have received so much kindness and assistance it would be difficult to mention any in particular. I must, however, advert to your two zealous and efficient Secretaries—the Rev. Charles Price, of Launceston, and the Rev. Frederick Miller, of Hobart Town, who have for years been labouring in the work; and, amongst others, to the Rev. Alfred Stackhouse, of Perth, and William Rout, Esq., of Hobart Town, men whose hearts are in the work. I can never forget the kindness of the Rev. Dr. Fry, of Hobart Town, and his truly Christian wife. I was in their house, as my head-quarters, for a month, and was treated as a brother.

Mr. Charles returned to Sydney direct, by sailing vessel, and had a tedious voyage of three weeks. I came here *vid* Melbourne, and was kept out for a week by heavy gales, though in a first-class steamer. I stayed a fortnight at Melbourne, in the house of a friend, and was there at the time of the arrival of Dr. Barker, the new Bishop of Sydney, on his way. The Dean and Clergy of Melbourne gave him a reception. The Dean kindly invited me to be present, and introduced me to the Bishop, who fully entered into my mission, and promised every assistance.

I followed him here, and a Public Meeting for our reception is to be held, D.V., on the 25th inst. (the earliest day Dr. Barker could attend); the Governor in the chair, and the Bishop to move the first Resolution. A good Meeting is expected. The Bishop at once gave me permission to preach in any part of his diocese.

As far as I can see, all matters connected with your New South-Wales Auxiliary appear placed on a satisfactory and constitutional basis.

Domestic.

From the Rev. P. Kent, Peckham, Sept. 28, 1855.

I HAVE had more than ordinary satisfaction in attending forty-nine Meetings during the past quarter, some of which were peculiarly encou-

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raging. Without being invidious, I might name Bishop Stortford, with the Village Meetings of Berden, Oakley, Manuden, and Birchanger; at which places the Collections averaged 12*l.* each Meeting, and there is the promise of increasing activity. Newport, Heath, Eaton Bray, and Stewkley, as new Associations, deserve a passing notice. The Meeting of the Auxiliary at *Hastings*, held on the morning of the 20th of September, was the best ever remembered there. The Earl of Chichester presided, and again took the Chair in the evening at the Meeting of the Ladies' Association. The room was crowded, and the collections amounted to 44*l.* At *Brighton* the Meetings were not large. In consequence of the establishment of a Depository in a good situation, and which appears to be most admirably managed by the Ladies' Association, the sales have exceeded three thousand copies during the past year; and as the dépôt becomes better known, the distribution will be greatly increased. This has been a very happy and prosperous three months' labour, for which I desire to be thankful.

From the Rev. R. G. Milne, Tintwistle, near Manchester, Oct. 31, 1855.

In accordance with the arrangements made by the Newcastle friends, it devolved on me, on Sabbath afternoon, October 14th, to address a large concourse of teachers and scholars in connection with the Newcastle Sunday-School Union. The Meeting was held in West Clayton Street Chapel, which had been kindly lent for the purpose. It was computed that nearly 1200 children and their teachers were present. The spectacle was a very impressive one, and, if I may form an opinion from the deep and untiring attention of our little friends throughout the service, there were seeds of thought and feeling sown then which future years are sure to develope. Already the young connected with these Schools have acted generously toward the British and Foreign Bible Society, having contributed last year the sum of 52*l.* 10*s.* to its funds.

In the course of my address to the young, I took the opportunity of holding up to them as a model for imitation Robert Morrison, my father's colleague in the translation of the Chinese Scriptures, who was once a Sabbath scholar in Newcastle, and an apprentice to the *last-making* business in a small alley leading out of the Groat Market, subsequently named, in honour of the Chinese lexicographer, "Morrison's Court." May many of the youths present on the occasion be "baptized for the dead," and confer on nations perishing for lack of knowledge that very boon which he bequeathed to the three hundred and sixty millions of the land of Sinim!

My remarks were preceded by admirable addresses from Messrs. D. H. Goddard; Jonathan Priestman, a Minister of the Society of Friends; E. Ridley, a lineal descendant of Bishop Nicholas Ridley, to whom Dr. Bruce, celebrated for his antiquarian lore, made some touching allusions. He informed his juvenile hearers that, on that very day three centuries before, three of the excellent of the earth were prisoners in the Tower of London for their love of the Bible; and that two days later, October 16th, 1555, they were burned at the stake, Bishop Latimer cheering his fellow-sufferer by saying, "Be of good cheer, Master Ridley, and play the man; we shall this day light such a candle in England as shall never be put out."

Since my return home, one of the Secretaries of the Newcastle Sunday-

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School Union has favoured me with a note, in which he observes, "The Juvenile Bible Meeting proved highly satisfactory, and it is hoped that it will lead to an annual meeting of the kind, which, under the Divine blessing, cannot fail to be vastly useful."

REMITTANCES RECEIVED IN OCTOBER 1855.

	Free Contributions.			Purchase Account.		
Abergele	15	7	0	15	18	0
Alton	..		..	5	12	1
Bacup	35	0	0			
Tunstead	5	0	0			
Barnstaple	..		..	30	0	7
Ladies	40	0	0			
Bedford	..		..	30	0	0
Ladies' Association	8	0	0			
Beverley Ladies	5	0	0			
Bideford	15	0	0			
Bishopwearmouth	50	0	0	70	0	0
Houghton-le-Spring	10	0	0			
Blackburn	..		..	18	13	11
Blackheath	..		..	27	0	5
Blaina (*Mon.*)	..		..	7	3	4
Bolton	50	0	0	46	12	3
Ladies	20	0	0			
Bridport	..		..	5	3	11
Brigg	18	6	2			
Barnetby	5	18	10			
Cadney and Housham	4	7	0			
Keelby	17	12	2			
Roxby	3	17	11			
Winterton	6	5	11			
Brill	..		..	3	5	0
British Guiana	..		..	59	2	11
Burnley	15	0	0			
Bury St. Edmund's	120	0	0	19	13	6
Cardiff	..		..	6	10	0
Carmarthen	..		..	15	0	0
Cheltenham	60	0	0	60	0	0
Chesterfield	..		..	7	3	10
Cirencester	..		..	3	16	9
Cornwall	..		..	200	0	0
Croydon	..		..	2	1	6
Cwm Avon	..		..	26	13	3
Darlington: Middleton Asso.	17	0	0			
Dartford Ladies	10	0	0	1	4	6
Darwen	10	0	0			
Deddington	30	0	0	1	7	0
Devon and Exeter	..		..	80	0	0
Axminster	12	14	11			
Bovey Tracey	5	12	11			
Bradninch	7	0	0			
Budleigh Salterton	9	0	0			
Bude and Stratton	19	5	0			
Chudleigh	2	10	0			
Crediton	6	4	6			
Dartmouth	17	1	5			
Dawlish	12	0	0			
Exeter Ladies	52	0	4			
Escott	13	7	10			
Exmouth	23	0	0			
Hatherleigh	14	1	3			
Holsworthy	12	0	0			
Moreton	0	13	9			
Newton Abbott and Newton Bushel	11	8	10			
Okehampton	9	1	6			
Ottery St. Mary	2	0	0			
Sidmouth	12	16	4			
Sandford	2	6	3			
Sampford Courtenay and Sticklepath	11	15	11			
Shaldon	5	10	0			
Topsham	6	6	6			
Totnes	28	0	0			
Woodbury	3	12	10			
Collumpton	12	10	0			
Tiverton	50	0	0			
Devonport and Stonehouse,	40	0	0	40	0	0
Doncaster	..		..	36	18	0
Doncaster Ladies' Asso.	15	0	0			
Marr.....ditto	33	0	0			
Thorne Branch Society,	10	0	0			
Conisborough Asso.	7	0	0			
Crowle.....ditto	2	2	5			
Maltby, Collection for Soldiers and Sailors in the present war	6	16	8			
Dorking	..		..	5	0	8
Dudley	..		..	12	1	8
Durham	..		..	14	7	0
Ely, City of	17	0	2			
Ely, Isle of	..		..	45	4	2
Fareham	5	6	1			
Faversham	20	0	0			
Boughton	0	17	6			
Green Street	0	15	9			
Fordingbridge	..		..	4	5	11
Ladies' Association	11	0	0			
Gainsborough	..		..	46	0	0
Gateshead	30	0	0	41	12	9
Gloucester	40	0	0	18	2	0
Legacy of Mr. J. King	19	19	0			
Gosport Ladies	20	0	0			
Gravesend Ladies	10	0	0	2	10	8
Hackney	..		..	100	0	0
Hadley, Barnet, &c.	..		..	2	6	4
Halifax (*Yorks*)	70	0	0	23	2	8
Ladies' Association	26	0	0	63	5	6
New House Estate	87	17	8			
Haslingden	25	0	0			
Hawes	..		..	11	18	2
Hemel Hempstead	..		..	4	17	5
Henley-on-Thames	35	0	0	7	1	7
Holbeach: Fleet	8	4	6			
Holywell	5	7	10			
Huddersfield	30	5	0	39	4	0
Huntingdon	52	12	0			
Ilfracombe	30	0	0			
Isle of Man	..		..	18	0	0
Douglas Ladies	8	0	0			
Ramsey ditto	8	0	0			
Islington	.		..	30	0	0
Kidderminster	..		..	9	15	6
Lane End and Longton	..		..	8	15	9
Leamington	68	0	0	23	11	7
Leeds	57	13	4	307	14	9
Harrogate	30	0	0			
Heckmondwike	10	0	0			
Fulneck Moravian Schools Juvenile Association	6	13	0			
Gildersome	1	1	0			
Bramley	11	4	6			
Rawden	20	0	0			
Headingley	26	7	5			
Wortley	8	5	5			
Morley and Churwell	12	9	6			
Leicester	..		..	40	5	5
Loughborough	8	0	0			
Market Bosworth	14	0	0			
Melton	13	10	0			
Lichfield	..		..	7	19	1
Ladies' Association	10	0	0			
Llandovery: Gwynfal	3	7	2			
Llandyssilio (*Pemb*)	..		..	12	11	9
Llangollen	20	0	0	8	3	10
London, East	15	8	11	68	18	3
Bow and Bromley Asso.	46	0	0			
Lim-house..... ditto	4	10	9			
Poplar Gentlemen's ditto	10	0	0			

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	Free Contributions.			Purchase Account.		
London, East, *continued*—						
Poplar Ladies' .. ..Asso.	35	0	0			
St. George's East ..ditto	3	0	0			
Stepney, Central ..ditto	10	0	0			
Ditto, Eastern....ditto	7	0	0			
Whitechapel .....ditto	4	1	1			
London, North-West	..			100	0	0
Lowestoft	..			5	0	9
Luton	..			5	4	11
Maidenhead Ladies	..			8	3	10
Melvod	..			6	0	0
Middlesborough	20	0	0	80	0	0
Nailsworth..... ...	..			5	0	0
New South-Wales	..			825	0	0
Newark	11	7	8	26	4	6
Brant Broughton	0	10	0			
Claypole.....	5	0	0			
Twig Society, No. 1....	4	11	10			
Ditto.....No. 2....	1	10	0			
Ditto.....No. 3.....	0	10	0			
Ditto..... No. 4....	2	1	0			
North Scarle	3	18	5			
Sutton-on-Trent.....	2	0	0			
Newcastle-on-Tyne:						
Country Associations ..	57	15	10			
Newbury Ladies	20	0	0			
Newmarket (*Camb.*)	..			11	1	2
Newtown (*Mont*)	..			6	14	3
Nottingham	..			70	16	5
Burton Joyce.....	3	0	0			
Lowdham	1	4	2			
Nuttall.....	23	7	1			
Sulenton	5	0	0			
Eastwood	6	0	0			
Gunthorpe	1	0	0			
Lenton.....	5	0	0			
Southwell	25	7	2			
Ladies' Branch	7	0	0			
Northfleet Ladies.	..			1	13	0
Norwood Ladies	..			0	6	8
Ockbrook and Borrowash..	16	0	0			
Oldham.....	..			34	16	9
Plymouth Ladies.....	50	0	0			
Richmond, Ladies' Asso ..	15	0	0			
Ryde	30	0	0	20	0	0
Scarborough	..			25	0	0
Shaftesbury	70	0	0			
Sheffield.....	287	12	10	225	3	1
Handsworth Woodhouse,	10	0	0			
Skipton.....	..			14	0	0
Addingham.....	6	0	0			
Sleaford: Ladies' Asso....	5	0	0			
Aslackby Bible Asso.. ..	2	10	0			
Pointon.....ditto.	1	7	6			
Rowston & Kirkby Green,	8	0	0			
Dorrington ditto.....	5	0	0			
Great & Little Hale ditto,	1	2	0			
Coll. at Sudbrook Heath,	1	10	0			
Ditto at Aunsby	1	12	9			
South African.....100	0	0				
South Australian	..			150	0	0
South Shields.	20	0	0	10	3	0
Southampton	..			60	0	0
Ladies	70	0	0			
Bitterne	25	0	0			
Southwark 100	0	0				
Staines	..			26	18	6
Stamford.....	32	3	9	37	16	3
Streatham, &c.....	10	0	0			
Sudbury	..			4	14	7
Swanscombe & Greenhithe	..			4	4	5
Sydenham & Penge Ladies,	10	0	0	4	1	4
Tenby Ladies.....	..			2	12	0
Thirsk	30	0	0			
Thornbury	..			3	7	0
Olveston..	1	18	6			
Torrington.....	7	0	0	15	0	0
Tottenham Ladies	..			0	17	4
Victoria, Australia	..			250	0	0
Waltham Abbey	..			4	8	4
Walthamstow.....	..			0	3	8
Wakefield	..			26	10	5
Walsal	..			30	0	0
Wednesbury..	..			60	13	8
Wellingborough.....	20	12	5	16	8	0
Wellington (*Salop*).....	..			27	7	2
Wellington (*Somerset*)	..			5	10	0
Winslow	9	0	0			
Woodbridge	..			3	13	0
Worcester.....	..			29	3	10
Worksop..	10	0	0	12	0	0
Anston	5	0	0			
Carlton	7	0	0			
Worksop Association...	7	0	0			
Yeovil	..			4	13	1

DONATIONS OF TEN POUNDS & UPWARDS.

A Well-wisher to the cause of Missions..	250	0	0
Burcham, W. Esq., Ewerby Thorpe, near Sleaford.....	20	0	0
"D".....	25	0	0
Dobbie, Lockhart, Esq., Andrie, N. B...	10	10	0
Gore, Ralph T. Esq., New South Wales..	10	0	0
John.....	20	0	0
Kealley, Samuel, Esq., Angaston, Australia,	100	0	0
Lord, Rev. T., Brigstock, Share of Tithe for mercies received.....	10	0	0
Olney, Mrs. Daniel, Tring.....	10	10	0
"S.," Westmoreland	10	0	0

LEGACIES OF TEN POUNDS & UPWARDS.

Bosquet, Mrs. Mary, late of Aldridge	100	0	0
Dorville, Mrs. Mary, late of Hammersmith,	10	0	0
Stanes, Miss Sarah, late of Clifton.....	13	18	8

COLLECTIONS.

At Tours, after Sermon by the Rev. E. Biley,	8	4	0
At Hugglescote, after Thanksgiving Sermon by the Rev. J. S. Angley.	1	0	0
At Langford and Little Faringdon, after Sermon by Rev. F. G. Lemann.....	3	0	0
At Watford, after Lecture on the Martyrs, by the Rev. J. P. Hewlett	2	12	6

CONTRIBUTIONS TO THE CHINESE NEW-TESTAMENT FUND,

RECEIVED IN OCTOBER 1855.

British Guiana Society	1	10	5
"Poor People at Holbeck," per J. P. Garlick, Esq.....	1	6	0
Cheltenham Society.....(*add.*)	0	6	6
Wrexham Society:			
Coll. at Rossett Chapel..... 0 7 6			
Ditto Burton Chapel.. ..... 0 3 1			
	0	10	7
Coll. in Banff, Macduff, Baindie, and Portsoy, including 1*l.* from Children of Free Church Sabbath School, Portsoy..	15	0	0
Amsterdam Juvenile Association.....	1	0	0
Devon and Exeter Society, Stratton: Coll. by Miss Arthur, Heale Bridge ...	0	16	6
Faversham Society: Green Street.....	0	17	4
Mr. W. Gray, Dwyran.....	0	17	0

Contributions may be sent to the Society's House, 10 Earl Street, Blackfriars, London; or to the Society's Bankers, Messrs. WILLIAMS, DEACON, *and* Co., *Birchin Lane, London; advice being sent to Mr.* WILLIAM HITCHIN, *Accountant.*

W. M. Watts, Crown Court, Temple Bar.

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